

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME XLII.

Published Weekly by the Maritime Baptist Publishing Company.

THE CHRISTIAN VISITOR,
VOLUME XLII.

VOL. V., No. 50.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 11, 1890.

Printed by G. W. DAY, North Side King St.

A WAY WHEEZY OLD SUBSCRIBERS 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 glad tidings 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 DOBS. — 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.

V.—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 was what beheld: 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 above 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, 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 it?" 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 to 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 Adumbla (emblem of the nourishing power of the earth). The giant Ymir signifies the primitive element which the Greeks called Chaos. The cow Adumbla 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 Kimey 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 Bampton 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 Busavava, 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 surprised; he cheered me to get such a good answer from him.

"No, sir," he answered, "but I go to the Bible school. Ah! 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 adventures, "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, Burma, 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 Vagabonds," 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.

A Look into Christ's Orchard.

The orchards of our country have just been "paring their dividends" into the farmer's apple bins. The wormy and the worthless fruit was left to the swine; only the sound apples were carted home for the market. Every church is a spiritual orchard; here also the tree is known by its fruits.

What is it to be a Christian? It is a question that has been lately discussed in a prominent religious journal, and several replies have been contributed by eminent ministers and authors. James himself gave a touchstone of character, when he said, "by their fruits ye shall know them."

The Bible catalogues the fruits that are expected from the good trees in the church's orchard. "The fruits of the Holy Spirit are these—love, joy, peace, long suffering, gentleness, goodness, faith, meekness, and temperance."

Joy is another fruit of the Spirit. A very different thing is this from mere jollity or merriment of animal spirits. Joy is a different from spiritual joy, as lurid lightning is from clear, steady sunshine.

Patience is another fruit of the Spirit. It is the fruit that is much talked about in these "days"—more discussed, we fear, than practiced. It means control of appetite for our own sakes, and self-denial for the good of others.

Communion with the Sinless One is the only sure method of excommunicating sin. Gazing into the face of Christ, and beholding the light of the knowledge of the glory of God which shines there, will surely disengage our hearts from worldly objects.

This faithful tree seems to bear the mark of suffering. I have called it a lignous agony, a death-throe in wood; some of them are twisted and gnarled in such anguish that one would think that they had heard the groans of Gethsemane.

I have heard the voice of Jesus. Tell me not of aught beside; I room. I have seen the face of Jesus, All my soul is satisfied.

send out shoots. Even when it is in the fire it burns with a clear flame, far more bright than any other wood, for it is full of the oil of life; and even in perishing it does its best to enlighten those who cast it on the fire.

Dr. Talmage's This and That. Give your minister a good worldly support, if you would have him give you good sermons. Many ministers are by their congregations half starved.

Somebody's Prayers. Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Somebody's Prayers. Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Somebody's Prayers. Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Somebody's Prayers. Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Somebody's Prayers. Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Somebody's Prayers. Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Somebody's Prayers. Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

An Old Photograph.

By FLORENCE B. HALLOWELL.

"How long's Miss Baker going to stay?" asked John Pelton, coming out of the pantry with an empty milk pail in each hand, and pausing by the stove, over which his wife was bending, stirring something in a black skillet.

"I don't know as it matters much 'bout it's been Christmas time," said John Pelton. "One time's same as another to me; but Miss Baker's too fond of hearing herself talk. She's never satisfied unless she's puttin' in her ear, 'n' does seem to—"

"I don't know; it won't make no difference, I guess," rejoined Mrs. Pelton, hesitatingly. "Christmas don't count for much with John 'n' me now-a-days, 'n' she's a sight heavier, like a snow-burden, 'n' she's a sight heavier, like a snow-burden, 'n' she's a sight heavier, like a snow-burden."

For a few moments there was silence in the kitchen save for the ringing of the kettle on the fire, and the clinking of the big eight-day clock, and then the seamstress came with something like a sigh: "My Christmas ain't no two days' either. There's a good deal of talk 'mong some folks 'bout the pleasure o' bein' independent, but the dear knows there ain't no fun in bein' an old maid."

"This is a good time to visit one's old home," said Appleton. "Everybody's in a good humor, plenty of peace 'n' good will goin' round, you know. I've had a good talk 'fore I go back 'n' I'll try to get out to your place to-morrow afternoon, 'n' guess I can manage it somehow, and with a cheerful nod he walked away, leaving John Pelton in a very uncomfortable state of mind.

"I wish there was no such thing as Christmas," thought the vexed and irritated man. "Peace and good will! Fudge!" He attended to the business about which he had come to town, and then drove to the house of a widow, who owned a piece of woodland he had wanted to buy for a long time.

He had closed the album with a bang, and stood staring at it a moment, lost in thought. "Was he to blame for that terrible change in Sarah? And was it in his power, as I call back the glad light to her eyes, the smiles to her lips?" he muttered.

"I don't know as there is," she answered. "We ain't goin' to have any more of that sort of thing 'bout dinner." "Now, Miss Pelton," cried Miss Baker, "You know there's a sight of things you want, only you won't say so. Why not get 'em now while 'ere's in the humor. Dear knows, he can afford to give you 'most anything. Everybody 'll tell he's got a mint o' money."

"I don't know as there is," she answered. "We ain't goin' to have any more of that sort of thing 'bout dinner."

Somebody's Prayers.

By FLORENCE B. HALLOWELL.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Annie Edwards never heard a prayer in her own home. Her father and mother did not go to church, and although they had a large Bible on a stand in the parlor it was never opened.

Hints on Ark Silk Needle Work.

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

Ladies who are interested in this beautiful work should send for a copy of our sixty-four page Book entitled "Hints on Ark Needle Work."

HOTELS.

ALBION HOUSE, 29 Backville St., HALIFAX, N. S. Conducted on strictly Temperance principles. J. P. ARCHIBALD, Proprietor.

CENTRAL HOUSE, 78 Granville St., HALIFAX, N. S. Conducted on strictly Temperance principles. MISS A. M. PATSON.

ELLIOTT'S HOTEL, 28 to 32 Germain St., SAINT JOHN, N. S. Modern Improvements. Terms \$1 per day. Tea, Bed & Breakfast 75c. E. W. ELLIOTT, Proprietor.

