

Messenger and Visitor.

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THE CHRISTIAN VISITOR,
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NO 51.

ATTENTION!—If our brethren intend to help the circulation of the MESSENGER AND VISITOR on their field, now is the time. Hundreds are ready to take the paper if asked to do so. Who will give a day to this work this week?

—MOMORS.—The Supreme Court of the United States has decided that the property of the Mormon church, over and above a certain amount, shall be confiscated and appropriated to the public school fund.

—PITIFUL.—What a pitiful state of things is revealed by this clipping: It is pointed out that of the sixteen negroes who are inmates of the Asylum, all but two are females; and that the applicants for admission to these retreats for females are always very far in advance of their possible accommodation.

It is no wonder that the temperance movement is making great progress in Great Britain. When the demon head of the liquor traffic is thrust into the holy of holies of the home, it is time to cease temporizing and begin a struggle to the death.

—MASSACHUSETTS BAPTISTS.—According to the report of the State Convention of Massachusetts, there have been accessions by baptism to 269 churches, to the number of 2,757, an increase of 556 over last year. The net gain in membership has been 1,671.

—REVEREND MEMBERS.—Mr. Spurgeon is very careful in recommending the church to receive candidates for baptism and church membership. He examines each one in the most searching way. On a recent Sabbath he rejoiced greatly because a larger proportion than usual gave satisfactory evidence of a change of heart.

This shows that every week many who apply for baptism do not stand the sifting process. It would be a red letter day for all our churches were all pastors as careful. In how many cases do pastors and churches baptize candidates without any examination at all. If they speak in meeting, or rise for prayers and show some concern, we fear they are often hurried on to commit themselves to the most solemn of all professions—death to sin and resurrection to a new life. In the case of moral men, if they are received into church membership unconverted, as they do not subject themselves to discipline, they almost certainly will continue unconverted to the end, and the terrible awakening.

For them there will be no earnest appeal. To treat them as lost sinners would be considered next thing to an insult. There is next to nothing to awaken them out of their delusion. If they have misgivings, the fact that the church accounts them saved will help to quiet them. The Lord save us all from helping to delude souls to their ruin and from being deluded to our own.

—NORMAL CLASS.—Bro. G. O. Gates has a Normal Class for scripture study. It is proving a great success. About fifty attend one evening each week and go over the lesson assigned with eager interest. If it be kept up, and there seems no doubt but that it will, its members will gain a general knowledge of the scriptures which perhaps few of our ministers have. It was our good fortune to see one of the lessons on the blackboard. It contained a great amount of information put in such a form as to assist the memory through the eye. We call attention to this work, in the hope that others of our pastors may take it up. We are sure Bro. Gates would give information about text books, &c., there is such a great need of a more thorough study of the Bible. Such a class is invaluable for teachers.

—VALER.—Rev. H. O. Pentecost has had a change of life. He began as a Baptist minister, became an open communionist, joined the Congregationalists, adopted George's labor theories, offered for mayor of Newark, became the champion of the Chicago anarchists, and has now made his home in the following words:

My theological and practical thoughts began five years ago while a Baptist minister, and led me to withdraw from that denomination. I am no longer in sympathy with the church as an organization, or with evangelical christianity; and therefore I must withdraw bodily from both.

When a man begins to swing he is apt to continue till he flies off the handle. He is not told us what he will next join as better than the church and evangelical christianity. Perhaps he will go upon the stage, or become a leader of the anarchists.

—A RELIGIOUS PAPER.—In our towns we have asked brethren in the ministry about the influence of our denominational papers to the families of their flocks. They have been unanimous in the testimony that the young men and women whose parents have had the paper in the family right

along are, as a class, much more intelligent, and become more active and useful in the churches. They declare the difference between these and those who have grown up without a religious paper in the home is most marked. This fact bears its own practical lesson. Let none of our church members rule out this good influence from their families. Let those who appreciate the paper do their best to put it into families now without it. Is not this a work for the Master which touches what is very fundamental to success and growth as a people?

—NO BETTER OFF.—The Church papers in England have been making a good deal of capital out of Mr. Spurgeon's "Down Grade" articles and the controversy growing out of them. They have referred to all this as proving the failure of dissent and the superiority of the Established Church. It is replied, however, that the Established Church has no reason for boasting. What is arousing the alarm of the best of the Nonconformists exists in the Establishment in still greater degree, and does not even evoke protest. The following, published in the *British Weekly*, is a terrible arraignment of the Established Church, and that the grounds for it so manifestly exist may well cause grief among others than Churchmen. Mr. Horton, in the *Weekly*, says:—

"The Established Church is half spiritual, half worldly, half a matter of winning souls, half a matter of getting the cure of them and making a living 'out of it,' half a matter of politics, half a matter of religion, half an engine of the State, half an instrument of Christ, a thing which recognizes as its earthly head a King Charles II. or a King George IV. of blessed memory, or any other person whom the freaks of birth in royal households set upon the throne, and yet tries to recognize Jesus Christ as the true Head at the same time; an institution which, of all institutions, is most of the nature of a compromise."

—COMMENTED.—We commend the following to our churches—and to each individual reader, and add our AMEN in small capitals:

"We want to whisper a word confidentially in the ear of every brother, and in both the ears of every sister in each church. Christmas is coming, things cool, the minister has a pretty tight fit to get along; sometimes he feels discouraged; now and then the good wife scrapes the bottom of the meat chest and the flour barrel; there are just as many children as there were last year, or perhaps one more; children do not usually grow any stouter or require any less clothes and bread and butter from year to year. Now, wouldn't it be very easy to raise among the people, say \$100 before Christmas, to give the minister and his wife as a present, in memory of him who came on a Christmas morning? Would it not do the minister, and that sweet, often wearied woman, his wife, a great deal of good? There are always lots of people who are willing and able to do; but they do not think of it, the moment somebody suggests it, they will say, 'Why, yes, by all means, I never thought of it; I am very much obliged to you for reminding me.' Not a soul will be poorer; and many souls will be richer and happier. The minister will have new heart than God, and labor for the souls of those who have bound themselves anew to his heart.

"Who shall make a start? Why, you, dear reader of course. No, no, not somebody else; you, YOU."

—WHO WILL RESPOND.—Our valued contemporary, the *Canadian Baptist*, in referring to the statement made a few weeks ago about the work and needs of Acadia, says:—

The institution has done nobly in the past. It may be doubted whether there can be found anywhere a College which, with so small an income, can show a better fifty years record of work accomplished. Surely in view of the grand past and the grand possibilities of the future, old and new friends will once more rally around Acadia and give her such an impulse as will carry her triumphantly over the crisis on which she is now entering. "Crisis" is not too strong a word, since not to go forward is to fall behind. There is no standing still for an educational institution in these days.

