

# Messenger and Visitor

THE CHRISTIAN MESSENGER,  
VOLUME LIII.

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THE CHRISTIAN VISITOR,  
VOLUME XLII.

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The Amherst Press has issued a very creditable Christmas number, of which a brief history of the Canadian Pacific Railroad, by Sir Charles Tupper, and an elaborately illustrated sketch of the Chignecto Ship Railway are notable features. — Miss McGarry, the educationist, was slightly injured in the St. Joseph railway accident. — In the South Victoria election on Thursday last, Mr. Fairbairn, the government candidate, was elected by a majority of over one hundred. — The Witness says Dr. Saunders preached a timely and powerful temperance sermon, in the "Tabernacle," last Sunday. — Montreal enjoys the distinction of being the first city in the Dominion to experiment with Dr. Koch's lymph. Several patients are under treatment, but as yet it is too soon to announce results. No doubt physicians in all the cities will be before long in a position to try the virtues of the remedy.

— On our second page will be found a sermon by Rev. J. Denovan, of Wolfville, in which are presented in an impressive manner some very serious thoughts, especially appropriate to the closing year.

— The next term of Horton Academy will open Jan. 7, 1891. Seventy-three were enrolled last term and others are expected at the beginning of the new year. Students who intend joining the classes will do well to make immediate application to Mr. I. B. Oakes, principal, Wolfville, N. S.

— The readers of the MESSENGER AND VISITOR will be interested in the letter of Bro. J. H. Hobbs, and while regretting the circumstances that impelled him to relinquish his pastoral work in Vermont, they will feel glad to hear of his return to his native land, and will hope that he has come back to stay.

— The daily papers have contained reference to some difficulty at Acadia in connection with the junior class. We learn that these reports do not correctly state the case, and that the misunderstanding has been removed. The students are not insensible to the advantages they enjoy and the sacrifices made by the denomination on their behalf, and the body will find its confidence in the young men has not been misplaced.

— This issue contains a note from Bro. Shaw, and a short letter from Bro. Sanford, from which it appears that the two missionaries would likely meet in Madras. From a card received on Saturday by the Secretary of the Foreign Mission Board, we learn that Bro. Shaw arrived in Madras on the 17th of November, and that Bro. Sanford met him at the boat, and that on the following Wednesday (19th) they would leave for Bimili. All well and in best of spirits. Bro. Shaw also met Bro. Archibald, at Colombo, on his way to America via China and Japan. Bro. A's appearance indicated that he was seeking rest none too soon, but he reported himself as already feeling better for the change. We have also a letter from Rev. W. V. Higgins, which will appear next week.

— We have received the prospectus of *The Methodist*, a four-page religious weekly to be published every Wednesday at St. John, N. B. The first issue is announced to appear on or about the 7th of January, 1891. The prospectus says: "While distinctively Methodist, our paper will be broadly Christian; loyal, but independent; patriotic, but not partisan; and while interested in universal man, especially so in the Canadians by the sea. The editorial department will be in the charge of Rev. Dr. Wilson, and the business management will be conducted by E. A. Powers. The office will be at 99 Germain St."

We stand prepared to extend a cordial welcome to the new comer, whose advent is herein announced. We confess, however, to some little feeling of surprise. Presumably we do not know all the circumstances of the case and are not, therefore, in a position to pronounce upon the wisdom of this new departure. We Baptists thought that when our two papers, representing somewhat different and sometimes conflicting interests—and in so far tending to division—were consolidated, an important advance movement had been effected; and the success which has attended the consolidated paper and its effect in unifying and promoting the interests and work of the body have operated strongly to confirm us in this belief. However, the Methodist system, in regard to denominational work and polity, differs so widely from that of the Baptists that what is "good medicine" for the one may, perhaps, be "bad medicine" for the other. At all events we have no other wish for our Methodist brethren in St. John and in these Maritime Provinces than that they may adopt methods adapted to secure the best results.

## PASSING EVENTS.

SINCE THE NOVEMBER ELECTIONS IN THE UNITED STATES much attention has been attracted to the Farmers' Alliance. It was a great surprise to the country to find that the agricultural forces had become so widely and efficiently organized for political action. Party leaders have awaked to the fact that this movement among the farmers represents a factor of immense importance, which cannot now be left out of the account in any political forecast. The Farmers' Alliance convention held recently in Ocala, Fla., must be regarded as an event of very considerable significance. It should be explained that there are different organizations among the farmers of different states or different sections. All these were represented at Ocala, with the exception of the Farmers' League of New York and New England. The proposition to form a new political party was freely and warmly discussed. The delegates from the North-west were strongly in favor of this movement, as was also the Colored Alliance, which held its meetings at Ocala at the same time. The Southern contingent, however, opposed this movement, believing that the Democratic party would be forced to accept the alliance principles. Finally, a compromise was effected by forming an organization to be known as the Citizens' Alliance, which will hold a convention of all farm and labor organizations in Cincinnati, next February. The Farmers' Alliance remains an industrious body. Mr. Loucks, the Alliance candidate for governor in South Dakota, in responding to the address of welcome, spoke with great enthusiasm. The farmers, he declared, were responsible for their own condition. They had followed the plow with their eyes open, but party leaders with their eyes shut. "When this movement began," he continued, "we were told it would be impossible to unite the farmers with the laborers of cities and towns. We discovered in St. Louis, last year, that this was possible, and furthermore, that every man who labors for a living has identical interests. The result is, that in a single year our movement has become so important that there is no solid North, and I trust and believe that in 1892 there will be no solid South."

THE COLORED ALLIANCE claims a membership of several hundred thousand. Its president is a white man, named Colonel Humphries. The *Christian Union* states that he was formerly a Baptist minister in Texas, engaged in missionary work among the negroes. When the Alliance movement started he was placed at the head of it, and has continued as its leader ever since. He is described as a man of strong character and decided convictions. He has great influence over the members of this Colored Alliance, and his leadership is of a somewhat radical type. He has adopted the views of Henry George as to the nationalization of land, and advocates the "single tax" doctrine. In his annual address at Ocala, he is reported to have said: "Land is not property; never can be property. A man may live on it, and his improvements are his. The land belongs to the sovereign people. In view of these indisputable truths we recommend to our people the principles of the single tax party."

IN THE PLATFORM ADOPTED BY THE OCALA CONVENTION, the principal measures of reform laid down were the abolition of National Banks, and the establishment of sub-treasuries which should loan money direct at a low rate of interest on farm products and real estate; the substitution of government notes for National bank notes; the free coinage of silver; the prohibition of dealing in futures, and of alien ownership of land; the issue of fractional paper currency, and the reform of national taxation in accordance with the principle of "equal rights to all and special privileges to none." A resolution was also carried unanimously demanding government control, to be succeeded, if necessary, by government ownership, of railroads and telegraphs.

THERE SEEMS GOOD REASON TO BELIEVE, as the Boston Herald has pointed out, that the outcome of the Farmers' Alliance movement can scarcely be other than permanently disastrous to the Republican party. The Federal Election bill, a Republican measure which President Harrison in his last message urged upon the attention of Congress, was condemned in the Alliance Convention lately held at Ocala; and in its condemnation of the high tariff doctrine of the Republican party, the Alliance is even more emphatic than are the Democrats. The Alliance party in the West and North-west is made up principally of those who have been heretofore Repub-

licans. It was to the agricultural sections of the country, the Herald asserts, that President Harrison owed his election. But the farmers have been rapidly developing heretical ideas as judged by Republican standards, and unless they experience a change of mind their help is not to be expected at the next election. The Farmers' Alliance as an organization may not prove permanent, but there seems reason to believe that its revolt against high tariff principles will be. At any rate it appears almost certain that the movement which has obtained such headway will not have lost much of its momentum before the next presidential election, and that the result will be the defeat of the Republican candidate, and almost as certainly the triumph of the Democrats.

THE FARMERS OF THE UNITED STATES have certainly come to the front in politics in a rather imperious fashion, and it will not surprise us if their brethren in Canada shall be found to have made a note of what is going on to the South, and hereafter insist, with somewhat greater determination than they hitherto have shown, on doing their own thinking, and acting on their own behalf and in their own interests. The idea that the farmers of the country are not capable of organization and concerted action is no longer tenable. What will be the ultimate results of this new movement on this continent no one at present will be bold enough to predict. That it may have very significant results, both in the United States and Canada, is easy enough to believe.

LAST WEEK WE CALLED ATTENTION TO two miserable deaths occurring in these provinces within a few weeks, and both directly chargeable to drunkenness and the rum shop. This week another case of like character is brought to our notice. This time the victim is William Hancock, a sapper of the Royal Engineers, on McNab's Island, Halifax; a young man, twenty-one years of age, a fine specimen of physical manhood. When Mr. Hancock obtained a bottle of whisky, contrary to the rules, and became so drunk that he fell into a stupor from which he never awoke. Lying on his back in this condition he vomited and the matter from his stomach entered his windpipe and suffocated him. So he died as the fool dieth. How many more victims shall the monster claim before the conscience of this country shall be aroused that the people will arise and say—the saloon shall exist no longer?

THE PAST WEEK HAS BEEN MARKED IN Eastern Canada by two serious casualties, each resulting in considerable loss of life. The first was a railway accident, which occurred last Thursday, on the I. C. R., at St. Joseph, near Point Lévis, opposite Quebec. The train was running in a curve and approaching a bridge by which the track crosses the highway at that point, when, as is believed, the second-class car jumped the track, carrying the first-class car and sleeper with it, and also causing the mail and baggage cars ahead of it to become derailed. The engine with the mail car passed over the bridge, but the second-class car struck one of the abutments of the bridge with the result that the first end of this car was smashed into atoms and, with the two cars following and one preceding, rolled over the embankment, the first-class car with the baggage car also being badly smashed. According to the latest accounts received at time of writing, six persons were killed in this accident and quite a number of others more or less seriously injured, one of whom has since died. Among the killed was Mr. Alexis Dessaint, M. P. for Kamouraska. The accident is believed to have resulted from the breaking of a wheel or an axle. Whether the train was passing the curve at too high a rate of speed is not yet determined, as opinions and reports seem to conflict on that point. This terrible accident, it is said, marks the first instance of loss of life among passengers on the Intercolonial during the fifteen years in which the road has been operated as a through line.

The other disaster referred to above was not less serious as regards loss of life. It occurred on Friday night, of the 19th inst., at one of Cunard's North End wharves, Halifax. A cargo of coal was being discharged from the steamer Oakdene, and stored on the wharf in a shed, to the top of which it was being wheeled and dumped through hatchways in the roof. Suddenly and without warning, a section of the wharf collapsed, allowing hundreds of tons of coal to slide into the water, and six men who were inside the shed leveling the coal went down with the mass. There was no crash of timbers, it is said, and no outcry from the men. Almost before those who were

on the spot were aware of what was taking place, the catastrophe was over and the six men were buried deep beneath the water and the coal past all hope of rescue. The cause of the wharf's collapse has not yet been adequately explained.

THE SECOND ANNIVERSARY of the St. John Anti-Tobacco Society was held in the Mechanics' Institute on Tuesday evening of last week. Whether it was due to public interest in the work of the society, or to the excellent programme which had been arranged for the evening, the large building was filled on the occasion with a large and appreciative audience. Besides the reading of the annual report by the secretary, Rev. Mr. McFarlane, there were music, readings and addresses, all of a high order and very much enjoyed by the audience. It is gratifying to see this important reform taking a prominent position and enlisting the sympathies of so many of our foremost citizens. The annual report, which we should be glad to print in full if our space would permit, briefly sketched the history of the society. It being the aim of the society to educate public opinion upon the tobacco question, a prize had been offered for the best essay on the History and Evil Effects of Tobacco, and of the essays received, three had been selected and published in an edition of 5,000 copies. This pamphlet has been well received and some 4,000 copies have been circulated. It has attracted the favorable notice of Miss Frances Willard, and 500 copies had been ordered for distribution at the National Convention of the W. C. T. U., lately held at Atlanta, Ga. In view of the especially injurious effects of cigarettes and the evils resulting from them being smoked by boys, the society brought this matter to the notice of the provincial parliament and through the efforts of the Hon. Dr. Stockton, a law was passed making it unlawful to sell or to give cigars or cigarettes to any person or persons under the age of sixteen years, and fixing the penalty of violation at \$10 and costs. We must regard the aims which this society has in view as worthy of all commendation and support. An immense sum of money is being spent in this country year by year for tobacco. And this money must be regarded as a good deal worse than wasted, for the excessive use of tobacco must operate to the deterioration of every element of manhood.