HOTEL STANLEY, KING SQUARE, SAINT JOHN, N. S. J. M. FOWLER, Proprietor. Thoroughly Renovated and Newly Furnished. First-class in all its appointments.

HOTEL OTTAWA, North Side King Square, SAINT JOHN, N. S. R. COBMAN, Proprietor. Terms: \$1.25 per day. This Hotel is conducted on strictly Temperance principles. Every attention paid to Guests' comfort.

YARMOUTH HOTEL, MAIN STREET, YARMOUTH, N. S. W. H. S. DALGREN, Proprietor. Jan 1

OXFORD HOUSE, TRURO. A TEMPERANCE HOTEL. Jan 1. A. R. COX, Proprietor.

BUSINESS CARDS. NOBLE ORANDALL, Custom Tailor, Dore's Building, Geriah Street, WINDSOR, N. S. A few doors above Post Office. All orders promptly attended to. Jan 1

LEATHER, HIDES, OIL, &c. WILLIAM PETERS, Dealer in Hides, Leather, God and Finishing Oils, Curriers' Tools and Findings. Manufacturer of Oil Tanned Lace and Larragan Leather. 240 UNION STREET, ST. JOHN.

J. McO. SNOW, - GENERAL - Fire, Life and Accident INSURANCE AGENCY. MAIN STREET, MONCTON, N. B. Jan 1

BOOKS AND STATIONERY. W. H. MURRAY, MAIN ST., MONCTON, N. B. School Books and School Stationery. Bibles, Hymn Books, Sunday School Books, etc. Orders by mail promptly attended to.

JOHN M. CURRIE, Manufacturers of and Dealer in FURNITURE AND BEDDING. Wholesale and Retail. Fine Upholstered Work a Specialty. Photos and prices on application. Jan 1. AMHERST, N. S.

SHAND & BURNS, (Successors to CURRY & BEAVER) WHOLESALE AND RETAIL DEALERS IN FLOUR, MEAL and GROCERIES. Also, Blasting Powder and Fuse. Horse and Cattle Feed a specialty. Vessels supplied at lowest rates. WINDSOR, N. S.

J. CHAMBERLAIN & SON, Undertakers, Warehouse, Office and Residence: 146 MILL STREET, PORTLAND, N. B. Orders from the country will receive special attention. Satisfaction guaranteed. Telephone Communication night or day.

J. F. ESTABROOK & SON, COMMISSION AGENTS FOR All kinds of Country Produce. Also, Receivers of FOREIGN FRUIT. No. 16 North Market St., ST. JOHN, N. B. Consignments Solicited. Returns prompt. J. F. ESTABROOK. Wm. G. ESTABROOK

L. L. SHARPE, WATCHMAKER & JEWELER. Dealer in Watches, Clocks, Jewelry, Silverware, SPECTACLES, etc., etc. Special attention paid to repairing Fine Watches. 42 Beek Street, St. John, N. S. Selling of entire Stock. Come and get Bargains. JAMES S. MAY. W. ROBERT MAY.

JAMES S. MAY & SON, MERCHANT TAILORS, Donville Building, Prince Wm. Street, ST. JOHN, N. B. P. O. Box 303. Jan 1

PROFESSIONAL CARDS.
D. SMITH & BRIDGES,
 (Graduates of Edinburgh University),
 STEVENS' BLOCK, MAIN ST.,
 MONCTON, N. B.

A. M. PERRIN, M. D.,
 UNIV. NEW YORK.
 Office: Main Street, - YARMOUTH, N. B.

DENTISTRY.
F. W. RYAN, D. D. S.,
 GERRARD BLOCK,
 WINDSOR, N. B.

W. P. BONNELL, D. D. S.,
 DENTAL ROOMS:
 22 GERMAIN STREET,
 SAINT JOHN, N. B.

A. C. HARDING, D. D. S.,
 Graduate Philadelphia Dental College,
 MAIN STREET,
 YARMOUTH, N. B.

DR. DELANEY,
 DENTIST,
 HALIFAX, N. B.

C. W. BRADLEY,
 DENTIST,
 MONCTON, N. B.

JAS. C. MOODY, M. D.,
 Physician, Surgeon & Accoucher,
 Office and Residence, corner Gerriah and
 Grey Streets, WINDSOR, N. S.

DR. LANGILLE, DENTIST.
 Graduate of Philadelphia Dental College.
 TRURO, N. S.

EATON, PARSONS & BECK WITH
 BARRISTERS, SOLICITORS, &c.,
 85 BEDFORD ROW,
 HALIFAX, NOVA SCOTIA.

KING & BARRS,
 Barristers, Solicitors, Notaries, &c.
 HALIFAX, N. S.

HERBERT W. MOORE,
 BARRISTER-AT-LAW,
 Solicitor in Equity, Conveyancer, &c.
 OFFICES:
 ROOM NO. 7 POOLEY'S BUILDING,
 Prince William Street,
 SAINT JOHN, N. B.

MONT. McDONALD,
 BARRISTER, &c.,
 PRINCESS STREET,
 SAINT JOHN, N. B.

JOHN H. McROBBIE,
 Wholesale Shoes,
 Shoe Findings, Leather and Uppers,
 SAINT JOHN, N. B.

JAMES ROSS,
 PHOTO STUDIO,
 HALIFAX, N. S.

CHIPMAN'S PATENT
 IS ONE OF THE
 Best Family Flours made in Canada
 Ask your grocer to get it for you, if he won't,
 send direct to
 J. A. CHIPMAN & CO.,
 Head Central Wharf,
 HALIFAX, N. S.

Marble, Freestone,
 And Granite Works.
 WALKER & PAGE, A. J. WALKER & CO.
 TRURO, N. S. KENTVILLE, N. S.

THOMAS L. HAY,
 DEALER IN
 HIDES and CALF SKINS,
 AND SHEEP SKINS,
 STORE ROOMS - 15 SIDNEY STREET,
 Where Hides and Skins of all kinds will be
 bought and sold.
 Residence - 41 Paddock St., St. John.