Let old and new friends come to the front at once. Read Bro. Coburn's request and send in a Christmas offering.

—LEADING SPIRIT.—A minister wrote to a friend asking him to name the leading spirit in a certain church, where he desired to preach as a candidate. The reply was, "The leading spirit in Blank church is the spirit of criticism, but the chairman of the pulpit committee is so and so." It is not stated whether the good man became a candidate for the pastorate of that church. Have any of our churches this ugly spirit as their leading spirit?

—Three million women in the United States work for money. Of these 600,000 are agricultural laborers, mainly in the cotton fields of the South; 640,000 are employed in manufactories, and 530,000 in the laundries of the country; 280,000 are milliners, and 200,000 find employment as dressmakers, 60,000 earn their bread in tailorships, and 1,000,000 are saleswomen, teachers, telegraph operators, typewriters, bookkeepers, typographers and nurses. There are 2,500 female physicians.

Jesus my King.

BY ADDISON F. BROWNE.

Jesus my King, my brother friend,
Thy love from every danger will defend!
And in temptation's darkest hour
My refuge is thy holy power.

Jesus my King, when human pain
Has made my life seem almost vain,
A voice from Heaven sweetly came
With peace and comfort in Thy name.

Jesus my King, Thy love for me
Has made me give my heart to Thee,
And with the trust that love creates
My soul upon Thy word awaits.

Jesus my King, Thy work for me,
From death and hell has made me free;
And Thy grace from day to day,
My step pursues the narrow way.

Jesus my King, how blest the sound!
While serving Thee, such joy is found
That from fair Canaan's sacred skies
A golden foregleam charms my eyes.

West Jeddore, Dec. 14, '87.

Chips from Southern California.

A little more than a year has passed since we said "good bye" to many loved ones in Nova Scotia, and directed our steps toward the setting sun.

We have tried to commit our ways fully to the Lord, believing that he would direct our paths, and we have never yet regretted that we came to this sunny clime. Just one year ago to-day, Dec. 5th, my wife and I stepped from the cars on to the platform of the railway depot at Riverside, and, by the light of a full moon, took our first look at the long-winded-for orange groves and tropical shrubbery. One year a sojourner in a strange land, but by the tender mercy of our Heavenly Father we have not often "hung our harps upon the willows,"—a year of discipline, and yet we trust a year of growth, and a year in which we have seen very clearly the guiding hand of our covenant-keeping God.

My health, since coming to this genial climate, has been slowly improving, and now it is so far established as to allow me to fill the office of General Secretary of the Young Men's Christian Association, of this city. I feel very thankful for this partial restoration of my over-worked nerves and brow, and hope this is only the earnest of a complete and permanent recovery.

But let us say to all my brethren in the ministry, "Put on the brakes before you are compelled to do so, else you may be forced to put them on when it is too late." I have found by a painful experience, that it is much easier to run down than to build up.

When I accepted of the situation in the Y. M. C. A. it was with much doubt and fear, lest I should lose the strength already gained, but I am happy to state that I believe I am stronger now than when I began the work three months ago.

I have enjoyed the work very much, and as an Association we have evidence of God's favor. I never knew before what a grand sphere of Christian work was open to the Y. M. C. A. Scores and hundreds of young men from almost every state in the Union are coming here, with their cheeks still moist with their mothers' tears, and the Association stands ready to welcome them with open doors and open hearts. Plans for a fine brick building, four stories high, costing over twenty thousand dollars, have been accepted by the Association; and work commenced. That is the way they do things here, and this is a city of only some five thousand inhabitants.

You see there is money here, yes, and pluck and push, too. I might cite many things to show that this balmy air of California doesn't take away the moral muscle, though it may the physical.

DR. HOFFER

paid us a flying visit and expressed himself greatly pleased with Riverside. We were right glad to see him and wanted very much to hear him, but he had already received an unanimous call from Sacramento at a salary of two thousand dollars a year, so he had to at once return to the northern part of the state. His pulpit magnetism made itself felt at Los Angeles, where he preached three Sabbaths, and we see that the press comments most favorably on his preaching at Sacramento. We sincerely hope he will find his lost vigor and return in a few years to his native province.

The religious status of Riverside ought to be good, for there are some ten different churches and a number of religious societies such as the—Missionary, the King's Daughter, the Temple Builders, &c., &c. In addition to these there are the W. C. T. U. and Y. W. C. T. U., who are pushing on vigorously the temperance work. One almost needs paper and pencil on Sunday to note the pulpit announcements. You will see from the above that the women here, old and young, take a very prominent part in carrying on all church and temperance work.

But I wish particularly to speak of

Baptist interests in this town. The Baptist church in the last few years has grown very rapidly, and to-day it is probably one of the strongest, if not the strongest church in Riverside. The congregations are outgrowing their present building and they are contemplating erecting a new church in the near future. Last winter there were large additions to the church by letter, and Baptists from the east are coming faster than ever this winter.

The ministers here do not have to pull against the stream of emigration as in Nova Scotia, but they are constantly borne along on a flood tide of immigration. In looking over the congregation, you will see quite a sprinkling of Nova Scotians, about twenty-five, and some of them stalwart, active christians, such as brethren C. A. Whitman, J. D. Cook, late of Acadia Mine, and John McG. Cunningham, of Guysboro, and others. When I am able to preach, I shall have no difficulty in finding a Nova Scotia audience on American soil. What a comforting thought is this, that our Good Shepherd is leading us, and when I am ready for work that the place will be ready for me, whether it be here or in my own loved land.

RUSH OF PEOPLE.

So many are coming to California from the eastern states and Canada, that the railroad companies find themselves greatly strained for cars and engines to convey the passengers here. In fact, at Kansas City, hundreds of people are obliged sometimes to wait for several days. When the eastern trains arrive there, they say it is an exciting time as the passengers push and scramble and run to get seats in the west-bound train. The rooms and houses for rent here are getting pretty well filled up.

Asheamed of Jesus.

The other day I was told a story of a young soldier who, the first night he spent in a large room of a barracks in Ireland, when the time came for turning in, looked around very anxiously to see if any of his comrades would kneel in prayer. Before he left home he had promised his old mother that, night and morning, wherever he might be, he would read a few verses in the Bible she had given him, and ask God to bless them to him, and to keep him in all things. The conversation in the room during the evening, as one by one the men dropped in from pack drill or from the canten, had given him an unpleasant feeling that they were an ungodly set, and, as the time drew near for either publicly keeping his word or breaking it, he became somewhat nervous as he thought of what might be before him.