IN IRISH AFFAIRS the Kilkenny contest is the centre of interest, and the ferocity with which the battle is being waged suggests the celebrated contest of the cats. Mr. Parnell has defended his cause and hurled defiance at his enemies with a vigor and epulence of epithet speech which would do credit to an American congressman, and the shillalah, which for an Irishman, next to his tongue, is the most convenient and effective of weapons, has done notable service on both sides. Mr. Parnell seems to have confined himself to his linguistic weapon, but Mr. Davitt has shown himself valiant both with his tongue and his blackthorn, both giving and receiving sturdy blows. All this, if it were occurring anywhere else, would certainly be regarded as a decidedly unpleasant state of affairs. The election in Kilkenny takes place on Monday, and the results are not obtainable before we go to press. A good deal may depend on it for Parnell's prospects, who is having a hard fight, and at present, does not seem to be gaining ground. But there seems to be no prospect, whatever may be the result of the present contest, that he will relinquish the idea of leadership so long as he can command any sort of a following. The Kilkenny contest may appear ridiculous in some points of view, but the whole business is serious and sad enough for Ireland. Seldom has the proverb, "One sinner destroyeth much good," found a more notable fulfillment than in the case of Parnell. By his folly and rash self-will, the hope and brilliant prospects of reform in Ireland, which he himself had done so much to bring to fruition, are suddenly blasted and the cause of home rule is put back many years.

HOW FAR THE REPORTS RECEIVED during the past week of fighting between the Indians and the United States troops are trustworthy, is not at present easy to determine. The report of the death of Sitting Bull, however, seems quite authentic. A force of Indian police was sent out from Standing Rock Agency to apprehend the old chief and bring him in. He resisted capture, and in the fight that ensued several were killed on either side, including Sitting Bull and his son. There seems to be no doubt that the movement against Sitting Bull was authorized by General Miles and the United States government, and it is

believed they are well pleased that the attempt to take him resulted as it did. As to the wisdom and justice of killing the old chief, there are different opinions. No doubt he might be regarded as an enemy of the United States, although of late he seems to have done nothing worse than to encourage the ghost dances. Whether his enmity was unreasonable or not is another question. His death removes a troublesome enemy and a man of some influence among the Indians, but whether this will tend to make matters more pacific between the whites and the Indians, or whether it will stimulate the Indians to a revengeful war, remains to be seen. It is not at all unlikely that there are influences at work emanating from those who would be quite willing to see an uprising of the Indians, which would afford an excuse for waging a war of extermination, and appropriating the remnant of their territory. In this connection the Boston Herald says: "Much of what is written of the present disposition of the Indians toward an outbreak is evidently exaggerated, and, aside from this, we are strongly disposed to suspect plots to drive the Indians out of their possessions by means of war on the part of those who covet these possessions for their own ownership. Our people may well think of the cost, as well as the suffering, implied in an Indian war before they give countenance to those who would bring it on." The Montreal Star remarks: "Had the treaty with the Indians been fully carried out, there would have been no need to kill Sitting Bull or his braves."

A METRICAL VERSION of the 100th Psalm.  
BY REV. JAMES SPENCER.  
Now to the Lord a joyful noise,  
Let every land and kindred make,  
In sacred song express their joys,  
And pleasure in His worship take.  
Know that the Lord is God o'er all,  
He formed by sovereign will;  
We are the flock whom He doth call  
To pastures of His holy hill.  
While open are His temple gates,  
Come, enter and His praise proclaim;  
For here the King of Zion waits  
To hear His people bless His name.  
The Lord our God is ever good;  
His mercy shall for ever stand;  
His truth which through all ages stood,  
Shall triumph soon in every land.

W. B. M. U.  
"Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."  
Unto Us a Child is Born.  
For centuries Hebrew prophets and poets had prophesied and sung of this Child. He was to be the "Star out of Jacob" that should illumine the darkness; the "Hope of His people," "A great light," even "the light of the world." No wonder that they watched for His coming; no wonder that the question of questions in those days on every lip was regarding Him.  
"O wonderful! round whose birth hour  
Prophetic song, miraculous power,  
Cluster and hum like star and flower,"  
By the child voice interpreted.  
Thus it seemed to the old man who,  
Day after day, was found in the Temple  
"waiting." More perhaps than any other  
in his day. Was he satisfied with the  
fulfillment of Jehovah's word? Whatever  
his expectations may have been through  
all those years, whether of royal princes  
of the earthly house, or of a king con-  
quering and to conquer, yet when he  
saw Him, the child in his mother's  
arms, there is no hesitation, no doubt,  
but quickly, gladly he holds Him to his  
heart, and in one rapturous song of  
praise receives the Babe of a few days  
as the promised Messiah, as his Saviour.  
And still as the years have gone on,  
generation after generation has cele-  
brated the birth of this Child, God's  
wondrous gift to man! Not always with  
the faith of Simeon, not always with his  
song of praise; but wherever and when-  
ever loyal hearts and true have bowed  
at the feet of the Child Jesus, there has  
ascended the old, old song, "Mine eyes  
have seen Thy salvation!"  
The wise men came from the East  
with gifts of gold. They saw but dimly the  
Christ of God in the Babe of Bethlehem,  
yet the choicest gems they counted none  
too precious to offer. Back amid these  
scenes will Christian hearts wander during  
this week, and still with love hasten  
to pour out at His feet her choicest gifts.  
He has not left His children in doubt  
as to these offerings; still is heard His  
voice, as of old in Galilee, "Inasmuch  
as ye have done it unto one of the least  
of these, ye have done it unto Me."  
A quaint old legend runs that Saint  
Christopher built him a hut by the river

side, that he might ferry over those who  
needed to cross. And one night as he  
slept he heard in his dream the voice of  
a child praying him to come and carry  
him over—a little, fair haired child—and  
the strong man wondered what service  
he could possibly be rendering his God  
by helping over the child, but true to  
his vow to ferry across without a mur-  
mur all who asked; he carried the child,  
and after bringing him to land lay down  
to rest again. Once more he heard a  
call, and again 'twas the voice of a little  
child, and again the strong man breast-  
ed the babe, and then once more sought  
his couch. And yet again the cry was  
heard, "Christopher, good Christopher,  
come and take me over." Wondering  
much, he complied, and going the op-  
posite shore, he clasped the little one in  
his arms and prepared to return, but his  
burden which had looked so small, to his  
surprise grew heavier and heavier, until  
at times he feared he would never reach  
the shore, and yet he struggled on pa-  
tiently, bravely, until the little one was  
safe. Judge of his surprise when the  
child turning to him said, "Fear not,  
from henceforth thy name is Christoph-  
oros (Christ bearer), for thou hast borne  
Christ over."

May we not see in the old legend  
something inspiring, something helpful?  
Underneath the imagery do we not hear  
Christ's "Inasmuch"? Still at this  
Christmas-tide He calls to us, in the  
voices of the little children in the  
neglected lanes and alleys of our cities,  
for whom this joyous season has no meaning,  
and in the wan faces of the little ones in  
our hospitals who are dragging out the  
weary hours in pain and suffering. In all  
these listen to the voice of the Christ  
child, and listening, receive Him into  
your arms, hearing His loving voice, "Ye  
have done it unto Me." Listen! do you  
need to strain your ear? Is the storm so  
wild that you do not hear from the fur-  
ther shore the cry of a child? It is faint  
and low; will you try to sleep? Will you  
say I am weary; it is only a child. Nay,  
listen once more.

"Will no one come over and bring us  
light?  
Must we perish in darkness darker than  
night."  
"Bring, untaught, unlearned,  
While you in your favored land,  
Who know that we are perishing,  
Lend not a helping hand."  
The voice is low and weak, but you  
hear it across the waters, and as it comes  
to you this Christmas-tide, turn not away  
from the sound. 'Tis the voice of the  
Christ child whom the Hebrews waited  
so long; 'tis the voice of the child of  
whom the Highest said, "Unto us a child  
is born; and His name shall be called,  
Wonderful!" 'Tis the voice of the Crucif-  
ied; listen once again, "Inasmuch as ye  
have done it unto one of the least of  
these, ye have done it unto Me."  
A. E. J.

Thoughts in Brief.  
BY PASTOR J. CLARE, ANTONIOH.  
The God who gave us Christ can do  
His children no harm.  
Two bitters do not make one sweet.  
May the Lord save us from serving  
Him reluctantly.  
It takes no more time to be a saint  
than it does to be a sinner.  
Our privilege is to ask, it is God's pro-  
rogative to give.  
One cannot be a sincere minister un-  
less he is a sincere man.  
He who lessens another's misery in-  
creases his own happiness.  
Stooping is good exercise for the high-  
minded.  
The Lord knows where to find His  
witnesses and where to place them; let  
them witness where they are placed.  
The path of obedience leads to God;  
the path of disobedience leads away from  
Him.  
Yield not in part the heart to God,  
His grace demands the whole.  
It is not hard to work for Him.  
When love inspires the soul;  
Supreme delight is only found  
Beneath His blest control.

Literary Notes.  
*The Sword and Trowel*, a monthly mag-  
azine, edited by C. H. Spurgeon. May be  
ordered of the Baptist Book and  
Tract Society, 120 Granville St., Halifax.  
\$1.00 per year.  
*The Missionary Herald*, the organ of  
the English Baptist Missionary Society,  
published monthly, 50 cents per year.  
Baptist Book and Tract Society, Halifax.  
*The Baptist Visitor*, a new publication,  
edited by Justin D. Fulton, D. D., in the  
interests of his work against Romanism.  
Published at 751 Craig St., Montreal.  
*The Baptist Quarterly Review*, of New  
York. \$2.50 a year. May be ordered  
of the Book Room, Halifax. An excel-  
lent magazine.

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The Dying Year's Sermon.

BY J. DENOVAN.

"The door was shut."—Matt. 23:13.
1. What does the Saviour refer to?
I am the door; by Me if any one enter in he shall be saved. The gospel of God's grace in Christ presents an open door to all mankind, offering a way of escape, a place of shelter, a free welcome to the enjoyment of divine hospitality and friendship to everybody and anybody, and the people do not enter in because they will not. Yes, we believe and proclaim the gospel of Jesus Christ, "good tidings of great joy to all people"—good news that ought to be published at every street corner and in every open field, that ought to be hung over the broad wings of every breeze and borne away on every billow to every shore—the glorious doctrine of the angelic plans which rung over Bethlehem's plains.

Like the open door of a hotel near steamboat wharf or railway station, Jesus Christ is an open door offering a warm welcome to all comers, the weary and worthless, the hungry and the poor. Down then, down with all prohibitions and restrictions, with all the fences, gates and toll-bars of creature qualifications and creature conditions. If you will put up a public notice, please don't write, "Trespassers and tramps will be prosecuted," but "Tramps and trespassers are cordially welcomed. Come to Jesus, the door," come through Jesus Christ into God's favor; come see you are in all your sin and hardness of heart; don't wait for what you suppose are the right kind and quantity of faith or penitence, but

Just as thou art, without one trace of repentance or sorrow, come!
The marriage supper is spread, the oxen and fatlings are killed and all things are ready; into the streets and lanes of the city, into the highways and byways of the country the King of Grace has sent his messengers to gather guests. Not goodness He wants, but guests; not good clothes, nor good manners, nor respectability, nor money, but guests. Jesus said, "I am the door, by Me if any one enter in he shall be saved." Mr. Anybody, bear an urgent invitation to you, in everything my Lord is rich, but guests.

"Jesus sends me to declare all is ready and I am free."
"Since I have saved a wretch like me!"
But II. The text tells about this open door being "shut." Ah, it is hard to believe this terrible text—"And the door was shut."
The doors of glory, the gates of New Jerusalem, are not shut at all by day, and there is no night there; but let us remember those doors are shut for those of us whose day of grace here is passed. When the little, lowly door, Christ—the one door of justification and acceptance has been shut against us, we have no way of approaching the open gates of pearl—when once the Master of the house hath risen up and shut the door." Over the door of free grace I can see in our text these awful words written, "Divine patience ceases out." No man can stand even thousands of those that assembled under the sound of the gospel have already found this terrible sentence true. When they entered the sanctuary door the door Christ stood wide open before them, but when they left their pew that door was forever shut. That was their last opportunity.