SHORTHAND
 Thoroughly taught by mail or personally
 at this Institute. SITUATIONS
 procured for competent pupils. STENO-
 GRAPHY, shorthand, business penmanship,
 WRITING instruction and practice on all the
 standard machines. Shorthand and Steno-
 graphy supplied. Send for Circulars. Ad-
 dress, Shortland Institute, St. John, N. B.

E. J. WALKER & CO.,
 Importers and Dealers in
 HARDWARE, IRON and STEEL,
 Groceries, Carriage Goods, Paints, Oils,
 Varnishes, Glass, Boots and Shoes, &c.
 Farming Implements.
 Wholesale & Retail. - TRURO, N. S.

Sabbath School.
BIBLE LESSONS.
STUDIES IN JEWISH HISTORY.

Fourth Quarter.
 Lesson XII. Dec. 22. 1 Kings 11: 25-45.
 CLOSE OF SOLOMON'S REIGN.

GOLDEN TEXT.
 "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." - Eccl. 12: 13.

EXPLANATORY.
 I. SOLOMON'S SIN: A REVIEW. In our last lesson we watched the progress of Solomon's fall before the many temptations to which he was exposed, upon the dizzy heights of his worldly prosperity. His heart was turned away from God; he displayed God's direct command, and married many heathen princesses; he yielded to their influence and built altars to idols, within sight of the temple itself, thus being guilty of idolatry, almost treason, to the real King of Israel; he grew extravagant and proud, and to support his extravagance, he oppressed his people with heavy burthens. Solomon's sins were such as would hardly be noted in any heathen emperor of that day. They are so black by contrast with his privileges and opportunities and wisdom. To a great blight of mind is scarcely noticed on a very muddy garment; the smallest spot shows as a great defilement on a pure white one.

II. CONSEQUENCES TO HIMSELF. (1) Solomon lost God's special favor. God was indignant at his idolatry and disobedience. He could no longer bless with His favor any one who was openly disobedient to His laws. God did not change, but Solomon changed from the sunshine of God's favor to the shadows and darkness of His anger. (2) Solomon must have had troubles at home. The fact that, so far as is known, "Solomon had but one son, and he was a fool," marks also a disappointment in his family life. (3) Enemies without: In the verses previous to our lesson (11: 14-25), the enemies of Solomon are described, Hadad the king of Edom, and Rezon king of Damascus and that part of Syria. (4) The loss of the larger part of his kingdom from his family. "Civil discord was the only ingredient wanted to fill the cup of Solomon's misery to the brim. (5) The going down to posterity with this stain upon his character; a warning when he might have been an example."

III. CONSEQUENCES TO THE KINGDOM. The ground disgraced by the heathen altars was afterwards called "the Mount of the Destroyer (corruption)." (1) All the evil consequences which fell on the moral fell also on his kingdom. (2) His moral delinquencies affected unfavorably the morals of the kingdom. (3) His kingdom was rent in twain.

26. And Jeroboam (whose people are named) the son of Nebat, an Ephraimite, Ephraim was the ancient rival of Judah, and by reason of its numbers, position, etc., might well aspire to the headship of the tribes (Gen. 48: 17-19; Deut. 33: 17). Of Zeredah, a town of Ephraim, location unknown. Solomon's officers, and 27. For he said: My hand: rebelled, came in opposition to.

27. Solomon built Millo, and repaired (rather closed up) the breaches (or ravine, a part rebuilt) of the city.
 28. Jeroboam was a crafty man of valor. A man of unusual power, and ability, both in war and in peace. Made him ruler over all the charge of the house of Joseph. Solomon, i. e., made Jeroboam superintendent of all the forced labor exacted from his tribe - the tribe of Ephraim, the son of Joseph - during the time that he was building Millo and fortifying the city of Jerusalem (see 1 Kings 9: 15).

29. When Jeroboam went up to Jerusalem: perhaps toward his own home in Ephraim. The prophet Ahijah, perhaps the one who made known to Solomon God's message on account of his sins. The Shilonite: belonging to Shiloh. They no doubt knew each other well. And he (the prophet) had clad himself with a new garment: probably similar to the Arabian burghs.

30. And Ahijah caught the new garment. A new garment is one that is whole and complete, integer, without a rent or hole; the kingdom was hitherto without split or division. And he rent it in twelve pieces: each piece representing a tribe.
 31. Thus saith the Lord, the God of Israel. Thus showing plainly to Jeroboam the source from which the gift came, and presenting strong motives for his adhering to the service of God. I will rend the kingdom: the prophet had rent his mantle. And will give ten tribes to thee: all except Judah and Benjamin.

32. But he shall have one tribe. Neither Benjamin or Judah alone was meant here, or in ver. 13, by "one tribe," but both together (cf. chap. 12: 20, 21, 23; 2 Chron. 1: 10-15).

IV. MERCY WITH JUDGMENT. (1) 34. I will not take the whole kingdom out of his hand. (2) But I will make him prince all the days of his life. The rending of the kingdom should not take place till after Solomon had died, but in the reign of his son whom he had not tried as a wise man should, and whose folly was in part due to Solomon's polygamy. For David my servant's sake. God had made a solemn covenant with David, and a promise which could not be broken (2 Sam. 7: 10-15).

35. That David my servant may have a light always before me. The idea is not that of a home, but family issue. In Jerusalem, the city which I have chosen to put my name there (2 Sam. 7: 10; 12). David's family never was extinct, for it lives forever in "the greater Son" Jesus, the eternal King. And Jerusalem still exists, and will be completed and rendered eternal in the New Jerusalem, the city of God.

37. Then shall reign according to all that thy soul desireth: it was the putting before him of all the possibilities and hopes the most eager soul could desire, and showing him the only way in which they could be realized.

38. If thou wilt hearken unto all that I command thee: The new kingdom could be successful on the same conditions on which David and Solomon had succeeded. And build thee a sure house: secure perpetuity to his family in the kingdom.