One by one the men "turned in," not one of them having knelt in prayer, and, as the young fellow stood by his cot-side, Satan whispered to him not to read or pray before such a lot of men, but to wait until he could fulfill his promise in private. For a moment or two he hesitated, and then there suddenly flashed across his mind the lines of an old hymn he had sung many a time in the Sunday school:

"Ashamed of Jesus! that dear Friend
On whom my hope of heaven depend?
No! when I blush, be this my shame,
That I no more revere his name."

In a moment the little Bible was out, and, when the few verses had been read, the young fellow, a soldier of Jesus then, calmly knelt down. In a moment there was a storm of missiles flying about him; but he heeded not, determined as he was, not to be ashamed of the gospel of Christ. Night after night this went on, but gradually the opposition became less and less, and at last ceased altogether; and then to his surprise, one night, as he rose from his knees, another man was praying. Ultimately eight men in the room were reading their Bibles and praying night and morning.

Sometimes it is hard "to stand up for Jesus," but it needs only a look at our master and a prayer for help, audible to Him only, and we get strength. We must always remember that, if we are His, Christ dwells in us, and is within reach of a whisper or even a glance.

There are many ways of denying him. Sometimes by our cowardly silence when we ought to speak, and very often by speaking when we ought to keep silent, sometimes by selfishness when we ought to deny ourselves, and in many other ways which Christ feels; but the great secret of victory over these and other sins is in "looking unto Jesus." In the Irish Rebellion a little drummer lad was captured by the rebels, and threatened with instant death if he did not beat a certain signal to deceive the king's troops. Without a moment's hesitation the brave lad jumped into the head of his drum and destroyed it, and was killed, preferring death rather than disloyalty to his sovereign.—*Word and Work.*

—Dr. Lorrimer doubts whether racing has improved the breed of horses, but is certain that "it has wrought a marked deterioration in the breed of men."

Herr Krupp.

[The following sketch of Germany's great iron king will interest our readers. It also carries its solemn lessons.]

Herr Krupp was the Tantalus-Cain of modern times, and his achievements in hard work and brain work inside of fifty years probably surpassed all that his prototype accomplished in an antediluvian lifetime. He was so busy that one reading the record of his labors and inventions would imagine he never slept. Indeed he used often to say, "Man will only find rest after the soul is freed from the body." His temper and character seemed to assimilate the material of his trade; for the epithet, "man of iron," belongs to him by right of merit. He was harsh, vindictive, stubborn, and implacable. His men, and even his own family, had bitter cause to know this. When his son Fritz succeeded the seat in Parliament for his native borough of Essen, and the candidate of the clerical or "ultramontane" party defeated him, Herr Krupp gave orders that no employe of his should read or take home one of that party's local papers. Soon after, discovering that a poor workman had wrapped his dinner in a copy of ultramontane journal, he sent for him, and discharged him on the spot. Of the strange cowardice which makes him the dark side of our present picture, the cause of his separation from his wife is a lurid illustration. A relative of his wife, while on a visit to his home, suddenly fell sick and died. Herr Krupp, when he heard of it, refused to enter his house, but fled to Düsseldorf, and staid there till the funeral was over. Mrs. Krupp's very natural remonstrance against his conduct so enraged him that she found it impossible to live longer with him, and from that time she made her home in Dresden. He remained relentless to the last; and when, in his sickness, she sent word asking to visit him, he sternly resisted the entreaties of his son to let her come. He would not see her. The weakness which sent this "man of iron" dying from a funeral scene was a long known and inseparable trait, and he even took pains to make it conspicuous. He never forgave any one who spoke to him of dying. The greatest manifestation of death could not bear the thought of death. It was a standing order throughout his vast works that no one there should ever refer to it in their conversation. No man ventured so much as to utter the word death, for fear of provoking the wrath of the cannon king. As Krupp grew old, the horror of the inevitable end constantly haunted him, and finally, when sickness came, all the most famous doctors in the German empire were sent for in turn to attend the unhappy millionaire.

The last was Chasocorl Bismarck's own physician, Dr. Schwenker. A few days before his death he said to him, "My dear doctor, make me live ten years longer, and I'll gladly give you a million." One cannot help recalling the dying shriek of Queen Elizabeth: "Millions of money for an inch of time!"

The Light by Lonely Rock.

That is a very tender story concerning faithfulness in humble places, which Jean Ingelow has related for us. It was in one of the Orkney Islands, far beyond the north of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators. One night, long ago, there sat in a fisherman's hut ashore, a young girl, toiling at her spinning-wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea. At last the morning came; and one boat, that should have been riding on the waves, was missing. It was her father's boat. And half a mile from the cottage her father's body was found, washed upon the shore. He had been wrecked again: this Lonely Rock.

That was more than fifty years ago. The girl watched her father's body, according to the custom of her people, till it was laid in the grave; then she lay down on her bed and slept. When the night came she arose and set a candle in her casement, as a beacon to the fishermen, and a guide. All night long she sat by the candle, trimmed it when it flickered down, and spun. So many banks of yarn as she had spun before, for her daily bread, she spun still, and one bank over to pay for her nightly candle. And from that time to the time of the telling of this story, for fifty years—through youth, manhood, into old age—she turned night into day. And in the snow-storms of winter, in the serene calms of summer, through driving mists, dreary moonlight and solemn darkness, that northern harbor was never once without the light of that small candle. However far the fishermen might be standing out to sea, he had only to bear down straight for that lighted window, and he was sure of safe entrance into the harbor. And so it is all these fifty years that the light is shining thus out of devotion and self

sacrifice, helped, and cheered, and saved.

Surely this was a shining chance for service in a humble place. Surely this was lowliness glorified by faithfulness. Surely the smile of the Lord Christ must have followed along the beams of that pearly candle, glimmering from that humble window, as they went forth to bless and to guide the fishermen towing in their little boats upon the sea. "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.—*Selected.*

This, That, and The Other.

A sceptic asked a clergyman: "If after death we are to enter another world, why do we not have there some knowledge of it?" "Way did you not have some knowledge of this world before you came into it?" was the crushing reply.

—The King of Siam has given the Baptist Mission at Bangkok \$240,000 in aid of a school and hospital.

—An old farmer on his deathbed, recalling those words—"To an inheritance, incoercible, and undefiled, and that fadeeth not away, and reserved in heaven for you," looked up and said with a smile: "I'll soon be a laird!"

—What wonderful attractions some Baptists possess! So wonderful that even Money feels it! When Money once gets into their pocket, you cannot persuade it to come out again and leave them! No, not to build a church, not to rear or furnish a parsonage, not to make up a sufficient salary for the pastor, not to secure the weekly visits of a religious paper, not to assist in endowing a College, not to further the support of a mission! And sometimes this wonderful attraction pertains to the Baptists in the membership of a church, and largely to all the churches in the territory of an Association! What is the secret of it?—*Index.*

—Of the 6,436 Presbyterian churches in the United States, 1,201 are without pastors. Most of them are in the West. There are about 400 with a membership of less than fifteen persons each; 125 of these have less than five members each.