The God of grace has always acted in this way. Year after year, as the Lord of the vineyard, He came seeking fruit on the barren fig tree of the Jewish nation, until, every His divine patience exhausted, He commanded, "Cut it down; why cumbereth it the ground?" Once again the voice of the intercessor successfully interposed, "Lord, let it alone this year also." But at last the axe of distributive judgment fell, and what a blow was that by which the Jewish nation was severed from its gracious privileges and scattered like the withered leaves of a fallen tree, before the blast of God's vengeance! At this season of the year, however, we now resemble the Jews when the long suffering of heaven was nearly worn out. "This year also"—oh, fruitless professor, consider what these words mean to thee. Backslidden one—unconverted soul—this year also has sped away, carrying with it the record of God's gracious forbearance and your rebellion! "This year also" the fields of nature have been reaped, the leaves have all fallen, the dark cold shadows of short wintry days and long wintry nights silently and solemnly remind you of all you have neglected and lost. Is not this the last day of your gracious visitation? But a few breaths more till the hour strikes that shall shut the door of saving mercy in your life forever.

It is now some thirty years ago that a commercial crisis in New York fell like a thunder bolt on the city of Glasgow, and I can well remember that day when the Western Bank of Scotland, with millions of liabilities, suspended payment. That dark disastrous day a shut door preached a silent sermon under which thousands trembled. Before the bank door stood a terror-stricken multitude: the old gentlemen, check book in hand, too late to get a draft cashed; young men and maidens clutching Western Bank bills too late to get them exchanged for gold or silver; the widow whose little all had been invested in Bank Stock standing with her two orphans beside her gazing in speechless despair at the bank door. Along the streets many were running in the direction of the bank, while others were returning home slowly as in a dream, with their heads on their hands. "The door is shut!" Before the bank door still lingered thousands far on into the day, apparently paralyzed with the calamity and unable to realize that that handsome door could really be shut. But the door was shut against all knocking, tears, supplications and remonstrances in broad day that door remained shut. The splendid hall, the broad mahogany counters, the busy clerks and obliging tellers, the abundance of wealth that for years had flowed there in a steady stream of notes, gold and silver—all seemed now but a dream of the past—a mere bright vision that had suddenly vanished. The play had ended, the curtain had fallen, the door was shut. Con- sternation and despair stood pale before that shut door.

Would to God I could at this season make some feel one-half as much concerned about this shut door of which the

text speaks! Oh, conscience, arouse thee! It is Jesus Christ who speaks about the door being shut. Oh, thoughtless soul, the hour is fast drawing nigh, if it have not already struck, when the door of the Bank of heaven's grace shall be shut to these forever. "And many will come in that day, saying, Lord, Lord, open unto us." Yes, many have come, and many more will yet come too late to present God's promissory notes—too late to draw golden guineas of rich free grace—too late for the Master to be greatly displeased. With stinking, hopeless hearts, I see them turn away—away into a dark eternity, forever ruined! "The door was shut!"

III. Who shuts the door? "The Master of the house," the Lord Jesus Himself, just think of this. Saddening as it is for any weary homeless one, when the cold shadows of night are setting down, to meet a shut door where he hoped to receive a kindly welcome, such a feeling will be greatly deepened because of the person who has shut the door, especially if it was shut intentionally to bar the wanderer out.

A thoughtless, ignorant servant may rudely slam the door of his old home in a returning prodigal's face. But what is the reason for that? he will knock till the sound reaches his father's ear; he will shout till his voice reaches his mother's heart, and then the officious menial will be taught better manners. But, oh, think how the perishing prodigal beats and knocks with his head against it is no mere servant's, but his own father's or brother's hand that bolts the door of home against him—when it is his own mother's voice he hears saying, "I cannot and I will not see him." Now, shut the door of gracious approach to God? An angel? No. A priest? No. Jesus Christ Himself, "The Master of the house." "He that is holy, He that is true, He who hath the key of David, He who openeth and no man shutteth, and who shutteth and no man openeth," for He Himself is "the Door." Read these statements, ye priests and Popes of Rome, and then tell us what your Latin masses, your holy water and extreme unction are worth. Read them, ye de- luded Protestants who hope that as long as you are in the church, you are in the kingdom of God. An angel? No. A priest? No. Jesus Christ Himself, "The Master of the house." "He that is holy, He that is true, He who hath the key of David, He who openeth and no man shutteth, and who shutteth and no man openeth," for He Himself is "the Door." Read these statements, ye priests and Popes of Rome, and then tell us what your Latin masses, your holy water and extreme unction are worth. Read them, ye de- luded Protestants who hope that as long as you are in the church, you are in the kingdom of God.

When Jesus withdraws from any soul, that soul has really no door to enter. When the Father ceases to draw us, we seek to enter in, but we cannot, for we except the Father which hath sent Me draw him." In short, when the Trinity God simply lets us alone—gives us our own will and our own way, then to all intents and purposes the door is shut. Yes, my friends, when Jesus withdraws from you, the door is shut. Behold I stand at the door and knock"; then you will con- tentedly fall asleep in your sin and never awake again spiritually. Any "means of grace" in operation without the Divine power of grace is like the mechanical power of the galvanic battery without contact with the chemicals that generate the electric power. When Jesus saith to the Holy Ghost, "They are joined to their idols, let them alone," then indeed He shuts the door. When He allows us to sit at ease in our iniquity, when He con- sents to our share in the perfunctory services of religion—when the minister's voice soothes like a lullaby, and the service of song is an entertainment to us—when our deepest convictions take the form of a devotional exercise, or when only then it does seem as if "the door were shut." For 5,000 years God hath declared, "My Spirit shall not always strive with man."

Let me give you two specimens of how the door may be shut very quietly. For years a devoted minister, who had wept over, and prayed for a church and congregation, but the people only feel annoyed at his importunity and earnestness. By-and-by, the Master lays him aside or calls him away, and so the church is relieved of his uncapital man- ners. Soon his place is filled by some smooth-tongued moderate, whose settled principle is to say, "Peace, peace!" What a peaceful change is this! but it is the deep peace of spiritual death. No loud cry of warning, no threatening denunciation, no stinging rebuffs burst from the preacher; "he is such a gentle and considerate man, he would not for the world hurt anybody's feelings, or say a word to make anybody miserable," saith Mrs. Grundy and her daughters. No text now falls on the pulpit Bible. "Our new pastor never could so far forget himself!" The troubler of Zion is away—yes, and "the door is shut."

Again, a godly mother has long labored by counsel, example, correction, instruction and prayer, for the conviction and conversion of her children, and the children have been barely able to bear it all. But at last she sickens and dies; and these children, carefully arrayed in appropriate mourning, lay her gray hairs softly in the grave. What a relief! The restraint is gone, and they now, like other respectable people, can run with the world both in fashions and pleasures without inconstant disagreeable remon- strance. Ah, ye thoughtless boys and girls, little do ye know that your greatest mercy was buried in your sainted mother's grave. It was her hand that kept "the door" ajar for you; and when her eyes were sealed in death the door of God's special grace to you was shut; and you must now knock for yourselves "when you feel like it."

This is how the door is shut, by sin- ners just getting their own wishes gratified. Left to ourselves, oh how true the solemn words are, "Ye will not come unto Me that ye might have life!"

V. Whom is the door shut? Consider- ed briefly the parable in which stands our text answers. When the Brethren come; but at this season especially the text may be profitably used to teach

that when our day of grace terminates, as it certainly will do at death, if not long before then, the door is shut. No hope can be vain as the hope multi- tudes build upon their desecrated repen- tance. Death-bed preparations for eternity are a snare of the devil.

Oh ye souls who purpose, in the quiet- ness of a sick chamber and amid the so- lemnities of approaching death, to make preparation for eternity, let me beseech you seriously and closely to look at this parabolic picture drawn by the Master's own hand. See those five virgins (if you can see them in the midnight gloom,) standing before that fast-closed door. Only an hour ago they were in high ex- citation and eager hope; less than an hour ago the joyful marriage party crossed the threshold, but now the door is shut and these five are shut out. Hark! the song and dance within, but without darkness and silence. Within the door lights and music, and the eyes of joy are smiling, but without the door five bitterly disap- pointed creatures—too late. Poor foolish girls! it emblem of those that never set about seeking salvation in right earnest until death is closing the door of the faculties of the soul, and the eyes of joy are become so dim that they cannot see the promises, then that door is shut; when the ears have become so dull they cannot catch the words of prayer, then that door is shut; when the brain is so be- wildered with fever and oppressives with pain or weakness that it cannot think consecutively, then that door is also shut.

"Faith cometh by hearing, and hearing by the word of God," but where can God's word enter when every door that leads to mind and heart is shut? This is no fancy sketch, I assure you, but grim and sad historical verity. Alas, how many (like these five virgins) hurry to the market of grace to buy oil when they have barely time to trim their lamps and march away! Yes, sinners generally feel their need for help, and earnestly try to supply it, sending for pastor or pastor, elder or pious deacon. Ah, when the voices of earth are gradu- ally sinking into silence and the voices of the eternal world are waxing loud, as though the gloom of a forest once heard the waves warning me that I was approaching the sea shore), when the lights of this world are waxing dim because the distant lights borne by the bridegroom's advancing company are now shining on the midnight gloom, when the curtains of our mortal life are being drawn aside revealing the stupendous realities of eternity, then the dying man bestirs himself. Just look at him. And think you that man is not in downright earnest to get salvation? Yes, indeed he is. But he is so busy with his own ideas that all those who thus sincerely seek shall find. Hath not Christ said, "Ye shall seek me and shall not find, and where I am I will be with you." Sincerity and earnestness sometimes come to an end, and you are not re- demption. Earnestness is no passport into the family of the Firstborn. No one ever enters into God's favor or God's home but by Jesus Christ—"the door." Many have come to that door to find it shut; for many, say unto me, shall seek to enter in, but they cannot. We can come only when the Father draws. We certainly cannot enter after the door has been shut, for when He "shuteth no man openeth." When the flood was rising multitudes fled to the mountains, and yet many were unable to escape the judgment of heaven, and de- voutly crying to God to pity and save them; nay, doubtless many might, then be seen swimming round the ark, knock- ing at its very door, and imploring rescue, but neither prayer nor pleading avail- ed; nor prayer could open that door that awful day. "The door was shut." The Lord shut it, we are expressly told, shut- ting in certain persons and shutting out all the rest. No one can question the authority of the Bible. But at last the Lord shut it, we are expressly told, shut- ting in certain persons and shutting out all the rest. No one can question the authority of the Bible. But at last the Lord shut it, we are expressly told, shut- ting in certain persons and shutting out all the rest. No one can question the authority of the Bible.

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Table with 3 columns: Year, Communicants, Infant Baptisms. Data for years 1850-1885.

and point of departure we find sufficient- ly full reports from the dioceses of Massachusetts, Rhode Island, Connecticut, Delaware, Maryland, North Carolina, South Carolina, Ohio, Louisiana, Alabama and Wisconsin. They report in all 38,467 communicants, 5,230 infant baptisms and 1,028 adult baptisms. This is a ratio of one infant baptized to every seven mem- bers and one adult to every thirty-eight. Following table will show the relation of these facts to those disclosed by the subsequent history of the church:

Table with 3 columns: Year, Communicants, Infant Baptisms. Data for years 1850-1885.

It will be seen the baptisms in 1885, with 398,098 communicants, are less than in 1850 with 323,133, and their figures. The Reformed church is then taken in hand, and the same result shows. And this state of things is so well understood that men have been appointed by the classis of the Reformed church to prepare pa- pers on this subject, and show the reason for such decline. Figures like the fol- lowing are quoted:

Table with 3 columns: Classes, Churches, Communicants, Infant Baptisms. Data for Geneva, Michigan, Montgomery, Orange, Saratoga, Scotchbaird.

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Things to Be Deplored.

Whether a man liveth or dieth he is of God. Man is more than that which is material in his mere body, although the fact is not recognized as it should be. In this nineteenth century man is not willing to be led, but demands more than anything else personal freedom. With personal liberty there has grown a ma- terialistic sentiment, a mere recognition of things corporal and seen, that has completely overshadowed the higher, nobler and more Christ-like feelings. Even the home has been subjugated by this feeling. There is a lack of that sentiment which made it customary in former years for the entire family to as- semble daily together, bow in humble prayer and supplication to the Heavenly Father, a loss which we deeply deplore.

There is a lack of the predominance of religious feeling among the every day life of many of the present generation that is deplorable, and which is being superseded by something entirely differ- ent. There is a lack of that higher and purer friendship that once existed be- tween friends, that we deeply regret. A great many friendships there are which are based upon mere personal charms. But few nowadays have that pure and high affection for one another that re- sults from an appreciation of the nobler and more Christ-like characteristics of a person.—Phillips Brooks.

Too Busy to Pray. In the chapter entitled "Christ as a Man of Prayer," in Rev. James Stalker's Image Christi, occurs this helpful passage for those who consider themselves "too busy to pray":

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Are the Best. Ayer's Pills have been used in my family for over thirty years. We find them an ex- cellent medicine in fevers, eruptive diseases, and all bilious troubles, and seldom call a physician. They are almost the only pill used in our neighborhood.—Redmon C. Conly, Row Landing, P. O., W. Feliciano Parish, La.