39. I will for this afflict the seed of David, but not for ever. As he had promised to David that "if his son should commit iniquity he would chasten him with the rod of men" (2 Sam. 7: 14), a temporal and human punishment. God would have two kingdoms, small, and not so glorious or influential as one would have been, since the people refused to be loyal and obedient to one.

V. SOLOMON'S DEATH. 40. Solomon sought therefore. This is a continuation of ver. 26, the intervening verses being an explanation of the statement that Jeroboam lifted his hand against Solomon. To kill Jeroboam. It would appear from this passage, combined with ver. 26, that the announcement of Ahijah was followed within a little while by something like overt acts of rebellion on the part of Jeroboam. Jeroboam arose, and fled into Egypt. This was a natural place of refuge. Probably there was no new dynasty since Solomon married Pharaoh's daughter, and the Egyptians, perceiving the weakening of the kingdom in Solomon's latter days, and longing for the immense wealth gathered in the kingdom, were quite willing to welcome any enemy of Solomon. Shishak king of Egypt. Shishak is, beyond doubt, the Sheshonk I. of the monuments.

42. Solomon reigned . . . forty years. He must have died when about 60 years of age. Did Solomon repent? Nothing is said one way or the other, but it does not seem probable that he, with all his wisdom, and with such promises as he had received, should fall entirely away and never in any degree recover. Perhaps nothing but the fear of God could have led to realize the awful danger of walking on the edge of such a precipice.

That Christmas Money.
 In the next few weeks people will talk Christmas more than all other subjects combined. And very many will count their pennies to see if they will go round. And some will realize for the countless things offered for sale, "that money talks." Yes, and many a poor clerk will wish that they too could talk - back. To give unselfishly without thought of return is the true Christmas spirit; but how many times, oh, human nature! will the thought occur this month, "Now if I will make so and so a Christmas present, wonder if I will get a return next year." The growing Christmas present custom comes hard among certain classes, who do not always have plenty of ready money; among farmers and people near towns, who keep poultry, the egg supply is a great source of Christmas money, because prices are always very high at this season. If the old hens will only shell out the eggs now, they think many a mother, I can soon get back all the money taken for Christmas. The surest way we have heard of to get back is this - E. A. Hubbard, of Hatfield, Mass., says, "About one year ago I sent \$5 for six cans of Sheridan's Condition Powder to make hens lay and in January my 25 hens laid 29 dozen eggs. I have since sold this year for six more cans, and the Farm Poultry monthly." Certainly that Christmas money came back in short order. Mrs. Warren Delano, Hampden, Me., said recently to the manufacturers of this wonderful Powder, "I sold \$500 for Farm Poultry two years, and six large cans of Sheridan's Powder. It is the very thing needed. Last winter my hens did so poorly, I almost lost heart, but this year 50 hens have cleared me \$125." All for a little courage and Sheridan's Powder, her hens paid her more than she could get in any other way. We have seen usually allowed per hen, so that her Christmas money returned manifold. Husbands, a word to the wise is sufficient: Make your wives a Christmas present of six cans of Sheridan's Powder (present of six cans of Sheridan's Powder is \$6.00, or 50 cents I. S. Johnson & Co., Boston, Mass. will send two 25 cent packs; five packs for \$1.00; or for \$1.50, one large 25 pound can of Powder, postpaid; the best poultry paper, Farm Poultry one year, and a can of Powder for \$1.50.)

Doing Her Work.
 About thirty years ago a young girl in a western city was given charge of a Sabbath-school class of rough boys, usually known as "river rats," who had never been in any school before. When she entered the room she found them lounging on the desk and benches, wearing their hats, puffing vile cigars, a defiant leer on every face. They greeted her with a loud laugh, and one of them exclaimed, "So, you going to teach us?" She stood silent until the laugh was over, and then said, quietly, "Do I look like a lady?" An astonished stare was the only reply which they gave.

"Because," she continued, gently, "gentlemen, when a lady enters the room, she takes off her hat and throws away her cigars." The lowest American secretly believed himself to be a gentleman, and in a moment every hat was off, and the lads were ranged in orderly attention.

So remarkable was the success of this girl in managing and influencing men of the roughest sort that she made it the work of her life. She established clean and respectable boarding houses for sailors and boatmen, and a reading and coffee room for laborers, and founded an Order of Honor, the members of which strove to lead sober, Christian lives themselves and to help their fellows to do the same.

Some of the members of her first class were her efficient helpers for twenty years in all her work. It was a favorite saying with them, "Once let Miss get her hold upon a man, and she never lets him go."

She never did go, but followed him to see to the most distant parts of the world, or even to prison, with letters and little gifts. With all the tender pity of a mother, she strove, as many a mother does not strive, to bring the wanderer back to the faith and innocence of his childhood.

Thousands of men passed under this single woman's influence, and learned something of her Master through her wonderful purity and strong faith in Him.

Such instances of helpfulness are not rare in this country. Every year the soul of educated Christian men and women finds new and practical methods of reaching and elevating the more ignorant people.

Singularly, these efforts are more common in cities than in smaller towns and villages, where everybody knows everybody, and where the gradations of caste are, perhaps, fixed by strong prejudices. Many a young lad or girl who reads these lines leads an idle life in such a village, indulging, it may be, in occasional vague visions of going to India or Africa to teach the heathen how to be Christians, while the wharves or taverns of their own native village are filled with heathen for whose souls no man has cared.

Let every Christian ask himself as the day closes, "have I stood idle in the market-place? Has not my Master hired me with a great price to do his work?" - Presbyterian Observer.

A lady in Syracuse writes: "For about seven years before taking Northrop & Lyman's Vegetable Discovery and Dyspeptic Cure, I suffered from a complaint very prevalent with our sex. I was unable to walk any distance, or stand on my feet for more than a few minutes at a time, without feeling exhausted; but now, I am thankful to say, I can walk any distance without feeling the inconvenience. For female complaints it has no equal."

- Mrs. Gilhooly: "I understand that your daughter Kate said I am a galsabout and other uncomplimentary things." Mrs. McGinnis: "You should pay no attention to what the simple child says. She is always repeating everything the neighbors tell her."