—If you wish your children to be successful in life do not be all the time making a drudge of yourself to give them an easy time in their youth. Teach them self-reliance as soon as possible, and that nothing is more honorable than for each boy and girl by some honest labor to make their own support. In fact, do not do for your children what they can do for themselves if you wish to develop them into strong men and women.

—We have 23,000 licensed places for selling liquor in Canada, and an army of 750,000 moderate drinkers, 50,000 drunkards' children, and every year 5,000 poor creatures fall into a drunkard's grave. In this Canada of ours we dole out \$371,000 to Christian missions in a year, and in the same time we spend \$80,000,000 in drink.—*J. W. Lambly.*

—It is said that one's turn to be killed on the English railway does not come till 7,367,739 journeys have been made. That is to say, that that proportion of journeys has been made during the past year to each person who has been killed; 725,584,390 journeys were made last year, and only ninety-five passengers were killed.

—A sailor whom the late Mr. Gobbie of Dunlop once spoke to, said he was not sure that Christ died to save him. "Suppose," said Mr. Gobbie, "it had been written in the Bible that Jesus Christ died to save sailors, would you not be sure it was for you?" "I would," said the sailor. "Well, could you not be as sure when it is written that He died to save sinners?" "Is it not as certain that you are a sinner as that you are a sailor?" Another man professed to be troubled with the same difficulty. Mr. Gobbie quoted the verse: "Be it known unto you, men and brethren, that through this Man is preached unto you the forgiveness of sins." "Yes," said the inquirer, "these words were spoken to Jews." "Well," said Mr. Gobbie, "there is another passage which says—'Go ye into all the world, and preach the gospel to every creature.'" "Ah," said the man with a smile, "you have me now. I cannot deny but I am a creature."

—Love desires no wages; it is wages enough to itself, it pays itself in seeing and serving the beloved. A nurse does much for the child, and so does the mother; but the former for the love of wages, it is latter for the wages of love. Love carries meat in the mouth; the very doing of God's will is meat and drink to one who loves him.—*Jemlyn.*

—The death of John W. Quick, a 14-year old lad, at Philadelphia, a victim of excessive cigarette smoking, was investigated by Coroner Ashbridge. A medical examination showed that death was accelerated by cerebral congestion due to narcotic poisoning, the result of excessive cigarette smoking.

"A. D." which thus, as just dwelt upon, is the debt, and pleads the need of the upstart.

The step is irrevocable. It is going beyond the debt—his struggles help to draw him. Debt is as elastic band that tightens as it stretches. The want of the borrower increases, and the extension of the lender's patience is raised because they are so dry, "the destruction of the poor is their poverty." Debt runs while man sleep, as well as when they wake, and they can not overtake it. The debtor is a man, and his inheritance is his own. It is his own, multiplying the need he needs, and returning it in harvest; it was his home, a perpetual fountain of youth to his weary body and burdened spirit. His resources thus dwindle as a debt grows. Without capital, he is like a bird without legs, and cannot start to fly. If he cut home, he is a vagabond, broken in spirit and irresolute.

The down-hill stride is swift. He is soon the bondsman of the creditor. It is the last plunge into despair—for not only the past but the future is now sold; the slave's earnings are not counted; the possibility of restoration is cut off.

This is the history of transgression. Debt runs to slavery, leading to debt, to loss, the creditor to take his—reaching beyond the safe way, he topples into the gulf.

There is no hope of relief from man. The enslaved debtor at length comes to struggle with his chains, and reneges himself to spay and subvert the creditor's good fortune with the taste of blood. The rugged mountains rise higher as the valleys deepen. The level "way" for the people seems less and less possible of realization. The tree will not lend its strength and height to the vine to lift its foliage to stiffs. Man's hands grow colder as they climb higher, and the care of great riches brings a perpetual frown—so the poor are chilled, and creep away. The land of freedom, equality and plenty has become a chaos, its families scattered, its freemen wearing the yoke, galling, sucking the blood of Jewry, and the bitter waters of poverty submerging the multitude. On the side of the oppressor there was power; but they had no comforter.

There comes the year of the Lord. The shrill voice of the trumpet rings throughout the land. It is a kingly signal. A rattle as the shout of the royal herald, or the rattle of the royal robe, it tells that "the Lord is come," who "judges the poor with equity." No man might interfere between creditor and debtor, but "the oppressed and the oppressor are his." "The land is mine," he declares; "ye are not strangers." It shall not be sold forever. "I will not give it into the hands of the alien, for ye shall not be sold as bondsmen;" "I will proclaim liberty throughout all the land, to all the inhabitants thereof." At the word, the gathered estates of the extortioner dissolve, the hands of the oppressor loosen; in charity, and forest, and harvest field, the bond of the creditor is broken, and he looks up, and from every quarter "the redeemed of the Lord come with songs" back to their long-lost homes.

It is a royal restoration. Whether the debt be large or small, the bondage long or short, there is no sordid calculation; every man is wholly free, and returns to his unbroken inheritance.

It is not without significance that this happy hour comes on the great day of atonement. The cancellation of debt is no arbitrary, reasonless act. Debt is an offense against the law, and the law is just, therefore the people, "rich and poor, high and low together," are reminded in the tabernacle of him, to whom they alike owe all things, and recognizing their forfeited life in the substituted victim and scattered blood, and the certainty of purchased forgiveness in the welcome return of the high priest from the Holy of Holies, they are ready to yield to the justice of the law, and that they should forgive as they have been forgiven. Justice and mercy alike attend the coming of "the acceptable year of the Lord."

All this: a prophecy of Christ's coming and the world's year of grace—God taught the world "in divers parts," as we teach our children later before words. Christ is "the Word" gathering these fragmentary truths of the Old Testament into himself, "the Truth." That the vision might be narrow, and the outline distinct, the history of the world's bondage and deliverance was thus epitomized in a single land and nation.

When Christ read these words in the synagogue at Nazareth, and declared their fulfillment, the world had fallen into debt, as Palestine before the Jubilee. Nations oppressed and oppressing one another, society broken into castes full of mutual hatred, the rich surfeited, the poor famished, the rabble clinging to idols, phyllophers despising them yet departing from the fruit of their fields, filled with "hoar and briars," and the "whole creation groaning and travailing together." To such proportions, sweeping away the inheritance of the race, and bringing them into bondage, grew the first debt of disobedience, the first transgression—going beyond, and defrauding another. The debt accordingly is represented as "poor," not simply as diminished in poverty, but as having passed the line from good to evil, from possession to want.

So long as every individual was content with the fruits of his estate, and limited his liabilities by his income, he could be neither pauper nor millionaire, landlord nor serf, the equilibrium of society must be unbroken. Domination came from one outward necessity, making men victims of the voluntary transgression by the covetous and extravagant.