"I have been in this country eight years, and during all this time, neither I nor any member of my family have used any other kind of medicine than Ayer's Pills, but these we always keep at hand, and I should not know how to get along without them."—A. W. Soderberg, Lowell, Mass.

"I have used Ayer's Cathartic Pills as a family medicine for 35 years, and they have always given the utmost satisfaction."—James A. Thornton, Hingham, Ind.

Family Medicine for 35 years, and they have always given the utmost satisfaction."—James A. Thornton, Hingham, Ind.

Two boxes of Ayer's Pills cured me of severe headache, from which I was long a sufferer.—Emma Keyes, Hubbardston, Mass.

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GIVEN AWAY. DURING the month of December, I will give away to my customers a CABINET PHOTO for \$1.00, or extra, framed in a large 10x12 inch frame. Remember this frame cost you nothing, and will make a nice Christmas present.

ISAAC ERB, 13, Charlotte St., Saint John, N. B. LAMP GOODS. Chandeliers, Bracket, Library, Huddes, Table and Hand Lamps; Barrels, Chimneys, Wicks, Shades, Globes, Lanterns, Oil and Spirit Stoves, &c.

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J. McC. SNOW, Fire, Life and Accident INSURANCE AGENCY, MAIN STREET, MONCTON, N. B. Jan 1. Marble, Freestone, and Granite Works. WALKER & PAGE, A. J. WALKER & CO. TRURO, N. S. KENTVILLE, N. S. All work done first-class. CURRIE & HOWARD, Manufacturers of FURNITURE FOR THE TRADE, AMHERST, N. S. Photos and prices on application. JAMES CURRIE, Amherst, Nova Scotia, General Agent for the NEW WILLIAMS' Sewing Machines. Also, PIANOS and ORGANS. Machine Needles, Oil, and Parts, always on hand. At A. P. SHAND & CO.'S, YOU CAN PURCHASE THE Finest Shoes FOR THE LOWEST PRICES. WINDSOR, N. S.

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MESSINGER and VISITOR. \$4.00 per annum. When paid within thirty days, \$3.00.

Messenger and Visitor

WEDNESDAY, DECEMBER 24, 1890.

GREAT EFFORTS are now being made, it is said, to suppress the iniquitous African slave trade. The Congo State government has adopted strict measures for the inspection of vessels navigating the upper waters of the Congo, with a view to the prohibition of traffic in slaves, firearms and liquor.

It seems there is really to be a secession from the Tremont Temple church, Boston, under the leadership of Dr. Emory J. Haynes. The Examiner's Boston correspondent says, "The friends of Dr. Haynes have arranged for Sunday religious services in Music Hall, and have invited him to conduct them. They express in their invitation the wish to make this a free, popular congregation in the heart of the great city, and intimate that they shall expect from Dr. Haynes the same character of utterance as that which they have become accustomed to from his lips in Tremont Temple."

This issue of the MESSINGER AND VISITOR will reach many of its readers in the midst of the merry-makings and festivities which belong to this season of the year. Sincerely and heartily we would present our Christmas greeting, and trust that this may be to all our readers a joyous season. But Christmas days come so frequently, and become so frequently the text of newspaper homilies, that we forbear to moralize at length or to set down the multitude of profound reflections which we might feel moved to make. By this we shall expect to win the gratitude of our readers. We hope they may enjoy their turkey and plum pudding to the utmost of their capacity, and that they will not fail to extract from this Christmas season all the happiness they may derive, or all that is possible consistently with wisdom and virtue. We hope that those who are blessed with abundance will not forget that there are many who will have no Christmas luxuries unless some generous hand provides them. A spasm of generosity at Christmas, as person Bob Burdette has intimated, will not atone for a whole year of selfishness and injustice. First justice, then generosity, is the orthodox order of things, and if one cannot be both it is certainly best to be just at any rate. But if any man have the Spirit of Christ he will be prompted to be both just and generous. There will be a higher enjoyment for us in all the blessings God has bestowed if we are shared with others. Let us not forget that the message of the first Christmas day was a message of peace to men. It will not be a real Christmas to us unless there be in our hearts good-will to all men. We shall find a larger and purer enjoyment at the festal board if we come to it with the consciousness that all anger, malice and bitterness have been put away, and that charity toward all men is filling our hearts. While we rejoice in the day and join in its innocent mirth, cultivating sentiments and performing acts of generosity and good-will toward our fellow men, bestowing and receiving gifts; let us not forget that which chiefly gives significance to the day and value to every other blessing, "The Unspeaking Gift" of God.

AT ACADIA.

The first term of the year 1890-91 has just closed. The attendance has been large, and no interruption from sickness or any cause has occurred in the work. Several addresses and lectures from well-known gentlemen have been given. Rev. J. Clark, Rev. F. M. Young, Rev. A. Cohoon and Hon. J. W. Bogley have addressed the students. The usual rhetorical exhibition was given by the junior class on 8th inst. After prayer by Rev. S. B. Kempton, addresses were delivered by eight members of the class, similar essays having been presented to the faculty by all members of the class. The essays were well prepared and did credit to the careful work of Prof. Young, who has had charge of the English department this term. The speakers were A. Ross, A. J. Crockett, F. E. Koop, M. H. McLean, C. E. Semman, W. T. Stackhouse, F. A. Starratt, G. E. Chipman. The audience gave close attention to the speakers, who delivered their essays with good effect. At the close of the exercises the members of the class and a number of their friends were entertained at the house of one of the professors. And so another term passes into history.

OUR DENOMINATIONAL LIFE.

As each person while engaged in innumerable acts of daily duty develops a life peculiar to himself, so a denomination while engaged in its various enterprises develops a life that stamps it as distinct from other religious bodies. While there are so many influences tending to produce unity of ideals and of conduct among the people of a country, it yet remains a fact that the various denominations have their peculiar conceptions of what is desirable and excellent in social life. The Episcopal ideal is quite distinct from that of the Methodist, and the Presbyterian is unlike the Catholic. What we thus see in the case of other bodies must also be true of our own. Indeed we used to be rather proud that we were considered a "peculiar people." The fact that there is this separateness of life while the forces that tend to obliterate all distinctions are so strong, is a striking proof of the power of religion to mould the life of the people. No one sets out to make a peculiar life, and yet the genius of the denomination appears in all its family and social life. The amusements, the estimates of what is right and wrong, the leading ideas that control the body, are quite pronounced. All this is produced by the natural force of religion working through the various denominational means. The delegates from the churches meet only occasionally, and yet they become well acquainted with one another and friendships are formed of greatest strength.

This distinctness of denominational life is so strong a proof of the possession of life by the body that some sense of responsibility must come with the perception of the fact. As a man is responsible to the last bit of power that is in him, so must we not conclude that a body of men possessing an individuality of the kind indicated is responsible up to the measure of its power? And if this be conceded, then attention must be given not only to the raising of money and the doing of certain religious work, but to all the ways in which we mould the community's life. Each family has a potent influence in the community, and to make the life of that family Christian in spirit and aim, in all its appointments, may do more to create and foster Christian energy than any single act. The standard of commercial life maintained by our people is noted by other bodies, as well as our peculiarities of creed. We shall impress our ideal whatever that ideal is. We must, therefore, have convictions on all Christian doctrines and on all the problems of practical Christian life. We must always ask what our Lord would have us do, and then do His will. We must be open in mind and heart to whatever strength He will give, and so be able to say, as we go into the world of struggling fellow men, "We are come that ye may have life, and that ye may have it more abundantly." This will be ample justification of our existence as a denomination.

Questions.

1. At what point of a Christian's experience can he be said to be born of God? 2. When it is said "as many as are led by the Spirit of God they are sons of God," does it mean as many as are led any length, even if it is but the first step—the receiving of Christ by faith—or does it mean as many only as are wholly led by the Spirit? W. J.

1. There can be no question, we think, that as birth stands at the beginning and as the condition of every individual life in the physical world, so in the spiritual world, according to analogy and according to the Scriptures, birth stands at the beginning and as the condition of the Christian life and experience. There is, of course, for the physical man, an antenatal period, so in the case of the spiritual man there may be said to be an analogous existence; but this condition which is antecedent to spiritual birth is one of blindness and impotence as to spiritual things. When the soul comes into the light, when the man is born from above, then his cry goes up to his God, and, instinctively, he begins to look for guidance and support to the divine source of his life.

2. A study of the context of this passage (Rom. 8: 14) will show that those whom the apostle speaks of as being "led by the Spirit" and as being "the sons of God," are those who, because of their allegiance to the law of the Spirit of life in Christ Jesus, are delivered from the law of sin and death, and who are walking after the Spirit and minding the things of the Spirit. In other words, they are those who have been born from above and have entered upon the new life in Christ Jesus. The question of time has no place in this connection. One is not a son because he has grown to man's estate and attained the full maturity of his powers. He is a son because he is begotten of his father and through birth has become a member of the family. In like manner men are not "Sons of God" on the ground that they have lived a wholly spiritual life, but because they have been begotten and born of God.

We have a note from Rev. W. E. Hall, of Sackville, N. B., saying that it has been found necessary to postpone the dedication of the new church to Sunday, Jan. 4, 1891.

Acadia Seminary.

In the department of education there can be no better illustration of "the survival of the fittest," than is found in the history of Acadia Seminary. This retrospective hint will carry the thoughts of the older members of the denomination forty years and more into the past. Beginning under the roof of the pastor of the Nictaux church, now Dr. Bill, ladies schools appeared and disappeared at Berwick, Pine Grove, Clarence, Hantsport and Wolfville. Until twelve years ago, conscious of its righteous claims, female education persisted in asserting its rights in the face of the steady, cold neglect of the denomination. Horton Academy, Fredericton Academy, and Acadia College had a monopoly of the sympathy and benevolence of the Baptists of the Maritime Provinces. In looking back over these years, in the light of the public sentiment of to-day, it seems to be cruel injustice that, while so much was done for the education of young men, the country canvassed, materials of various kinds begged and given by all classes, buildings erected, help sought and obtained from the treasury of the state, and from the benevolent in the United States and Great Britain, so little was attempted for the education of the young women of the denomination. But during all this time, expressions of the rights of those neglected were found in the private enterprises referred to above. When the college was in ashes, and a heavy responsibility upon the denomination, it dawned upon the governors of the college that to erect a fine college building and leave the ladies' school in the old boarding house, an asylum which it had captured by irresistible persistence, would be too great an injustice to be added to all the neglect of the past. The resolve was therefore taken to have a college building and a seminary building go up together. Not till this time were the rights of the women of the denomination fully recognized. The most inattentive observer must have seen that during these twelve years the women of the Baptist churches in these provinces have come forward in all departments of work, and have proved their worthiness for equal privileges with the men in matters of Christian education. In local church work, in temperance campaigns, in missions at home and abroad, in the health of our Christian women have been exerting their influence on a large scale—an influence sound and helpful in the highest degree. The enlarged usefulness of the seminary since it has gained a moderate recognition of its rights, is additional proof that the accommodation, secured by the erection of the new building, was an act of justice, though it came late in the day.

The denomination, however much be hind in this matter, led all other bodies except the Methodists. But so soon as the Baptists saw the demands and provided for them, other denominations with a commendable appreciation of their zeal and enterprise, have not been slow to follow them. The Presbyterian body has a flourishing school for ladies in Halifax; the Episcopalians have established one for themselves at Windsor. Movement and improvement mark the history of every department of education. It is as true of the education of young women as it is of young men. This natural growth, for years past, has been pressing the accommodations at Acadia Seminary, until at last it was seen and felt that the work would be seriously embarrassed and hindered unless further accommodation was secured. This state of things was urged upon the attention of the governors by Dr. Sawyer and Miss Graves. The question was examined thoroughly, and the resolve was made to arise and build. There must be relief given or else constriction will cripple the school to a degree that will render it unworthy of the confidence of the public. Self preservation, therefore, demands enlargement. This policy was unanimously adopted by the governors of the college. It was also in due time and form reported to the last Convention. That body heartily adopted the policy of enlargement, and authorized the Governors to go forward with the work. Committees were appointed, one to select a location, and another to consider the matter of raising the money needed to make the additional accommodation required. The committee for securing the site decided that it was in the interests of all the institutions that Mr. Borden's house and lands, lying just east of the Seminary building, should be purchased for the purpose, among other good things, of giving the needed enlargement to Acadia Seminary. This was reported to the Governors of the college. They adopted with much heart the report of the committee, and purchased the said house and premises. They also resolved that \$25,000 must be raised forthwith to meet the expense of the purchase and of erecting the new building. According to the plan finally agreed upon, the present seminary building will be used in conjunction with the one to be erected, and when this accommodation is complete, the classes in the seminary will be conducted exclusively on the separate principle. It will be a distinctively separate school for young ladies.