St. Andrews, N. B. 4th Oct. 1889.
 Messrs. Brown Bros. & Co.
 Being very much reduced by sickness and almost given up for a dead man, I commenced taking your
PUTNER'S EMULSION.
 After taking it a very short time, my health began to improve, and the longer I used it, the better my health became. After being laid aside for nearly a year, I last summer performed the hardest summer's work I ever did, having often to go with only one meal a day. I attribute the saving of my life to PUTNER'S EMULSION. EMERY E. MURPHY,
 Livery Stable Keeper

C. C. RICHARDS & CO.
 Gents. - We consider MINARD'S LINIMENT the best in the market and cheerfully recommend its use.
 J. H. HARRIS, M. D.,
 Bellevue Hospital.
 F. U. ANDERSON, M. D.,
 I. R. C. S., Edinburgh.
 M. R. C. S., England.
 H. D. WILSON, M. D.,
 Univ. of Penn.

SEARCH
 Old trunks and closets for letters, receipts, etc., dated between 1847 and 1867, and you will find old **WALTON'S**, for which I will pay cash. Will give from 50c to \$1.00 each for New Brunswick and Nova Scotia stamps. These are a few prices:
 N. B. or N. S. 5c. each
 N. B. or N. S. 10c. " "
 N. B. or N. S. 15c. " "
 N. B. or N. S. 20c. " "
 N. B. or N. S. 25c. " "
 N. B. or N. S. 30c. " "
 N. B. or N. S. 35c. " "
 N. B. or N. S. 40c. " "
 N. B. or N. S. 45c. " "
 N. B. or N. S. 50c. " "
 N. B. or N. S. 55c. " "
 N. B. or N. S. 60c. " "
 N. B. or N. S. 65c. " "
 N. B. or N. S. 70c. " "
 N. B. or N. S. 75c. " "
 N. B. or N. S. 80c. " "
 N. B. or N. S. 85c. " "
 N. B. or N. S. 90c. " "
 N. B. or N. S. 95c. " "
 N. B. or N. S. 1.00 " "
 Send what others you find for price stamps left on the original envelopes or in care of your grocer, also 5c. out in 10c. value, used for 3c. - MUST BE ON ORIGINAL ENVELOPES. Stamps not wanted will be returned. Address, SE. F. BLAIR,
 CARP MESSINGHER AND VISITOR,
 SAINT JOHN, N. B.

COMET STONE POLISH
 THE BEST IN THE WORLD.
 NOPE IN CASE THAN OTHER MAKES.
 Baltimore Church Bells
 since 1844 celebrated for superiority over others in tone and durability. Made by the
 THE BELL FOUNDRY, BALTIMORE, MD.
 Sole Agents, J. H. BARRIS & SONS, BALTIMORE, MD.

BUCKEYE BELL FOUNDRY.
 Sole Agents, J. H. BARRIS & SONS, BALTIMORE, MD.

BAILEY'S COMPOUND
 A Wonderful Remedy for
 Croup, Whooping Cough, Sore Throat, Hoarseness, and all the ailments of the Throat and Lungs.
 Sold by all Druggists and Grocers.
 Sole Agents, J. H. BARRIS & SONS, BALTIMORE, MD.

JOHNSON'S LINIMENT
 ANODYNE
 Established 1810.

- UNLIKE ANY OTHER -
 Positively Cures Diphtheria, Croup, Asthma, Whooping Cough, Sore Throat, Hoarseness, Croup, Whooping Cough, Catarrh, Influenza, Cholera Morbus, Diarrhoea, Nervous Headache, Stomach Laxative, Rheumatism, Sprains, Bruises, Burns, Scalds, and all the ailments of the Throat and Lungs. It is almost a specific. It is an old standard remedy, and sold universally at 50 cents and \$1.00 per bottle. The 25-cent bottles are put out to answer the constant call for a Good and Low-Priced Cough Cure. If you have not tried the Balm, call for a 25-cent bottle to test it.

Coughs, Colds, Croup.
 Allen's Lung Balm was introduced to the public after its merits for the positive cure of such diseases had been fully tested. It excites expectation and causes the Lungs to throw off the phlegm or mucus; changes the secretions and purifies the blood; heals the irritated parts; gives strength to the digestive organs; brings the liver to its proper action, and imparts strength to the whole system. Such is the immediate and satisfactory effect that it is warranted to break up the most distressing cough in a few hours' time, if set of too long standing. It contains no opium in any form and is warranted to be perfectly harmless to the most delicate child. There is no need of any previous medicine when Allen's Lung Balm is used. It is a safe and reliable remedy, and all diseases that lead to it, such as Cough, neglected Colds, Bronchitis, Asthma, and all diseases of the Lungs. ALLEN'S LUNG BALM is the Great Modern Remedy. For Croup and Whooping Cough.

Allen's Lung Balm
 RUPTURE CURED
 POSITIVELY and PERMANENTLY.
 The proprietor of this paper has evidence from Physicians and Patients of this fact. This Truss cures where all others fail even to hold. Send this case to any Druggist or Pharmacist containing testimony of respectable people from your own city only. Nova Scotia to British Columbia. Also price list and questions for you to give any pressure answer, by which we can fit any case. We cure every child in six weeks. Send 4c. for the Ask your Druggist for this Truss. When you write your name, full name, age, sex, location of hernia, height, weight, form, and select that employment, number of tumors around body, and we will give you an order of which we bound opinion, and tell you if case curable, and with what success. Consider best suited to your case.
EOAN & TRACKSELL, Hernia Specialists,
 206 West Queen Street, TORONTO, Ontario.

RUPTURE CURED
 POSITIVELY and PERMANENTLY.
 The proprietor of this paper has evidence from Physicians and Patients of this fact. This Truss cures where all others fail even to hold. Send this case to any Druggist or Pharmacist containing testimony of respectable people from your own city only. Nova Scotia to British Columbia. Also price list and questions for you to give any pressure answer, by which we can fit any case. We cure every child in six weeks. Send 4c. for the Ask your Druggist for this Truss. When you write your name, full name, age, sex, location of hernia, height, weight, form, and select that employment, number of tumors around body, and we will give you an order of which we bound opinion, and tell you if case curable, and with what success. Consider best suited to your case.
EOAN & TRACKSELL, Hernia Specialists,
 206 West Queen Street, TORONTO, Ontario.