Honest traffic is the interchange of actual values—it tends to frankness, maintains equality, and binds men in unity. It is within the law. Speculation abandons law to trust to fortune; dealing not in the actual but the possible, the gain of the party is the other's loss. It leads to subtlety and strife, and widens the chasm between men. Debt is a kind of speculation, a presumptuous going beyond law, and therefore against law, safe only to a miracle-worker greater than law. Doubtless it is because of the specious form of its operation in suretyship that Solomon so condenses it. The generosity which yields to it is too often unjust. From the leading of great masses to lottery frauds, down to the commutation of patent medicines, untried, and worthless, looks unlearned, men have made themselves the helpless debtors of the credulous people. There is no form of indebtedness more thoughtlessly incurred, and in the end more keenly resented as unjust than suretyship. If the debtor can pay, why is a surety needed? If the surety can pay, why does he not pay to the debtor? If neither can pay, the creditor is defrauded at last.

astronomy, and the perfectness of its lenses, cannot reveal the stars to me, except as the heavens are enshroued in my eye, and repeated in its measures. So you, who have repeated in your experience the world's history, and by transgression have sold your soul, must also have sold Behelem and Calvary in your heart, ere you can rejoice in this year as "a year of grace." It is useless to inquire what and how heavy is the debt you owe to God. What if it be beyond your power of computation? The force of the blow does not depend on its destructiveness. The child's careless stroke may shatter the slender statue, which genius has patiently wrought. The thoughtlessness of the world does not measure the limits of wrong done, or the price of reparation. It has blighted an innocent spirit, and robbed the world of a happy man; it has also given an innocent spirit, and robbed the world of a sordid transgressor. Henceforth can pay the debt. How then shall we measure the blow that marks that delicate and wonderful fabric, God's perfect law? How, for example, comprehend the ruin wrought by a scalding oath dropped into the sensitive nature of a child? It matters little whether the debt is great or small, if payment is hopeless. It is enough to know that, "made to have dominion" over God's works, you are a stranger in your inheritance, and a "servant of servants," as a "prince of God." Yet your indebtedness is your only ground for the sale of your inheritance to the "poor," the "captives," the "bruised." "As many as received him to them gave he power to become the Sons of God."

At length another trumpet will sound, when the earthly voice wakes the dead, announcing that "the year of his redeemed is come," and "the ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads." The substance of the truth, which has cast so many shadows into the earth, will then be fully known, and "sorrow and sighing shall flee away."

Are you of Israel? Is this year of grace a year of grace to you? To the Christian as he writes "A. D." beside the numbered years it is the king's token of remembrance that the "year of release" is soon to come.

And to every man it is the king's seal, the still extended offer of a covenant of grace. Accept it and "set up" your "seal that God is true."

After a man has given the widow's mite he hasn't money enough left to pay toll or break the Scott Act. Gentlemen, let me tell you plainly you never gave the widow's mite. The Church wouldn't take the widow's mite from you. Even the Methodist wouldn't take it. You must also have given the widow's mite. Nobody gives the widow's mite now. Perhaps nobody ever did but the widow herself.

Now, gentlemen, allow me to ask you not to attempt again to make a cent collection decent by an allusion to that widow. That noble woman has suffered for nearly 2,000 years by being forced into company with close-fisted men. The poor woman gave all she had, and the reward she usually gets for it in this world is to have her conduct quoted as a cover for the meanness of collections. Gentlemen, that kind of work must stop in this congregation. Don't tell the collector again that you are giving the widow's mite unless you are a Canada Presbyterian.

Bible-teaching Christians.
BY REV. C. P. DYMARS.

There are just what is needed in every part of the church to-day. Our life is warfare against the world, the flesh, and the devil. God's Word is a most complete armour for the battle. But how shall we furnish ourselves with weapons, or how shall we wield them, if we are not fully acquainted with what the armour contains and how to use it? For this we need a gift of what the Christian soldier needs, given us of what all and as the only offensive weapon, "the sword of the Spirit, which is the word of God." This we are to wield prayerfully and righteously against evil; with this we are to strike stoutly, boldly, and bravely, against sin and wickedness; with this we are to thrust back the tempter and pierce the hard as of men's hearts. But how few really know how to use it! In some countries men carry a sword at their sides, even in most peaceful times. But unless they are watched and guarded, they will pollard these unused swords will rust fast in their scabbards. Suppose a foe should spring upon one whose sword he had been suffering to rust fast. Could he use it? Could he bring it forth? He might seize it with great energy, but alas! it is fast where it is, so long as it is not used. It is not used it is so with the believer and his Bible. God has given into his hands "the sword of the Spirit," "the sharp, two-edged sword of the word of God." How many have it ever ready for effective use? How few are skillful in using it aggressively against the world, the flesh, and the devil. How few, when temptation comes, can press the keen edge of some ready command, or precept, or example against it. Alas, too often when the enemy comes upon many of us, we are overwhelmed because our minds are dull concerning the Word of God. We are not ready for nothing. The cutting power of the sword lies wholly in its edge and in the determination of him who wields it. So the piercing, heart-touching power of the Word lies in the pointed, practical use of it. The great aim is to cut the soul loose from sin, or to pierce the soul's enemy to death. It is in such a use that the sword of God has put in our hands. It is "quick and powerful," "sharp," "piercing," if we wield it with prayer. And, above all, it is the Spirit's great instrument, and the Spirit is to help us in the use of it. By his help we shall learn the effective use of it for our souls' defense, and for the glory of Lord's kingdom. O then, how we ought to search more and more these Scriptures. How we ought to seek more and more the help of the divine Spirit. Ask him to apply the Word you read and think upon, to your own soul. Ask him to apply the Word you speak, and teach to others, to their souls. Seek the saving, quickening, enlightening power of the God-inspired truth. So search it that in darkness you may find its light; in weariness its rest; in trouble its comfort; and in affliction its rich consolation. Above all and through all, so search it that you may find Christ, who has sent his Holy Spirit to dwell in your heart. Unless you know him you cannot know and understand God. Unless you receive him you cannot be saved. As he comes to you out of his Word, he is "the way, the truth, and the life."—The Intelligencer.

The Widow's Mite.
BY KNOXIAN.

Having learned that a number of people in his congregation are in the habit of excusing their small contributions by alluding to the widow's mite, Dr. Boanerges called them together for the purpose of explaining to them the really true meaning of the scripture incident. He also desired to show to them that the widow's mite could not be made a precedent for small giving, and to prove that the widow was one of the most liberal givers of whom we have any knowledge.