The Board of Governors and the Baptist Convention of the Maritime Provinces have decided to enlarge the accommodation at Wolfville for the education of young ladies. Without this, there can be no progress; without this the present standing cannot be held, the confidence of the public will be forfeited. Self preservation, therefore, demands it. Having led in education for all these years, the Baptist body going to yield its vantage ground and take a place, a subordinate place, in the rear? We think not. If they do so, they would render themselves unworthy successors of the honored dead who led them in the past; they would dishonor their past record, and become unworthy of the sacred heritage and trust into which they have entered. Who will come forward and solve the question of raising the twenty-five thousand dollars? Is there not a man or a woman in the denomination who would like to raise a monument worthy of their name—a monument that will thrill with proper pride their posterity in all generations to come. A thousand years from to-day the name of Senator McMaster will be revered, and every branch of the McMaster family will feel that the Senator did their great honor in founding the great university which will ever bear his name. The Browns of the United States who trace their blood to the veins of the Brown who gave by his great benevolence the name to "Brown University" feel themselves more honored and more blessed by the benevolence of their ancestor than they could have been had he left his riches to his heirs. There can possibly be no doubt, but that the way is open for a monument of this kind at Wolfville. The \$25,000 ought to change the name of Acadia Seminary to that of the person who will supply this amount of money for present needs. Be this as it may, the committee wait for gifts to this object. Let there be no delay. Those who will give can send their names and their pledges, conditioned as it may please them, to any one of the committee. The committee is: Dr. Sawyer, Colin Roscoe, Wolfville; A. P. Shand, Windsor; B. H. Eaton, E. D. King, E. M. Saunders, Halifax, and H. H. Clute, Bear River. Any one of these men will receive donations and pledges from any quarter.

remember their brethren who are destitute, and send forward liberal contributions to assist the Home Mission Board in supplying their needs. Moses further assured these children of Reuben and Gad that the sin they would commit should they fail to help their brethren to take possession of the land, would find them out, i. e., the consequence of such a course would react upon themselves. In like manner the churches or denominations that neglect to prosecute the work of home evangelization will sooner or later find that their sin has found them out. Though at the present there may be no sign of retribution, the retribution will come, and sometimes come speedily. The strong churches of our villages, towns or cities may look on with composure while some of the little country churches are becoming weaker and weaker for want of the help that the Home Mission Board is unable to give; and may even indifferently exclaim, "Let the dying churches die." They do not know that in their death they themselves are beginning to die. Years after, when others shall have cultivated the ground where these churches now are, and the young men and women shall come from these places to these towns or cities and shall give their strength and influence to the denomination that cared for the region about their homes, the churches will discover that their sin has found them out. When too late they will see that they have in their selfish indifference neglected to care for an important source of their own life and prosperity. The drying up of the brooks and brooklets means loss of volume and power in the stream, so the decay of these little churches means loss of strength in every department of our denominational life. From these feeble flocks come strong members for our churches, eager students for our schools and earnest preachers for our pulpits and Foreign Mission stations. But the conquest of our land for Jesus does not end with the strengthening of old or planting of new churches in sparsely settled sections of our country. There are important centres that must be taken possession of. As in the conquest of the land of Canaan there were the Jerichos and Ais to be subdued; so now there are strategic points that must be occupied, if we are to do our whole duty and reap the full benefit of our work. While we must see to it that the poor have the gospel preached to them, and so prove our right to be counted as the followers of Him who gave as a proof of His Messiahship that "to the poor the gospel is preached," and while, like the early disciples, we go everywhere throughout the country preaching the Word, we must not fail to have homes for those of our faith, who, following the instinct of the age, migrate to our towns and cities. These towns and cities are destined to wield an increasing influence in the affairs of our country. Dr. Strong says: "The city is the nerve centre of our civilization. It is also the storm centre." The Baptist must do their part in moulding the life of the town and city, or they cannot do their part in moulding the life of the country. If these are given up to the forces of evil, the evil will not be confined to them. If other denominations are there, the Baptist church is needed none the less. If we neglect to do our duty in this department of the work now, our sin will find us out by-and-by. We shall be without a name or place or influence where we might have been strong and influential.

The Sin that Will Find Us Out.

When the children of Israel had conquered the land of Jazer and the land of Gilead, the children of Reuben and the children of Gad, who had a very great multitude of cattle, perceived that the place was eminently suited for their purposes, as it was emphatically a place for cattle. They accordingly came to Moses with the request that this district should be given to them as their inheritance. Moses understood them to mean that they were to go no further, but that the conquest of the rest of the land was to be left to the remaining tribes. He was therefore much displeased at the proposal. When, however, they assured him that their armed men would go over the Jordan and remain with their brethren until the several tribes had come into their inheritance, he gave his consent, closing the agreement with the words: "But if you will not do so, behold ye have sinned against the Lord; and be sure your sin will find you out." Now if it would have been a sin against the Lord for the children of Reuben and Gad not to have borne their part with their brethren in conquering the land of Canaan; is it not much more a sin against the Lord not to bear our part in the efforts that are being made to take possession of our own land for the Master—in other words, in our home mission work? It would certainly have been an act of the grossest selfishness and ingratitude on the part of Reuben and Gad if, after having come into the possession of a good inheritance, largely through the efforts of others, they had desired to remain there and enjoy it, not caring how it fared with their brethren. But are there not churches and individuals to-day pursuing a course equally as selfish and ungrateful? They have come into good places of religious privilege, places for which they have not fought or sacrificed. They seem to forget that they are debtors; that the good they now enjoy has been won by the efforts and self-denials of those who have gone before them, and that the least return they can make for their privileges is to aid those who are now striving to provide similar privileges for others. They seem content to let their "brethren go to the war while they sit still" in their good places. Thus they discourage the hearts of their brethren who are trying to take possession of other parts of the land for the faith they profess to love. They are influential bodies in the places where they are located, with beautiful church homes, talented preachers to break to them the bread of life once or twice every Sabbath, what matters it if little companies of their brethren—churches bearing the same name as they—in communities where they are despised if not persecuted, do have to meet in school-houses, and are left for months without any one to preach the Word to them? Would that, at this glad Christmas-time, a time when those who have plenty think of those who have little, the churches and individuals who have an abundance of religious privileges would

remember their brethren who are destitute, and send forward liberal contributions to assist the Home Mission Board in supplying their needs.

Moses further assured these children of Reuben and Gad that the sin they would commit should they fail to help their brethren to take possession of the land, would find them out, i. e., the consequence of such a course would react upon themselves. In like manner the churches or denominations that neglect to prosecute the work of home evangelization will sooner or later find that their sin has found them out. Though at the present there may be no sign of retribution, the retribution will come, and sometimes come speedily. The strong churches of our villages, towns or cities may look on with composure while some of the little country churches are becoming weaker and weaker for want of the help that the Home Mission Board is unable to give; and may even indifferently exclaim, "Let the dying churches die." They do not know that in their death they themselves are beginning to die. Years after, when others shall have cultivated the ground where these churches now are, and the young men and women shall come from these places to these towns or cities and shall give their strength and influence to the denomination that cared for the region about their homes, the churches will discover that their sin has found them out. When too late they will see that they have in their selfish indifference neglected to care for an important source of their own life and prosperity. The drying up of the brooks and brooklets means loss of volume and power in the stream, so the decay of these little churches means loss of strength in every department of our denominational life. From these feeble flocks come strong members for our churches, eager students for our schools and earnest preachers for our pulpits and Foreign Mission stations.

But the conquest of our land for Jesus does not end with the strengthening of old or planting of new churches in sparsely settled sections of our country. There are important centres that must be taken possession of. As in the conquest of the land of Canaan there were the Jerichos and Ais to be subdued; so now there are strategic points that must be occupied, if we are to do our whole duty and reap the full benefit of our work. While we must see to it that the poor have the gospel preached to them, and so prove our right to be counted as the followers of Him who gave as a proof of His Messiahship that "to the poor the gospel is preached," and while, like the early disciples, we go everywhere throughout the country preaching the Word, we must not fail to have homes for those of our faith, who, following the instinct of the age, migrate to our towns and cities. These towns and cities are destined to wield an increasing influence in the affairs of our country. Dr. Strong says: "The city is the nerve centre of our civilization. It is also the storm centre." The Baptist must do their part in moulding the life of the town and city, or they cannot do their part in moulding the life of the country. If these are given up to the forces of evil, the evil will not be confined to them. If other denominations are there, the Baptist church is needed none the less. If we neglect to do our duty in this department of the work now, our sin will find us out by-and-by. We shall be without a name or place or influence where we might have been strong and influential.

In this particular the sin of past neglect has already found us out in many places. Because of the divided state of our Home Mission forces in the past large expenditure on any one point could not be thought of, and so many important positions had to be neglected. As a consequence we are unknown where we should be well known, we are despised where we ought to be respected, we are beginning where we should be well under way, we are following where we should be leading. No repentance can remedy at once the evil consequences of past neglect; but by faithfully improving the present much may be done, and future regrets be saved. If the churches that are well established will but imitate the children of Reuben and the children of Gad and send up strong reinforcements, the Board will more courageously forward and endeavor to plant our principles in every important centre in our land. Without these generous offerings the advance demanded cannot be made, good opportunities will be lost, and the consequences of our sinfully neglect will find us out in the coming years. What better thing can we do at this Christmas time than to follow the example of the wise men who, opening their treasures, presented to Him gifts? And how can we better present our gifts to Jesus than by giving to those of whom He has said: "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me." Hebron, Dec. 12. A. COBURN.

Dr. Wistar's Wild Cherry Balsam.—This Balsamic compound has become a home fixture. Let all who suffer, and have in vain attempted to cure their coughs, colds, bronchial or pulmonary complaints, make use of this unequalled remedy.

From Rev. J. H. Robbins.

You will be somewhat surprised to learn that I have closed my pastorate in Saxton's River, Vt., and returned to my native province. And as the circumstances and providences of God in the matter are so mysterious, a notice of them may be of interest and perhaps help to some others. I send this note for the MESSINGER AND VISITOR.

The death of my brother, which was noticed in the MESSINGER AND VISITOR a few weeks ago, has been far reaching in its effects. My parents are left in feeble health, my father especially being unable to look after a large farm and the business connected with it. Three brothers left Liverpool, Eng. for the Pacific Coast only two days before the visit of death to the old homestead. They will know nothing before March of the sad changes which have taken place. Parents who have toiled and sacrificed to bring up eleven children to manhood and womanhood—all of them Christians—must not be left to suffer for help and sympathy in their declining years. No other son could possibly reach them. I could, hence here I am, taking up again work of the farm I so reluctantly laid down twenty two years ago. O how strange seem the ways of Providence! I was fully satisfied that it was the voice of God calling me away from the farm to the work of the gospel ministry. There is no room for the shadow of a doubt that it is the providence of God which has called me back again. I know I am in the right place, and I am assured that the path of duty has blessings for us. The satisfaction is certainly very sweet to know that I am bringing relief, help and comfort to parents who have been faithful to their family, to the church of Christ and to the world.

There were some sad experiences in leaving one of the happiest pastorates that it is possible even to think of. Vermont Academy, with a staff of twenty teachers and 150 students, adds very much to the enthusiasm of a pastorate, in itself all that could be desired. A few evenings before leaving, we were completely surprised by the coming in of friends who filled the parsonage. After the expressions of regret, good wishes and farewells were over, we found under our pillows a liberal purse of hard cash and soft greenbacks. The whole was one of the most neatly carried out surprises of our lives. But on Monday evening, December 1, we had the most touching surprise of our lives. The parsonage was taken possession of by "the little ones," to take a tender, tearful farewell, leaving in our hands mementoes to be cherished among our most precious treasures.

I reached home Dec. 6. Mrs. Robbins and the children will come later, the children remaining in the academy for the present. As there was no pastor in the church of my childhood, South Yarmouth, now Central Chebogue and Arcahula, I was invited to supply as pastor, so that I am by no means laying down the work I have loved so well. Had I voluntarily chosen to combine the management of a large farm with the pastorate of two churches I would be sure of failure, but as God has unmistakably placed me in both positions, I hope under His blessing to succeed. After my visit at the time of the convention last summer, I supposed I had bidden farewell to my native province for a number of years, but God has ordered otherwise. His ways are not as ours.