RHODES, CURRY & CO.,
 AMHERST, NOVA SCOTIA,
 MANUFACTURERS and BUILDERS.
 1,000,000 FEET LUMBER IN STOCK.

SHARP'S BALSAM
 Cough and Croup Balsam
 Of Horehound and Anise Seed.
 For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Sticking of Hoarseness of the Throat. It is Instant Relief in all cases of Croup.
 This extraordinary medicine was got up by Prof. John G. Sharp, of St. John, N. B., a Pharmaceutical Chemist, over fifty years ago, and has been and now is the leading article throughout the Province of New Brunswick for the above diseases. Manufactured by
CONNOR & DENNISON, St. John, N. B.
 T. B. BARKE & SONS, St. John, N. B., Wholesale Agents.

H. C. CHARTERS,
 DEALER IN
 Staple and Fancy Dry Goods.
 Specialties - Dress Goods, Prints, Laces, Kid Gloves, Corsets, &c.
 Orders by mail promptly attended. Write for samples in any line of Dry Goods which you may want. If you come to Moncton be sure and call at the
FOUR FLAG STORE, Directly opposite the Main Street, Moncton, N. B.

SHARP'S BALSAM
 Cough and Croup Balsam
 Of Horehound and Anise Seed.
 For Coughs and Croup, Shortness of Breath, Asthma, Diphtheria, Hoarseness, Difficulty of Breathing, Whooping Cough, Sticking of Hoarseness of the Throat. It is Instant Relief in all cases of Croup.
 This extraordinary medicine was got up by Prof. John G. Sharp, of St. John, N. B., a Pharmaceutical Chemist, over fifty years ago, and has been and now is the leading article throughout the Province of New Brunswick for the above diseases. Manufactured by
CONNOR & DENNISON, St. John, N. B.
 T. B. BARKE & SONS, St. John, N. B., Wholesale Agents.

H. C. CHARTERS,
 DEALER IN
 Staple and Fancy Dry Goods.
 Specialties - Dress Goods, Prints, Laces, Kid Gloves, Corsets, &c.
 Orders by mail promptly attended. Write for samples in any line of Dry Goods which you may want. If you come to Moncton be sure and call at the
FOUR FLAG STORE, Directly opposite the Main Street, Moncton, N. B.

H. C. CHARTERS,
 DEALER IN
 Staple and Fancy Dry Goods.
 Specialties - Dress Goods, Prints, Laces, Kid Gloves, Corsets, &c.
 Orders by mail promptly attended. Write for samples in any line of Dry Goods which you may want. If you come to Moncton be sure and call at the
FOUR FLAG STORE, Directly opposite the Main Street, Moncton, N. B.

LEATHER Oil Tanned. Waterproof.
 Warmly Lined. Patent Fastenings. **JACKETS.**
 EVERY PERSON EXPOSED TO THE WET OR COLD SHOULD WEAR ONE. PRICE \$6.50 ONLY.
 Sent to any address on receipt of price, and will return money if not satisfactory upon inspection.
ESTEY, ALLWOOD & CO.,
 Dealers in Rubber Belting, Packing, Hose, & Rubber Goods of all kinds,
 65 Prince William Street, St. John, N. B.

WE GUARANTEE THAT "THE IDEAL" WASHING MACHINE
 (If used according to directions on the Cover.)
 WILL WASH THOROUGHLY A VERY SOILED TUB OF CLOTHES IN LESS THAN FIVE MINUTES.
 That it will wash an article from a soil of homestead to a lace curtain or collar, and will not injure the most delicate fabric, nor break a button. That it will save 50% of the QUANTITY OF SOAP it will, in two hours, do what it takes other machines to do in ten. That it can be used in any part of the house without mess or noise, and that the entire washing, rinsing and bluing can be done without putting the hands in water, or getting the dress. That we will send sheets of testimonials to any address, or refer you to sources of the most reliable parties who will confirm all we claim for "THE IDEAL."
 Special Discount to Ministers. Reliable Agents wanted in every part of the Dominion.

THE IDEAL M'FG CO., Wolfville, N. S.

THE IDEAL M'FG CO., Wolfville, N. S.

MESSENGER and VISITOR. \$2.00 per annum.

When paid within thirty days \$1.50. All communications, whether for insertion or concerning advertising, and all subscriptions, to be sent to C. GOSWORTHY, St. John, N. B.

Messenger and Visitor

WEDNESDAY, December 11, 1889.

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

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. We proceed to give some of the objections to the pre-millennial view which are positive, and, to our minds, convincing.

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. 25: 31-46. 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." Equally vain is it to assert that this is a judgment of different classes of the wicked, as some have attempted. Who ever heard of a class of wicked and ungodly people who, blessed of the Father, are to inherit an eternally prepared kingdom and to possess eternal life. Equally vain is it to try and make it appear that the judged here are the classes of the righteous and saved. A strange selection, to be cast in everlasting fire prepared for the devil and his angels, because they are cursed of God. Not much better is the attempt to make this a judgment of two classes of nations and not of individuals, at all. As well might it be argued from Matt. 28: 19, because it is said "disciple all nations," that this meant that nations as nations, and not nations meaning all the individuals of the nations are to be disciplined. All nations here must include all men, just as the great commission had "every creature" in view when the same expression is used, because all men are comprised in all nations. The idea, then, that these nations are here judged according to the way they have treated the saints, cannot be made good; for all the saints as well as all the sinners are included in these nations. Then again, how can nations as nations have such a final and terrible or glorious sentence upon them? The good and the bad are in all nations, and, so far as any Scripture evidence is concerned, will lie to the end. This being true, then some of the good in nations predominantly bad will have to depart into the eternal fire prepared for the devil and his angels, and be punished eternally, while some of the bad people in nations generally kindly disposed to the saints will be blessed of God by a share in His eternal kingdom and life. Believe this who can; we cannot.