Like some of the meetings held by modern evangelists, the Doctor's address was for men only. The congregation looked somewhat "hard," and its looks did not in any way betray its real character. The Doctor addressed him self to his task in plucky style, and spoke as follows:

Dear friends,—I am credibly informed that when you read the account of the widow's mite, you are in the habit of excusing your small contributions by alluding to the widow's mite. Dr. Boanerges called them together for the purpose of explaining to them the really true meaning of the scripture incident. He also desired to show to them that the widow's mite could not be made a precedent for small giving, and to prove that the widow was one of the most liberal givers of whom we have any knowledge.

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You are not widows.
BY A MINISTER'S WIFE ON THE FRONTIER.

I remember a day during one winter that stands out like a boulder in my life.

The weather was unusually cold, our salary had not been regularly paid, and it did not meet our needs when it was. My husband was away travelling from one district to another much of the time.

Our boys were well, but my little Ruth was ailing, and as she was a likely subject for Little by Little, at the time when I needed most, my faith began to waver. Early in the life I was taught to take God at his word, and I thought my lesson was well learned. I lived upon the promise in dark times, until I knew as David did, who was "my Fortress and Deliverer." My only prayer for forgiveness was all that I could offer.

My husband's overcoat was hardly thick enough for October, and he was obliged to ride miles to attend some meetings or funerals. Many a time our breakfast was Indian Omelette and a cup of tea, with sugar. Christmas was coming; the children always expected their presents. I remember the ice was thick and smooth, and the boys were each craving a pair of skates.

Ruth, in some unaccountable way, had taken a fancy that the dolls she had made were no longer to be colored a natural brown or black by using Buckingham's Dye for the Whiskers.

BOYKIN furnishes a perfect food for invalids of all ages. Consumptives and those suffering from debility from any cause, derive great benefit from its use.

DR. LUIS, Mo.

I have used BOYKIN very frequently for the last few months. I find it most excellently practical, and of especial benefit to consumptives.

T. GARLAND COMSTOCK, M.A., M. D.

For delicate women and children BOYKIN will prove invaluable. Sold everywhere.

The First Sign

Of falling health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weakness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, clarifying, and vitalizing the blood.

Failing Health.

Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but because so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever.—Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family, for several years, and know, from its effects, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alternative, and many a time I honestly believe it to be the best blood medicine ever compounded.—W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

Dyspepsia Cured.

It would be impossible for me to describe what I suffered from indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. To-day my health is completely restored.—Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and makes the blood pure and healthy without doubt; the most reliable blood purifier yet discovered.—H. D. Johnson, 833 Atlantic ave., Brooklyn, N. Y.

Ayer's Sarsaparilla.

Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Price \$1; six bottles, \$5.

Dr. Williams' Pink Pills for Pale People. Sold everywhere. Price 25 cents a box.

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Women's Health Pills. Sold everywhere.

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WHOLESALE TRADE. Messrs. DANIEL & BOYD desire to bring to the attention of our friends the fact that we have recently received a large and valuable collection of New Spring Goods, which we are prepared to sell at the lowest possible prices, and on the most liberal terms.

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PORTRAITS

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HON. WM. McMASTER, Senator. The undersigned is having lithographed portraits of the above named distinguished brethren. They will be uniform in size, 16x18, printed in four appropriate colors in the highest style of the art, and guaranteed to be perfect and correct likenesses.

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Nasal Catarrh—Not Consumption. GENTLEMEN—I have obeyed you to the letter, by cleaning my nose by inserting the saturated tampon to-night. Have taken the Cantharis as directed, and am happy to tell you that I am perfectly cured of Nasal Catarrh. You were right, my trouble was not Consumption, but a very ordinary case of Catarrh.

Gates' Medicine. Sold throughout the Maritime Provinces.

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SABBATH SCHOOL.

Bible Lessons.

Studies in the New Testament.

FIRST QUARTER.

Lesson I. January 1. Matthew 14: 1-13.

HEROD AND JOHN THE BAPTIST.

GOLDEN TEXT.

"And his disciples came and took up the body and buried it, and went and told Jesus."—Matt. 14: 12.

I. HEROD—THE FOREBODINGS OF A GUILTY CONSCIENCE.

Herod Antipas, the son of Herod the Great, and tetrarch of Galilee, and of Perea beyond Jordan. His yearly revenue was 200 talents (\$325,000). A tetrarch was originally "the ruler of a fourth part," but later it came to mean any tributary prince. From the first, Herod was a light-minded, unreliable, prodigal, and luxurious prince. Heard of the fame of Jesus. The report about Jesus' marvellous works and teachings and claims, till Herod's conscience troubled him for murdering John, he had taken no thought about Jesus.

2. And said unto his servants. Officers, courtiers. This is John the Baptist, whom just before this he had wickedly put to death.

He (he himself) is risen from the dead. In chap 10: 14, Luke 9: 7-9. This is given as one of the three opinions that were floating among the people as to our Lord's character, the other two being that he was E. j., and that he was one of the old prophets who had risen again.

THE GUILTY CONSCIENCE.

(1) All persons have within their soul a conscience, which is the voice of God. (2) The conscience can give to the evil-doer the sharpest pain of which the soul is capable. (3) It may be silenced for a time, put to sleep by false doctrines, unheard claims of business and of pleasure, (4) but there comes a time when it awakes. (5) The only hope for a guilty conscience is in the redeeming love of Jesus, of whom John was the forerunner. Only his precious blood can cleanse the conscience and give the guilty peace.

II. THE BROTHER WHOSE LIEB LED TO MACHERUS.

Herod had laid out a garden, and (arrested) John. This was in March, A. D. 28, a year before the opening of our lesson (Matt. 14: 12). And put him in prison. At Macherus, in Perea, on the eastern side of the Dead Sea, near the southern frontier of the tetrarchy. Here Antipas had a palace and a prison under one roof, as was common in the East. It was considered by the Jews as their strongest fortress, except Jerusalem. For Herodias' sake. (1) Because the crime of Herod was with and on account of Herodias, and (2) because Herodias wanted John put out of the way. See "I had a quarrel against him" (Mark 6: 17).

III. THE BIRTHDAY FESTIVAL.

The scene now changes to Macherus, the other palace of Herod, where John was imprisoned. The time is the latter part of March, just before the Passover, a year after the imprisonment of John.

IV. Herod's birthday.

Either his birthday, or the anniversary of his accession, his birth as a king, and hence also the anniversary of his father's death. The daughter of Herodias, by her former husband, had her name Salome, and she afterwards married her uncle, Herod Philip II, tetrarch of Ituraea, Trachonitis, and the middle, as Rev. Ver. She had been sent by her mother to gain an opportunity for killing John (Mark 6: 21). The dance was a pantomime, probably of a voluptuous character, and was performed "in the midst" with intoxicated party forming a circle about her. And pleased Herod, the voluptuous Herod, and those with him.