I ask for a place in those prayers going up for help to the needy. Insufficient for the duties before me, I am driven to God. My address is Chebogue Point, Yarmouth, N. S. J. H. ROBBINS.

Personal.

Rev. A. E. Ingram has been seriously ill of neuralgia of the stomach. We are glad to learn that he is now improving.

We had a call from Prof. Keirstead, of Acadia College, on Monday. He reports the term just closed one of prosperity for the institutions.

Rev. W. A. Troop, of Fairville, had a severe fall about a fortnight ago, by which his hip was broken. He is being well cared for in the hospital, but suffers greatly, and it is scarcely expected that he can recover.

The address of Rev. C. H. Haverstock is Pugwash, Cumberland Co., N. S. Bro. Haverstock has recently taken charge of the church at Pugwash. We hope that the divine blessing may rest richly upon his labors in that place.

Rev. J. C. Bleakney writes: I have been laid by from my work, as pastor, for over a year. My health is improving. I expect, God willing, to resume work the first of the new year. The church at Rockland, Carleton Co., N. B., has given me a unanimous call to become their pastor, and I expect to accept. Letters and papers for me should, as yet, be addressed Woodstock, N. B.

Amherst friends have just presented the pastor with one of Messrs. Robb & Sons No. 1 steel furnaces. The parsonage is heated throughout at reduced expenditure of fuel, besides the saving of labor and dust. D. A. S.

To the Pacific Coast.

Go to California via the through lines of the Burlington Route, from Chicago or St. Louis to Denver, and thence over the new broad gauge, through car lines of the Denver and Rio Grande or Colorado Midland Railways, via Leadville, Glenwood Springs and Salt Lake, through interesting cities and unsurpassed scenery. Dining Cars all the way.

Incident.

Our surprise farewells to the sage through the Red Sea had lingering tortures. Joseph Cook found judge from his "The Orient." To us by steady, bathed in night from our nary. There are fitful of the cross the Hebrews. as the true one have peculiar in morning we pass chickens for companions of Mrs. Andrews, of missionaries by terian Board to Province, India, labored at this Miss Hutchinson she left for home little prospect has regained Mr. York pastor, the her life comput Mainpuri with fully into the fact connected two pioneer ones on the field of 55 years, of the home Bamples of the heathen hearts tice during her eally persuaded two of them in ORN AND VISITOR. Baldeo was the highest cast the highest hon his district. His missionaries to and readily con Testament as passed in this o truth had appar him, when one cided to make Old Testament him to use that class. The ver to the mission mind, and aske of in the openi the God of the assured that it be troubled with of his death. R when he joined perty was confis him, and bein merchants in the starved had no him at the miss came when Chri as great respect nature, even at Baldeo the pri one day that his of age, was dyi for her father parleying he w the child if h touch her. W lands can 'onl tions of a fat circumstances approached the relatives and row, living a where the ch prevent him fr ing the furni The old faithfully, but As the child of nized the face up quickly, a prevent had ch father's neck, on his bosom. sly polluted I commanded t was buried Baldeo had when his fati some time he life to add in the misery of rought to hoot tried to poison occasion. Af kind of condu changes had Mainpuri, ev was touched, with joy by last Sunday Mainpuri she with father an Days Ram fakir. Such family, but a he confessed t ing her undu became a C. Mr. Alexander at Mainpuri, was his custom to a small cro "Come unto I and came aw before, witho sult of his wo

Robbins.

My pastorate in my parsonage returned to me as the circumstances of God in the house, a notice of rest and perhaps send this note for error. Other, which was and VISITOR a far reaching in nts are left in especially being large farm and the with it. Three ... before the old homestead. before March of had taken place. and sacrificed children to manhood ... Christians offering for help and ... years. No ... reach them. I ... again up ... reluctantly laid ... ago. O how of Providence! I ... was the voice ... from the farm ... shadow of a ... of God ... again. I know ... and I am assured ... blessings for ... is certainly very ... bringing relief, ... parents who have ... family, to the ... world. ... experiences in ... pastorates ... to think of ... with staff of twelve ... adds very ... of a pastorate, ... id be desired. A ... leaving, we were ... by the coming in ... of the parsonage. ... of regret, good ... were over, we ... was a liberal purse ... greenbacks. The ... most neatly carried ... ves. But on Mon- ... 1, we had the ... of our lives. The ... possession of my ... a tender, tear- ... hands mement- ... among our most ... Mrs. Robbins ... come later, the ... the academy for ... was no pastor in ... Chebogue and Ar- ... to supply as pastor, ... means laying down ... so well. Had I ... combine the man- ... with the pastor ... I would be sure ... has unmistakably ... positions, I hope ... succeeded. After my ... the convention last ... I had hidden fare- ... for a number ... ordered otherwise. ... those prayers going ... ready. Insufficient ... me. I am driven ... is Chebogue Point, ... J. H. ROBBINS.

Incidents of the Trip.

Our surprises did not end with our farewells to the Mediterranean. The passage through the canal and down the Red Sea had been described as one of lingering torture on account of the heat. Joseph Cook found it warm, as one might judge from his few hurried passages on the subject in that interesting book, "The Orient." The heat was tempered to us by steady, head winds all the way. By day we kept close under the awnings, and by night the whole landscape was bathed in moonlight, tempting us from our narrow berths till late hours. There are fifteen or twenty supposed lanes of the crossing of the Red Sea by the Hebrews. One of these selected as the true one, and hereafter it will have peculiar interest, since the very morning we passed it we had real *Digby chickens* for breakfast. Two pleasant companions of our voyage are Mr. and Mrs. Andrews, of New York, sent out as missionaries by the American Presbyterian Board to Mainpuri, North-west Provinces, India. Mrs. Andrews had labored at this station for six years as Miss Hutchinson, when five years ago she left for home in broken health, with little prospect of ever returning. She has regained her health, and having granted Mr. Andrews, a former New York pastor, the privilege of becoming her life companion, she goes back to Mainpuri with her husband to enter more fully into the work. It is a remarkable fact connected with this mission, that the two pioneer missionaries are still living, one on the field, after a residence there of 55 years, the other is chief secretary of the home Board. Several striking examples of the power of the gospel on heathen hearts came to this lady's notice during her stay at Mainpuri, and I easily persuaded her to allow me to use two of them in my notes to the MESSENGER AND VISITOR.

Baldoe was a resident native priest of the highest caste, wealthy, and held in the highest honor by all the people in his district. He was engaged by the missionaries to teach in the girls' school, and readily consented. To use the New Testament as a reader. Several years passed in this occupation, and the divine truth had apparently made no effect upon him, when one day the missionary decided to make a change, and putting the Old Testament in Baldeo's hand, directed him to use that for a short time in his class. The very next day Baldeo came to the missionary in deep concern of mind, and asked if the same God spoken of in the opening verses of Genesis was the God of the New Testament. When assured that it was even so, he accepted the truth at once, and did not seem to be troubled with a doubt up to the day of his death. He was fifty years of age when he joined the Christians, his property was confiscated, his family disowned him, and being boycotted by all the merchants in the district, he must have starved had not his new friends cared for him at the mission house until the time came when Christian Baldeo was held in as great respect, though of a different nature, even among his own people as Baldeo the priest. Tidings reached him one day that his only daughter, nine years of age, was dying, and begging incessantly for her father. After a good deal of parleying he was told that he might visit the child if he would promise not to touch her. We, brought up in Christian lands can only imagine what the emotions of a father's heart might be under circumstances like these. As Baldeo approached the house he found all the relatives and friends arranged in two rows, lining a pathway to the room where the child lay, so arranged to prevent him from touching and polluting the furniture or walls of the house. The old ex-priest kept his promise faithfully, but love was strong in death. As the child opened her eyes and recognized the face at her bedside she sprang up quickly, and before anyone could prevent had clasped her arms about her father's neck, and died in a few moments on his bosom. His touch had irretrievably polluted his dead child; and he was commanded to take the corpse away. It was buried in the mission cemetery. Baldeo had a son, fifteen years of age when his father was converted, and for some time he made it the object of his life to add in every conceivable way to the misery of his father. He would hire roughs to hoot at him in the streets and occasion to poison him on more than one occasion. After eleven years of this kind of conduct, during which time great changes had taken place in and about Mainpuri, even this hardened reprobate was touched, and filled his father's heart with joy by becoming a Christian. The last Sunday Mrs. Andrews spent at Mainpuri she sat at the communion table with father and son.

Days Ram was a travelling priest, a fakir. Such are supposed to have no family, but after having been converted he confessed to having a wife, and bringing her under Gospel influences she too became a Christian. One afternoon Mr. Alexander, the missionary in charge at Mainpuri, went down to the Bazaar as was his custom, and gave a short address to a small crowd on the precious words, "Come unto Me all ye that labor," etc., and came away, as he had many times before, without seeing any favorable result of his words. But he had no sooner reached the mission house than he was accosted by a stranger of wretched personal appearance. His bones were clothed in a few rags through which could be seen hideous scars and seams in the skin, on shoulders, and back and limbs, and breast. His face was wasted, and altogether he was a most miserable object. It was Days Ram. He at once told his story to the astonished missionary. Happening to be at Mainpuri in his wanderings he went into the bazaar, and the white man's appearance drew his attention, which was held closely at once by his strange words: "Rest!" That was exactly what he had been looking for in vain nearly all of his unhappy life. At 18 years of age he had felt himself to be a sinner, and confessing it to the older priests, his teachers, they had advised all manner of bodily penance. As he grew older and still found no relief, he was sent on long pilgrimages to holy places and shrines—he had gone once to 400 miles and measured the whole distance with his body lying flat upon the ground, at the end of each hundred miles scourging himself with whips till his whole body was covered with blood. As a last resort the old priests told him to go to Gogotri, a journey of 1,000 miles on foot, to the most sacred source of the sacred river Ganges. He was to go at sunset to the holy pool, and entering it till the water reached his chin, stand in that position till sunrise, all the while repeating a prayer they taught him. As the first grey streaks of dawn appeared in the East, Days Ram grew apprehensive that another bitter disappointment was in store for him, but when the sun came up over the horizon and gradually ascended higher and higher in the heavens, a feeling of utter despair possessed his soul; he had now tested every means known to the religion of his nation for the removal of sin, and false deceivers had found them all. And now, he hears for the first time of the white man's way! Is he to be deceived again? However, he would know more of it. The missionary sat down beside the utterly abject-looking creature who had displayed such desperate earnestness in seeking relief from his sins, and very prayerfully and tenderly told him of the old, old story of the love of God in the plan of redemption. Days Ram listened with an intense longing in his eyes, and just when hope had begun to arise in his heart a doubt came also. Was this religion indeed better than the white man's? Mr. Alexander repeated the words, "The Spirit and the Bride say, Come! and let him that heareth say, Come! and let him that is athirst, Come, and whosoever will let him take of the water of life freely." That included Days Ram. He saw it, and accepted the soul-ravishing truth, and in that moment believed that the blood of Jesus had done what all his penance, and washings, and scourgings, and weary pilgrimages, what even his own poured-out blood had not been able to accomplish, his sin had been blotted out. Days Ram was over 40 years old when this miracle of healing was performed upon him. He lived to be over 80 years of age, and for many years did grand work for the Master, at his own charges, in visiting shrines and holy places, telling other pilgrims of the joys which he had found in Jesus. When Mrs. Andrews left India she called to bid Days Ram good-bye. He told her he was troubled with wakefulness at night—believed his father in his old age had complained of the same thing. "How do you occupy the time?" she asked. His face lighted up in a moment. "Why, child! I lie here and think of Jesus and my eternal home, and I get so happy I sing and sing."

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Jesus came to die for such as Days Ram, and there are millions suffering the same pains of disappointment that racked his heart before he met with Christ. We have the same opportunities Mr. Alexander enjoyed. Shall we not eagerly run in the way of such blessed experiences? M. B. SHAW. Nov. 7.

Our Missionaries. FROM BRO. SANFORD. S. S. SHAW, Nov. 12, 1890. Rev. W. J. STEWART, Sec. B. F. M. Board, St. John, N. B. Dear Bro.—It seems well to write you and report my movements, although I may not be able to write much before the steamer reaches Madras. We left the roadstead at Masulipatam this morning at 8.30, and with a run of 200 miles reach Madras at daylight to-morrow morning, if all goes well. The whole distance from Binli to Madras is 500 miles, and occupies these mail steamers, including stoppages at ports, about 34 days. You will wish to know why I am here. It seemed well to use this opportunity to meet Bro. and Sister Shaw, and help them a little perhaps in the matter of household outfit for Visianagram; meet wife and children on their way home from Bangalore; consult the oculist in regard to glasses for my eyes; get a fresh supply of books for the mission, etc., etc. It is my hope to return from Madras by this steamer on the 19th, one week hence. The Clan Grant is due in Madras to-morrow. We trust the Shaws will arrive, so as to go up to Binli with us. Bro. Archibald passed along down here about ten days since, on his way home, via Colombo and Yokohama. We feel anxious about him. He was in a critical condition when he left. The missionaries for Cocanada, McLeod and Barrow, arrived there on the 24th or 25th Oct., I think.