This would make it necessary for us to believe that our Lord when he comes to judgment, instead of righting the wrongs of life will intensify the wrong and make it final and irremediable. This interpretation, making this a judgment of nations, does not explain how it is that nations as nations can hold a colloquy with the judge on his throne. Has a nation as a nation an ear to hear and a tongue to reply? How can nations answer? Do they as nations visit the sick, etc.? Finally, as this is a judgment which fixes state and condition forever, it follows that there is to be a judgment when each man shall not give account for himself to God, in which each will not be rewarded according to his deeds; but in which his destiny will be fixed according to the general conduct of millions. As their state will be finally fixed, in this judgment, in this way, the Scriptures must declare an untruth when they assert, with reiterated emphasis, the fact that each man will have to be judged according to his own deeds, and

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 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.

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.

ing of it but makes it hard for one to die. It may be possible that the church may induce one of our men abroad to return.

An afternoon was spent in Hantsport. We found Bro. McGregor just recovered from illness; but full of his work. He is one who has found it such a blessing to lay aside the tenth of his income for the Lord, that he has been pressing the privilege upon his people, and some are adopting the rule. The prayer meetings are enlarging. He has the old evangelistic spirit upon him, and he is longing to see sinners saved. The house of worship has been re-roofed and the vestry repaired, at a cost of about \$2,000. The expense has all been borne by Churchill Bros. It is proposed to proceed and re-seat the audience room. This will give the church a large and well appointed place of worship. Churchill Bros. are pressing business with their usual energy. A new steamer is on the stocks at present.

A few hours stay at Kentville did not elicit much information or bring much result. The church is pastorless and needs an earnest worker badly. Kentville, from its location, should be a centre of moral and religious power. Its reputation is not of the best, however. There is all the more need that the Christians of the place be circumspect and earnest, that they may help make it what it should be and needs to be.

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 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.

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.

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 dis-establishment 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 dis-establishment 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.

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 Chicacoole 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 Chicacoole 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 miasma, 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 their 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.

ADDISON 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 pre-estimable to the people in more ways than one. S. W. KNESTAD.

LITTLE DUTIES.

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

The tasks, however humble, He gives my hands to-day, Most surely the present All nobler tasks outweigh.

Enough to know He orders; To do them strangely sweet, Since the King, Creator, Saviour, Once washed disciples' feet.

All lowly, loving service Some seem strangely sweet, Since the King, Creator, Saviour, Once washed disciples' feet.

It must be grand and glorious To see some strangely sweet, Since the King, Creator, Saviour, Once washed disciples' feet.

I watch vast fields of labor, Which other workers fill, With deep and earnest longing Like them for Christ to till.

Perhaps my single acre Some precious workers yield, Which stronger hands will reaper 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!

THE HOME.

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.

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

THE HOME.

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.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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.

Grooming should be thoroughly performed on every horse at least once daily. Never groom a horse in its stall while the horse is eating, but take it out for the purpose. Otherwise the dust and dirt which fill the air become mixed with the horse's food, making it unpalatable and unwholesome.

Horses should be kept well shod and sharp while they are worked on roads slippery with ice and snow. Inattention to this point often costs lameness and suffering to the horse and loss to its owner.

Heat of the legs and particularly the heels dry with wisps of straw when the horses come in from work in rain or snow. Obsolete cases of scratches come from neglect of this.

Soiled bedding should be kept through the day away from the stalls. If piled under the mangers, the horses are compelled to breathe the offensive ammonia odors, which are injurious to their eyes, lungs and general health.

Many a horse has learned the habit of pulling on his halter through his efforts to get away from the smell of soiled bedding. Horses and dogs should be fed on a fair maintenance, and not allowed to go down. Those which are quite idle will do well on hay alone, but all animals kept at work should have moderate feeds of grain.

Milk cows besides generous feeding should have a daily cang. Winter dairying, if properly managed, is often profitable. The saving of the manure is not the least profitable item of the business.

Shelter is indispensable for success in keeping stock. You should pass by the field of a slothful man, on a wintry day, and see his cattle humped up and shivering around a straw stack or in the fence-corners, you will pretty certainly find their owner at the nearest grocery, with a black pipe in his mouth, arguing that feeding doesn't pay.

Corn fodder, if sound and well cured, is excellent feed for cattle. Where there is any great amount of it to feed, it will pay to buy a cutter and crusher. If fed whole the butts are not only rejected by the cattle but they make very awkward work of hauling and spreading the manure.

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.

Breeding Sows should be given comfortable, clean quarters with freedom or at least the liberty of a yard large enough for moderate exercise. Do not let them run with cattle or horses, though they should have generous and plentiful rations of bran and other muscle-forming food, but not much Indian corn or meal. Skim-milk, bran, oil meal boiled to a thin gruel, peas, etc., are good foods for them.

Leave as much water as bedding, and do not let them lie on a hard surface. Nothing makes better, sweeter or more useful bedding.

Gypsum (plaster) spread upon the stable floors will keep the air sweet, and increase the value of the manure.

Poultry should be made profitable by encouraging them to lay. Give a warm mess once a day, provide bone meal and animal food and a warm place for the layers.—American Agriculturist for December.

Poultry-Yard Scratchings.

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.

Wheat and oats should be given alternately—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 attention. 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 convenient, 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-vessels 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 heaping you egg-baskets when the market is in its best.

The value of lime in the poultry-yard cannot be over-estimated; experience 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 before applying 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' Electric Oil for some years, and have no hesitation in saying that it has given better satisfaction than any other medicine I have ever sold. I consider it the only patent medicine that cures more than it is recommended to cure."

TEMPERANCE.

An Experience.

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

Mr. J. G. Woolley: "In Luke 4: 40, read: 'Now when the sun was setting, all they that had any sick with divers diseases brought them unto Him; and he laid his hands on every one of them and healed them.' There were little teething babies, and scrofulous and leprous, and palsied old men. There was no more difficulty in healing one than another. It is as easy for God to save a drunken man as to save an unconverted minister of the gospel. There are two troubles; the drunkards try to save themselves; and they do not realize that they are lost. Almost all the temperance effort has been, not to save men, but to help them save themselves. For the last twenty years, I have been in the habit of signing a temperance pledge; and I, J. G. Woolley hereby pledge myself, God helping me, to be a sober man."