V. THE RASH PROMISE.

Whereupon he promised with an oath to give her what she would ask: unto the half of his kingdom (Mark). Salome as a princess, stooping to the art of an alms-giver, had done this indecent thing; she had gained a right to her reward; and by the custom of Oriental courts she could demand the wages of her shame.

A KINGDOM FOR A DANCE.

Herod was willing to give away half of his kingdom for the sight of an immoral dance. Poor fool! But how many in our day give away the whole kingdom of their souls, with health and hope, prosperity, peace, and goodness,—yes, the whole kingdom of heaven,—for the paltry price of a glass of wine; the pleasure of the table; the gratification of passion, or pride; the acquisition of a little money.

V. THE WICKED REQUEST.

And she, being before instructed of her mother, rather, "being put forward, or instigated, by her mother. WHAT SHALL I ASK? Here is an illustration of the mother's power to lead her child to good or evil. Give her. In this place, on the spot, and hence without delay. John Baptist's head in a charger, or large dish or platter. Here no doubt the "charger" was a royal dish of silver or gold. This was added as a hideous jest, implying an intention to devour it.

3. And the King was sorry.

Mark says exceedingly sorry; not penitent, but worried and troubled. (1) Because he was outwitted, and forced to do what he had repeatedly refused. (2) The act was too horrible even for his conscience. (3) He was afraid that murdering John might create a rebellion. Herodias for the world's sake. It should be cut, not cut, which is a printer's or editor's error. The word is plural in the original (see Rev. Ver.). And them without with him. Pride and

feat of public opinion turned the scale, for John would have few friends in that assembly.

VI. THE MARTYR'S FATE.

And he sent, and beheaded John in the prison, which was in another part of the castle. 11. And his head was brought. Probably while the feast was still in progress, and the young girl was still receiving the congratulations of those before whom she had danced. And she brought it to her mother, who was the most guilty one.

12. And his disciples came.

There had always been some in communication with him, for he had sent them before this to make inquiries of Jesus. And went and told Jesus.

GO AND TELL JESUS.

So should we go and tell Jesus all our troubles and works. (1) It will comfort us to have his sympathy. (2) It will make us feel more clearly that we are workers together with him. (3) It will keep us from those things we are unwilling to tell. (4) It will bring us into more intimate friendship and acquaintance with Jesus. (5) He will give us the guidance and light we need.

OSYRUS (1).

The death of John the Baptist appears to have put an end to his doubts and jealousies which his disciples entertained concerning Jesus during the Baptist's life. So now a great sorrow often binds people together in sympathy and love and work.

OSYRUS (2).

It was a sorrow which drove him to write, when they came to him, that their teacher was with them. When the deprivation of our earthly teachers brings us to the heavenly, it is gain, not loss.

The Soul's Cry and the Savior's Answer.

Lord, be thou my helper.—Psalm 30: 10. Fear not, I will help thee.—Isaiah 41: 13.

O Lord, I am in trouble.—Psalm 31: 9. Call upon me in the day of trouble, I will deliver thee.—Psalm 50: 15.

Wash me thoroughly from mine iniquity, and cleanse me from my sin.—Ps. 51: 2. I will be thou clean.—Matt. 5: 3.

Keep the door of my lips.—Ps. 141: 3. I will be with thy mouth, and teach thee what thou shalt say.—Ex. 4: 12.

God be merciful to me a sinner.—Luke 18: 13. Christ Jesus came into the world to save sinners.—1 Tim. 1: 15.

What must I do to be saved?—Acts 16: 30. Believe on the Lord Jesus Christ and thou shalt be saved.—Acts 16: 31.

Oh, that I knew where I might find him.—Job 23: 3.

Ye shall seek me and find me when ye shall search for me with all your heart.—Jeremiah 29: 13.

Behold, I am vile: what shall I answer thee?—Job 40: 4.

Though your sins be as scarlet, they shall be as white as snow.—Isaiah 1: 18.

Create in me a clean heart, O God.—Psalm 51: 10.

A new heart also will I give you.—Ezekiel 36: 26.

I am weary with my groaning.—Ps. 6: 6.

Cast thy burden upon the Lord and he shall sustain thee.—Ps. 55: 22.

Leave me not, neither forsake me, O God of my salvation.—Ps. 37: 5.

I will never leave thee nor forsake thee.—Heb. 13: 14.

Who is sufficient for these things?—2 Cor. 2: 14.

My grace is sufficient for thee.—2 Cor. 12: 9.

My soul thirsteth for God, for the living God.—Psalm 42: 2.

Thine eyes shall see the King in his beauty.—Isaiah 33: 17.

My soul waiteth for the Lord more than they that watch for the morning.—Ps. 130: 6.

They that wait upon the Lord shall renew their strength.—Isaiah 40: 31.

The terrors of death are fallen upon me.—Psalm 55: 4.

He that believeth in me though he were dead, yet shall he live.—John 11: 25.

Come, Lord Jesus.—Rev. 22: 20.

Surely I came quickly.—Rev. 22: 20.

—Standard.

Mind the Door.

Have you ever noticed how strong a street door is? how thick the wood is? how heavy the hinges? what large bolts it has? and what a grim look. If there is a crack of value in the house, or no thieves outside, this would not be wanted; but, as you know there are things of value within, and bad men without, there is need that the door be strong; and we must mind the door, especially as to barring and bolting it at night.

Work, Not Feeling.

Troubled soul, thou art not bound to feel, but thou art bound to arise. God loves thee whether thou feelest or not. Thou canst not love when thou wilt, but thou art bound to fight the hatred in thee to the last. Try not to feel good, waste the art not good; but try to live in it. He changes not because thou changes. Nay, he has an especial tenderness of love toward thee for that thou art in the dark and hast no light, and his heart is glad when thou dost arise and say, "I will go to my Father." For he sees thee through all the gloom through which thou canst not see him. Will thou will him. Say unto him: "My God, I am very dull, and low, and hard; but thou art wise, and high, and tender, and thou art my God. I am thy child. Forsake me not." Then fold the arms of thy faith, and wait in quietness until light comes up in thy darkness. Fold the arms of thy faith, I say, but not of thy action; bethink thee of something thou oughtest to do and do it, if it be but the sweeping of a room, or the preparing of a meal, or a visit to a friend. Heed not thy feeling; do thy work.—George MacDonald.

Still Another.

C. C. RICHARDS & Co., Gents.—I have used MINARD'S LINIMENT for rheumatism with great success. Please send by express 1 Dozen bottles, as I cannot purchase it here. W. H. SHERWOOD, Boston, Mass.

Still Another.

C. C. RICHARDS & Co., Gents.—We consider MINARD'S LINIMENT the best in the market and cheerfully recommend it to you. DR. J. H. HARRIS, Dr. P. U. ANDERSON, L. R. C. S., Edinburgh, M. R. C. S., England.