TEA SUGAR FLOUR. FULL LINES OF. Staple Groceries and Dry Goods.

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We are looking forward to the Telugu Mission Quinquennial at Cocanada, beginning Dec. 29th. The meeting will probably continue seven or eight days. The exercises will be partly English, partly Telugu. FROM BRO. SHAW. DEAR BRO. STEWART:—The Captain promises us that we shall reach Colombo next Tuesday, Nov. 11th, just one month from the time we embarked at Liverpool. The Lord has favored us wonderfully. Several of the passengers have had slight attacks of intermittent fever, but thus far Mrs. Shaw and myself have enjoyed the very best of health. Three children on board have had the mumps, but ours have escaped so far. They have gained in flesh and are as happy as the day is long. It comes my time to conduct the open air preaching service next Sunday afternoon. The temperature stands at 80° in the coolest part of the ship, but we are dressed for it and rather pity you exposed to the raking November winds which used to shiver my very bones. An old pioneer missionary on board tells me that he thinks I am cut out to stand Indian climate. The above card was mailed at Colombo on the 11th, and so, unless something happened between that port and Binli, which is not likely, as we would have heard by wire, we may conclude that Bro. Shaw and family are now safely landed at the destination. They have had a pleasant trip, and surely there is much in this for us all to be grateful. You will see by comparing dates that Bro. Sanford and Shaw will probably meet at Madras. This will be very pleasant for both. May a rich blessing rest upon the labors of all our missionaries. W. J. S.

Marriages.

STUART-MERRITT.—At the Baptist parsonage, Digby, on Dec. 13, by Rev. W. H. Richards, William J. Stuart, of Kempsville, Ont., to Caroline Merritt, of Sandy Cove. RAND-TURPIN.—At South Boston, Dec. 26, by Rev. David J. Martin, Rand, of Marlboro, Mass., formerly of Kings Co., N. S., to Lizze M. Turpin, of South Boston. GOODINE-RANDALL.—At Upper Gagetown, N. B., on the 13th inst., by Rev. W. E. McIntyre, George Goodine, of Oromocto, to Elizabeth Randall, of Burton, Sunbury Co. WOODWORTH-ACKER.—At the Baptist parsonage, New Germany, Nov. 27, by Rev. G. P. Raymond, Hezekiah Woodworth, of Ohio, Lunenburg Co., to Louisa Acker, of Springfield, Annapolis Co.

Deaths.

DEWAR.—At Cambridge, Queens Co., Nov. 17, of consumption, Harley A. Dewar, aged 17 years. STRAIGHT.—At Cambridge, Queens Co., December 8, of consumption, Charlotte Straight, aged 22 years. ESTABROOK.—At Upper Gagetown, N. B., Dec. 5, of consumption of the lung, Harold T., infant son of Lebaron Estabrook, aged four months. CROCKER.—At Butte City, Montana, U. S., of pneumonia, in the 52nd year of his age, Allen Crocker, a native of Wilmet, N. S. He leaves a family at Greenwood, Mass. GEDDINS.—At Portauque Mountain, Nov. 13, John W. Geddins, aged 65 years. Our brother professed faith in Christ in his youth, which faith made him cheerful in life and happy in death. WEAVER.—Suddenly, at Port George, Annapolis Co., of paralysis, Capt. Henry Weaver, aged 47 years. The bereaved family and relatives deserve the sympathy of the whole community. NICHOLS.—At New Germany, Nov. 27, Mrs. Mary Nichols, aged 83 years, widow of the late Wm. Nichols. Sister Nichols was baptized by Rev. N. Vidito about 60 years ago, and was a faithful member of the Baptist church from that time till she passed peacefully to her rest. BRIDGES.—Suddenly, at Gibson, York Co., Nov. 30, Helen, wife of Dr. J. H. Bridges, aged 45 years. The deceased was the eldest daughter of G. W. Hoban, Esq., of Burton, Sunbury Co., N. B. Her remains were interred at Upper Gagetown. She leaves a son and two daughters. BARNETT.—At Burton, Sunbury Co., Dec. 7, after many years of affliction, Hannah E., wife of John Babbitt, Esq., in the 70th year of her age. The deceased was a member of Upper Gagetown church. She leaves a sorrowing husband, four sons and a daughter to mourn their loss. FREEZE.—At Havelock, Nov. 25, Blair Waldo, infant son of T. V. and Mary Freeze, aged 7 months and 25 days. This is the second time our brother and sister have been called upon to part with a lovely child, the oldest and the youngest being taken from the home. They have the sympathy of those who have been called in the same way. GATES.—At Port George, Annapolis Co., Dec. 4, Mrs. Sarah A. Gates, aged 70 years. During the two years and more that she resided with us, she took an active interest in the cause of Christ, and while health permitted was a regular attendant upon the means of grace. Her trust in Jesus was implicit and childlike in simplicity, growing lovely child, the oldest and the youngest being taken from the home. They have the sympathy of those who have been called in the same way. MCLAREN.—At Long Creek, P. E. I., after a short illness, Duncan McLaren crossed the river Sabbath morning, Dec. 7. He was 66 years of age; kind, genial

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Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

# Royal Baking Powder

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### News Summary.

**DOMINION.**  
—Charlottetown harbor is frozen over, and persons are already venturing on the ice.

—Quebec is considering the matter of erecting a monument to Champlain, the founder of the city.

—Ten ocean steamers reached Halifax during Sunday and Monday of last week, and all reported rough passages.

—The plant of the machine shop of the Shore Line railway, which is now at St. George, is to be removed to Carleton.—*St. Croix Courier.*

—The government steamer *Lanadowne* has been ordered to replace the *Newfield*, pending repairs of damage done to the latter by the gunpowder explosion last week.

—A story reaches Ottawa to the effect that the Mormon settlers of Canada are believed to be encouraging the Indians in the vicinity of their settlements to hostile demonstrations.

—Trade is beginning to brighten up wonderfully these last few days, and the merchants express the opinion that the season will be better than for many years.—*Fredericton Reporter.*

—The Norwegian barque *Barjilde* was wrecked off the Newfoundland coast on Sunday night during a heavy snow storm. Thirteen lives were lost, only two of the crew being saved.

—A special train of 17 cars laden with poultry left Ottawa on Saturday last for Boston Christmas markets—the largest shipment ever sent from there. The duties on the lot would be \$15,000.—*Yarmouth Herald.*

—The sheets for taking the Dominion census are now being run off at the government printing bureau, at Ottawa. Some 3,000 enumerators are to be employed. It will be some time before work is commenced as each enumerator will have to be instructed.

—The schooner *Florence*, from Marble Mountain, bound for Boston with a cargo of lime from the *Bras d'Or* Marble Co.'s works, caught fire and was burned to the water's edge at Shelburne, on Saturday, the 10th inst. The schooner was owned in Pictou and was insured for \$4,000.

—The men injured at the explosion on the *Newfield*, are now progressing favorably at the hospital and though from their injuries some of them will be laid up for some time, no more of them are in danger. The repairs to the steamer will probably be made here.—*Yarmouth Times.*

—In order to bring the advantages of Manitoba before the people of Europe, fifty practical farmers from various sections of the country have been selected to go to Great Britain and other European countries, where they will spend the winter advertising Manitoba and the North west.

—An interesting discovery of coal is reported from the New Brunswick. A McCallum of Halifax, mining expert, brought into Fredericton some very fine specimens of surface coal which were obtained in the vicinity of the covered bridge. The vein discovered is said to be two feet wide, and is undoubtedly valuable if properly worked.—*St. Croix Courier.*

—One day last week James Brown, who lives near Weymouth, Digby Co., found a purse containing \$4,000 in the hollow tree which was cut down. Mrs. Payson died at that place a few years ago, and she is supposed to have been worth considerably more money, which was never found. It is alleged that this part of the money was hid by Mrs. Payson before her death.

—The minister of finance, at latest accounts, had returned from Trinidad to Barbados, and at all points which he visited had met a most cordial reception. He is expected to reach Jamaica on the 12th, and according to present arrangements will sail from Bermuda for New York on the 25th. There is every indication that his trip will prove most beneficial to the development of trade with the West Indies.—*Sun.*

—Excellent cod fishing is reported around the shores, particularly at Ingleside and further north. A school of small mackerel were driven ashore at Ingleside Sunday night and Monday morning; some two hundred were picked up on the beach. No doubt the school were pursued by cod, but there had only been one instance where young mackerel have made their appearance at Ingleside at this season of the year, and on that occasion the waters were literally alive with cod.—*North Sydney Herald.*

**BRITISH AND FOREIGN.**  
—In Central America, if it is not war, it is pestilence. Guatemala is reported now to be besieged by small-pox. Few sanitary precautions have been observed and the people have been mowed down by hundreds.

—There is talk of uniting New York and Brooklyn and the cities adjacent to them on the north under one municipal government.

—Dr. Koch's lymph is being experimented with in New Haven. Several patients are under treatment and the reports respecting their condition are very favorable.

—A new funeral custom, according to the *Boston Herald*, is growing in popularity in fashionable circles. A shorthand reporter is engaged to attend the services in honor of the dead and write out in full all that is said for circulation in manuscript, bound in book form, like the manuscript of unprinted plays.

—Many of our people have been cured from this winter of severe colds and coughs by the use of *Pyle's Compound*. It is selling fast, so writes the manager of a grange store in New Brunswick.

### A Startling Contradiction.

There is an old adage that says "a prophet is not without honor save in his own country," and the saying is generally accepted as containing much truth. Indeed it is expanded into the generally accepted belief that true merit, whether it be that of an individual, or that of some medicinal preparation, is much more likely to meet with popular approval at a distance than at home.

Nasal Balm, acknowledged as being the greatest remedy for cold in the head and catarrh, ever offered the people of Canada, affords a striking instance of the fact that popular opinion, for once, at least is wrong. From the outset its popularity in the name of its manufacturer has been unbounded and constantly increasing.

In evidence of this we offer testimonials from two Brockville gentlemen who are known throughout the Dominion.

D. Derbyshire, Esq., Mayor of Brockville, and for the past two years President of the Ontario Creamery Association, says:—"Your Nasal Balm is truly a wonderful remedy. I may say that I was afflicted with a distressing case of catarrh, accompanied by a number of its disagreeable symptoms. I had tried other remedies, but without avail, and well-nigh despaired of a cure, when I was induced to give Nasal Balm a trial. Its effects were wonderful, and the results arising from its use surprising. Briefly stated, it stops the droppings in the throat, sweetens the breath, relieves the headaches that follow catarrh, and in fact makes one feel altogether like a new man. No one who is suffering from catarrh in any of its stages should lose a moment in giving this remedy a trial."

James Smart, Esq., Brockville, Sheriff of the United Counties of Leeds and Grenville, says:—"It would be impossible to speak too extravagantly of the wonderful curative properties of Nasal Balm. I suffered for upwards of a month from a severe cold in the head, which, despite the use of other remedies, was becoming worse and developing into catarrh. I procured a bottle of Nasal Balm and was relieved from the first application and thoroughly cured within twenty-four hours. I cheerfully add my testimony to the value of Nasal Balm."

These are but two illustrations out of the hundreds of testimonials the proprietors of Nasal Balm have had from all parts of the Dominion, but they ought to convince the most skeptical. If your dealer does not keep Nasal Balm it will be sent on receipt of price—50 cents small size and \$1 large size bottle—by addressing FURD & Co., Brockville, Ont.

**Religious Intelligence.**  
**NEWS FROM THE CHURCHES.**

**ST. JOHN.**—At the minister's meeting on Monday morning: Rev. Messrs. Hickson, Ford, Mellick, Stewart, Spencer, Martell, Gates, Welton, Parsons and Black. Prof. Keirstead was present, and gave an encouraging report on matters at Wolfville. Pastor Martell reported one received for membership. The other pastors reported a good interest in their churches and a hopeful outlook. Officers for the next quarter were chosen: Bro. Parsons, president; Bro. Ingram, secy.