A well-kept man resolve to be sober. You have been helping men to get along without God; but the sooner you let them know that there is no help but in God, the better. Twenty times I have broken off for two, six, ten months, in the love of my wife and in the love of the saloon, and I would fall. You say to a man, 'This is a disease, you need a physician; you must go to a reformatory.' It is more than a habit or a disease; it is old-fashioned Garden-of-Eden Sin.

"Let us quit helping men, and try to save them. I had all the help I wanted; I wanted to be saved. If Jesus Christ had come and said, 'I will help you,' I don't want to be helped; I want to be saved."

"It is almost impossible to make a drinking man believe that he is lost. The devil of the drink is a liar like his father. He says to the man, 'Oh, you can leave off when you please. When you can make me believe that he has lost, he cries out for Jesus Christ. It is hard to make a man let all go and trust in Christ."

"I tried medicine and imprisonment. Finally, I was in New York, away from my wife and child, and had to go to city, trying somewhere to find deliverance. I had been sober three or four weeks; I felt encouraged. One morning I woke up with more than a thirst, with a feeling that something must happen, that I should be sure to drink the next day. I determined to fight it. I walked up Broadway to Forty-seventh street and back, three or four times. I kept saying, 'Yes, I will take a drink; but not till half-past seven (it was then seven); then I would say, 'No, I will not drink.' I was fighting the demon, a procession was going by; there were carriages full of men, well dressed, with jewels on their fingers and in their shirt bosoms. I thought it was the admiral of some city on a visit to New York. But no; it was a beautiful and splendid military celebration. As I looked, I seemed to see captives chained to the wheels. I could see the coils of wives and mothers crushed beneath the wheels. I could see my wife and children in the procession. Before me I saw a child, I was ready to fall; I should have had a drink in another minute. But now I felt that I should not drink that day. I said, 'I will war with the saloon; the fight will save me.' I sent for my wife; she came; but before she came, I was lying in the gutter. I said to my wife, 'Mary, the jig is up; you have married a drunkard; I will never try again.'"

"In August, '80, a telegram was put in my hands; 'Your mother is dying. Come at once.' I was in the midst of a de-bauch all the way on the journey to her, my great effort was to be sober enough to see my mother, and yet not to have the delirium tremens. I thank God I was sober when I reached her, and said, 'She drew me down to her, and said, 'John, I know your wife for these years has been dry; she is a good woman; she stroked my hair with her thin hand; 'Won't you promise that for five years you will be a sober man? You know, I am dying.' I said, 'Yes, mother; and I meant to keep the promise. I went to my room, and thought, 'These days I had a good time; I am ready to be buried.' You want to see her alone for the last time.' I can see her face looking up to me, and saying to me, 'John, promise me.' I saw her laid in the grave; I was sober then."

I wrote to my wife my promise; and that I would keep it, and begin a new life. I got to Chicago and waited for the train. I walked up and down by the saloons that line every street.

"I was weak; the saloon was strong; and when my wife and children came to the door to meet me, I was a gasping drunkard, and I was in my room for days; and all the while the devils were jeering in my ears: 'Didn't you promise your mother?'"

"But, at last, one day, tired of being helped, I called on God to save me; and I am here to testify from eighteen months' experience that a drunkard can be saved by Jesus Christ; and that he cannot be saved in any other way. I have had eighteen months of eternal life."

Thos. Sablin, of Eglington, says, "I have removed the corn from my feet with Holloway's Corn Cure." Reader, so thou and do likewise.

"—Mistress—"See here, Uncle Henry, there was as much as a bushel of corn left in a bag out here by the door last night. What do you think has become of it?" "Uncle Henry—"Dun' know, my child, but sure 'dem jays has eat it up." "Mistress (with small respect for Uncle Henry's ideas of meat and tunc)"—"Two-legged hens, I guess, air!" Uncle Henry (gravely)—"Well, missus, do hens about hyak am mostly constructed on dat ar principle."—Harper's Weekly.

—Late at the Observatory—"Please tell me where I am to go. I was invited to see the transit of Venus." "I am extremely sorry, madam, but you are too late. The transit was over fifteen minutes ago." "Oh, that's no matter. The superintendent is a friend of mine and I am sure he will have it done again for me."—Fliegende Blatter.

CATARRH AND GOLD IN HEAD HOW CURED. NASAL BALM. A certain and speedy cure for all Catarrh in the Head and Catarrh in all its stages.

CHRISTMAS BOX. FULL OF WONDERFUL THINGS. 15 Portraits of Actresses and Pretty Girls. The Golden Wheel Fortune Teller, Dictionary of Dreams, Guide to Filtration, Lovest's Test, Graph, Magic, Magic Squares, 20 Selections for Autograph Albums, 10 Money Making Receipts, 30 Popular Songs, 24 Tricks in Magic, 24 Conundrums, The Dead and Dying Alphabet, Morse Telegraph Alphabet, Calendar for the current year, and our new catalogue Xmas and New Year Books and Toys. All for 25 cents and \$1.00 by sending.

CHANGE OF TIME. 2 TRIPS PER WEEK 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.

INTERCOLONIAL RAILWAY. '89. Winter Arrangement. '90.

ON and AFTER MONDAY, 18th NOVEMBER, 1889, the Trains of this Railway will run Daily (Sunday excepted) as follows:

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, RUBBERS, VELVET SLIPPERS, COME TO US.

WATERBURY & RISING, 24 KING ST.—ST. JOHN—215 UNION ST.

SOLID GOLD PLATED. We guarantee our Watches, Jewelry, and Silverware to be made of the purest materials and to be of the highest quality.

THE ONLY 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 powerful 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.

READ OUR HOME REFERENCES. REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

REV. CHAS. HOLE, Halifax, N. S., is happy to testify to the benefits received from our Battery Belt and Actina. SENATOR A. E. BOUTFORD, Brockville, N. B., advises everybody to use Actina for falling eyelids.