**PORTAUPIQUE AND UPPER ECONOMY.**—After a very pleasant and interesting unprofitable pastorate of four years with the church at Portaupique and Upper Economy, I have resigned to take charge of the Egwash and Wallace churches. Any pastor who is thinking of making a change cannot do better than correspond with or visit the Portaupique and Upper Economy field. He will find a growing, united and working church. The church has a very convenient parsonage, which they built three years ago. The field is compact, the people kind, and plenty of work.—*C. H. HAYES, STOKES.*

**GLYSBORO, N. S.**—One month of the second year of our pastorate has already elapsed. It has been a year of active Christian service. The Baptist church in the shire town of Gysboro has liquidated its debt and paid one hundred and thirty dollars to denominational objects, besides being one of the churches which pays the pastor's salary when due. In the thriving village of Boyleston, beautiful for situation, a Baptist church was organized some four years ago, an offshoot of the Gysboro church. The brethren worshipped in an old and dilapidated building until a little over one year ago, when it was resolved to remodel. Last Sabbath the congregation, which, during the summer, has been worshipping in a hall, met in their new home, called together by the tones of a magnificent bell which now adorns the tower, the gift of James Pyle, of New York, so favorably known in connection with Pearline, and a former native of this place, to whom every Baptist in Boyleston sends thanks. Appropriate opening services were held morning and evening. The pastor was assisted and encouraged by the kindly presence and words of Rev. Jacob Whitman, Congregationalist. In the evening service after the sermon several brethren spoke, all expressing thankfulness to Almighty God for His great blessing which has crowned their efforts during the year, both temporal and spiritual. Perhaps Nova Scotia has no neater or more attractive church building than Boyleston, with a debt of only about three hundred dollars, which one of the brethren asks to have the privilege of paying. During the year fifteen have been added to this church by baptism, and a much deeper spiritual interest prevails. In view of what has been accomplished, and with devout thankfulness to our Heavenly Father, we enter with increased zeal upon another year of service for Him, hoping that God will move upon the hearts of His people in Gysboro, to effect a like transformation in their church home. *W. P. ANDERSON.*

### Quarterly Meetings.

**THE YORK AND HUNTERVILLE COUNTRIES.**  
quarterly meeting convened, according to appointment, with the Macnascue Baptist church, on Friday, the 12th of Dec., at 7 p. m. The opening sermon was preached by Rev. B. N. Nobles, pastor of Gibbon Baptist church; it was a very comforting discourse for Christians.

At 10:30, Saturday morning, the regular business session was held, Rev. F. R. Knight in the chair. Unfinished business was attended to; new business followed.

After considerable discussion concerning the needs and destitution of the mission fields in these counties, the following resolution was passed: "Resolved, that the Home Mission Board be requested to send Rev. J. W. S. Young, general missionary, a part of the time during the present quarter among the churches on York County mission fields. It is earnestly hoped the Board will do so, as it is the expressed wish of the quarterly meeting, and also the wish of the people on the fields.

An invitation was extended from the Second Keswick church to hold the next quarterly meeting with them, which was accepted. Rev. F. O. Rees was appointed to preach the opening sermon of next meeting, and Rev. B. N. Nobles the quarterly sermon.

On Saturday afternoon a conference meeting was held, and on Saturday evening an inspiring missionary meeting. Short and pointed addresses were given by the ministers present, and also by three of the deacons of the Macnascue church. Seldom have we heard a more telling speech than was made by one of those deacons.

Sabbath morning, at 11 o'clock, the quarterly sermon was preached by Rev. F. R. Knight; subject: "Law and Gospel,"—a powerful discourse. The large congregation seemed well into almost perfect silence by the speaker's solemnity and earnestness. Much praise, during the remainder of the day, was bestowed upon what was declared one of Bro. Knight's best efforts.

On Sabbath evening another sermon, sparkling with gems of gospel truth, was delivered in a most impressive manner by Bro. B. N. Nobles; subject: "Christ the smitten rock." Quite a number of testimonies followed the sermon.

The congregations throughout the day were very large, and the prayer of many hearts is, that the throngs of the unconverted who listened so attentively to the word proclaimed, may realize their need of Christ.

Collections amounting to \$1285 were taken for home missions. Adjourned to meet with the Second Keswick Baptist church the second Friday in March, 1891, at 7 o'clock, p. m. *CALVIN CURRIE, Asst. Sec.—TREAS.*

### N. S. SOUTHERN ASSOCIATION.

The quarterly meeting of the N. S. Southern Association met with Baptist church, in Hampton Village, on Tuesday, the 16th inst. Of course it could hardly be expected that the St. John pastors,—buried as they are with the care of large churches and many societies—could find time to attend so important a gathering as the quarterly meeting, and hence, as usual, the attendance was small.

Bro. Ford, however, managed somehow to get away, and on Tuesday evening preached an able and most inspiring sermon, that was a feast indeed to all who heard it. On Wednesday forenoon there were present: Bro. E. Hagdon, M. A., moderator of the Association; Bro. Blackadar, pastor of the church; Bro. Cornwall, of Springfield, and the writer. It seemed hardly worth while to organize as there were so few, so the time was spent in talking over and arranging for district meetings. In the afternoon was the usual conference, stimulating and helpful. In the evening, a very good audience assembled and a sermon of much genuine earnestness and unction was delivered by Bro. Cornwall, that could hardly fail to make a deep impression upon the hearers. A collection was taken for convention fund, and we returned to our homes feeling that we were well repaid for going, notwithstanding that the pastor and church were disappointed in that so few ministers were present.

The next meeting is to be held at Hammond, some time in March, when we hope to have a larger attendance of pastors. *E. J. GRANT.*

"History, Prophecy and Gospel," a series of expositions on the International Sunday-school Lessons, for 1891. Edited by a noted Baptist scholar, Prof. E. B. Andrews, of Brown University, Eng., 4to, 500 pp. Price \$1.75. Published by Silver, Burdette & Co., 6 Hancock Av., Boston, Mass.

One of the most remarkable lists of famous contributors ever brought together in a single number of a magazine will be presented in the January issue of *The Ladies' Home Journal*, of Philadelphia. The authors in that number will include Henry M. Stanley, Dr. Oliver Wendell Holmes, Ex-President Hayes, Hon. John W. Foster, Joseph Jefferson, Hon. Hannibal Hamlin, Madame Alabi, James Whitcomb Riley, Gen. Lew Wallace, George W. Childs, Dr. T. De Witt Talmage, Mrs. A. D. T. Whitney, Robert J. Burdette, Edward Bellamy, Will Carleton, Charles A. Dana, Sarah Orne Jewett, George W. Cable, Julian Hawthorne, Mrs. Lyman Abbott, Mrs. Margaret Bottomo, and nearly twenty others.

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The immense stock of Clothing we now have must be disposed of to make room for extensive alterations in our premises before the arrival of our Spring Importations in February. Come, you can get unheard of bargains now and until January 24th. This stock is first-class in every particular, and will be sold. Come early and have the first choice.

OVERCOAT for your Boy, \$2.00. REEFER, do., \$1.50.  
SUIT, " " " \$1.75. PANTS, do., 60c.  
YOUTH'S OVERCOATS, \$3.50.  
YOUTH'S REEFERS, \$3.50.  
YOUTH'S SUITS, \$3.50.  
YOUTH'S PANTS, \$1.25.  
YOUTH'S ULSTERS, \$5.00 for Men.

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Palatable and Strengthening. **JOHNSTON'S FLUID BEEF** Grateful and Satisfying.

The Drink to take when Tired and Used Up.

### Home Missions.

RECEIPTS FROM NOV. 10 TO DEC. 9.

Con. Fund, Shelburne church, \$ 7 83	" " Port Clyde church, 1 50	" " Jordan Bay, 1 67	Cavendish S. S. Mite Box, 4 50	Collection Brookline, Kings Co., 2 07	Acadia Missionary Society, 8 00	Con. Fund, North Temple ch., Ohio, 10 00	Con. Fund, North Temple Sunday-school, 11 00	Con. Fund, E. C. Shand, Windsor, 50 00	Con. Fund, Hebron church, 65 29	Con. Fund, North Temple ch., 2nd St. Martins, S. S. concert, 5 25	Con. Fund, Chebogue church, 3 35	" " Acadia church, 10 50	Treasurer Convention Fund, 381 82	Before reported, 571 78	Total, 1,966 46
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MANTOBA AND N. W. MISSIONS.

E. C. Shand, Windsor, 5 00	Yarmouth Co. Quarterly Meeting, 5 00	Miss Issa Bill, Cheboggin, 1 50	Total, 11 50	Before reported, 17 00	Total, \$29 00
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Hebron, N. S. Treas. H. M. B.

### Jubilee Fund—Acadia College.

RECEIPTS SINCE LAST REPORT:

Rev. D. A. Steele, Amherst, \$25; G. H. Dobson, North Sydney, \$25; D. S. Henshaws, Crow Harbor, \$5; Bayard Marshall, \$1; Prof. A. E. Coldwell, Wolfville, \$50; Rev. A. W. Sawyer, D.D., \$25; Mrs. Zebulon Durbin, Spa Springs, \$1; Prof. J. B. Hall, Truro, \$10, and Rev. J. B. Hemmen, Port Hood, \$12. Before reported, \$16,800.50. Total \$16,954.50.
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We would be very grateful if all who have not paid their subscriptions could forward the same as soon as convenient. A. CONNORS, Sec'y. Jub. Com. Hebron, N. S., Dec. 16.

## She reckons well

who does her housecleaning and washing (or has her servants do this work) with PYLE'S PEARLINE.

Why? Because Pearline makes the largest saving all around; saves half the time; half the labor—more than half the wear. Do you know you don't have to rub the clothes when washed with Pearline? This saves the woman and makes the clothes last longer (besides, they look better). What can be harder on woman's health than bobbing up and down over a washboard? What can be harder on the clothes—anything harder don't exist. Millions of women know these facts well; it takes many millions of packages of PEARLINE to supply their demands for it. You have only to prove these facts and you'll demand it. The best way is—try it. Costs little and every grocer has it.

Beware Peddlers and some unscrupulous grocers are offering imitations which they claim to be Pearline, or "the same as Pearline." IT'S FALSE—they are not. *JAMES PYLE, New York.*

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## IDEAL IDEAL SOAP.

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# WHITE CROSS

Granulated Soap makes them CLEAN.

## Burdock Cures BILIOUSNESS.

## BLOOD BITTERS Cures BILIOUSNESS.

Direct Proof.  
I was troubled for five years with Liver Complaint. I found a great relief in medicine which did me no good, and I was getting worse all the time until I tried Burdock Blood Bitters. After taking four bottles I am now well. I can also recommend it for the cure of Dropsy.

Mrs. A. E. DEARON, Haverstone, Ont.

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## THE CHRISTMAS STAR.

There is great disappointment throughout the Dominion at the announcement that the publishers of the *Montreal Star* are too busy with their regular subscription and advertising business to allow of their completing a Christmas *Star* this year. These Christmas *Stars* are such gems that it is very generally hoped the publishers will see their way clear to continue their publication.

This amount of Great Britain for terprises is set do After a sermon on John Hall, the M terian church of N to the object \$21, hear it predicted should pass away, would fall to piece of course, are not Beecher's time, but of Dr. Lyman Abb not seem likely to has a present mem of 1,793, and its c amounted to over day-schools, three young men's unio aium, supported b a prosperous com of Philosophy late alumni of the Un ick is to be filled of Mr. Walter C. the university at christ scholarship pursuing a course and, it is underst duties at Frederic We regret to lea of St. David's (P this city, by a fall evening last, rec prevent his going The injury is the f in one of the ankl

Some of our ing Events, as well ter, are crowded

—The death of Liverpool, N. S., inst. He was one merchants of the spected for his int —1878-1882—Mr. county in the His comparatively widely regretted mother, who was most faithful mem Liverpool, we t sympathies in the Although not a m Mr. Bill was a lib treasury; and, wh attendant at the removal will no church, as well as large, as a very s

ACCIDENTS CONO BLES in the N. S. contradictory an have been report on the part of th between them a troops; but a des North Dakota, of far as the milita aware, not a sh between the Indi entire reservation troops, and the fo the spring is grou

THE MONITOR T FAIRER have re to reports of wh been a horrible few weeks ago in due, in the n province. The st some weeks ago whom for years reputation) while ditio, met, at a Swedish sailo, after mutilating shocking manne killed him, put through a hole in seems unaccount any foundation is the matter is, an It is to be hope found to be as w will not escape j

THE STRICT O between this co States has, of in ordinary attenti of the internatio nificant of the str Canada that, at a in Napierville in both candidates heartily in favor can be no doubt ada are general freer trade relat States, and just a sume, that the States, apart from tain politicians, a relations with Ca extent of reciproc no doubt, differo sides the bounda