The New Hair Restorative.

sold by D. O. L. Warkick, we believe to be the best preparation in use for the hair. It does not give gray hair, but brings back the original color. Many persons in St. John will remember when the Warkick's hair was almost white. He has been using it for over 20 years, and his appearance is a sport of the good qualities.

The Great Mystery.

Dr. A. A. H. gives, in his popular lectures, has the following on the origin of sin:

You are familiar with the fact that theologians always escape from difficulties by using the word "mystery," and that the mystery of "mystery" is the origin of sin.

The great mystery is a theological doctrine, it is possible that a God of infinite holiness, of infinite compassion, of infinite knowledge, of infinite power, ever allow sin to exist? Why, sin is the very thing He hates. This is an absolutely insoluble mystery. How did sin begin? Why did God permit it? If we are all free, if we are created by God, and there is nothing which exists which God did not create except Himself, how did sin come? That is an insoluble mystery. St. Augustine attempted to account for it, and I believe his suggestion is the very nearest to it possible. It is that sin in its origin is not a positive entity, but it is a defect.

Take up an Illustration.

Suppose you have a fiddle that has been out of tune; you hang it up on the wall, and a year after you come back and take it down, and the fiddle is all in tune. You know that the fiddle must have been put in tune; it could not have got into tune spontaneously. But suppose your fiddle is perfectly in tune when you hang it up, and you go away, and when you return you find that it is out of tune. It does not follow that somebody did it. You do not say that somebody did it, but that it got out of tune. Now, in the case of Adam, I have no doubt sin began in a similar way, not as a sin; but it began to be through inattention, it began to be through defect in love, through defect in faith; it was an omission, and it was through a rift in the lute, through a crack here and another there, with a want of harmony. And with the want of harmony came the fatal discord that has led the world into a bedlam, and made a division between God and man. Adam sinned and then we got into the condition with which we are familiar, with a will to sin, and with a power only to sin; and then, through the grace, we are lifted into a condition of grace, in which we have power to obey, and the power grows stronger and stronger, and the disposition and desire to sin grow weaker and weaker. That is before us; thank God we shall come at last to the stature of perfect manhood; Christ Jesus, when the obedient, amplified and regenerated, shall come to the height of the world into a bedlam, and made a division between God and man. Adam sinned and then we got into the condition with which we are familiar, with a will to sin, and with a power only to sin; and then, through the grace, we are lifted into a condition of grace, in which we have power to obey, and the power grows stronger and stronger, and the disposition and desire to sin grow weaker and weaker. 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WEDNESDAY, DECEMBER 21, 1887.

SUBSCRIBERS IN ARREARS, READ!!

We are glad so large a number of our subscribers pay up promptly. There are some, how- ever, who are in arrears since January, '86, indicated by the figures "86" on the labels of their papers. Would all these kindly pay what is due or let us hear from them at once, as a rule of the directors of our Company requires these to be cut off from our lists by February 1st, 1888, unless we get word to the con- trary from them or their pastors.

CHRISTMAS.

Before another issue of the MESSENGER AND VISITOR reaches its readers, Christmas will have come and gone. From our heart of hearts we wish all our readers a very merry Christmas. What a pleasant ripple of quiet contentment there is everywhere, as people are selected, family gatherings are anticipated, and the good cheer and glad- ness of this day of glad memories is just at hand. We wish, so much, it could be so that there would be no sad hearts on this Christmas morn. But that cannot be. The contrast with the prosperity and com- fort of other days will be all the more marked in the homes of the unfortunate. Vacant seats that were filled last Christmas will make heart-wounds bleed afresh. The general gladness will but make some hearts all the more dreary in their dark night of poverty and pain. God help those who have to sorrow while others sing. In memory of God's great gift to us on the first Christmas morn, let the prosperous and the happy do what they can to carry a ray of the day's gladness to little children that may be hungry, and older people whose spirits are darkened. If all of us who may be better off would but think of at least one family where there is need of help to make Christmas a bright day, and do a little to that end, how much might be done to spread the quiet joy of the day.

THE REFORMATORY.

As many of our readers know, there has been a movement on foot in St. John for a Reformatory. It had its beginning in some disclosures in the Sun. It was found that a large number of youthful offenders against morality and chastity walk our streets, before whom there are to be no hope of anything better than the increasing misery and the final dreary and shameful ruin of the pursuit of such courses which take hold on death a vile hell, unless a helping hand is stretched forth. The mayor of St. John was requested to call a mass meeting of the citizens at the Institute. He delayed in order to secure the co-operation of Portland. This was obtained, and on last Thursday evening the meeting was held. The night was stormy and the attendance was no larger. Addresses in favor of the establishment of a Reformatory were made, and a resolution carried expressive of the extreme desirability of such an institution.

How to reach and help youthful offenders before they have been hardened beyond the reach of hopeful effort, is one of the most difficult of questions. To arrest them and put them into the lock-up with the worst of characters but helps them to ruin the faster, while it is necessary to the security of those who do not offend. But how to gain the Reformatory and how to carry on the work in connection with it, in the smaller cities and towns where no religious organization is strong enough to undertake the work, is not so easy to decide. An institution of this kind under government control is not usually best adapted to this end. If these youth who have been plunging along the first stadium of the terrible downward grade to ruin, are to be reclaimed, it must be through the power of religion. Government institutions are not very well adapted to bring religion to bear upon students.

It is also hard to secure the co-operation of different bodies of Christians in estab- lishing an institution of this kind on a voluntary basis, and to carry it out jointly. The most successful agencies for the reclamation of the falling and the fallen, are those established by Christian bodies. But where is the body able or willing to undertake this work? We hope that wiser heads will grapple with this grave question and solve it. In the meantime, and this must be our chief reliance all the time, reformatory or not, let the Christian work- ers in connection with the various churches redouble their zeal and activity, and seek by every means to reach the lowest who are in such desperate need of help.

WHY NOT?

How few Christians there are who devote their lives to money-making for the Lord. It seems to be the general impression that it is only as a minister or a missionary that a man can give himself up to a life of service. If a man has gifts and graces which will make him successful in this high calling, he feels a great pressure of obligation often. If a man, however, have fine business ability or skill which fits him to make money, the vast majority consider this a talent to be used for themselves. The idea that it is a gift from God to be used in his service, as the great controlling object of life, scarcely suggests itself to them. For this reason, with a shining exception here and there, private fortunes are piled up, while the great objects of church and Christian effort receive a pittance. In most cases, the great bulk of contributions are from those of moderate means and from the poorer class. Instead of giving a larger percentage of income as the income increases, it is usually the case that the percentage grows less with the growth of property.

Of course all this is directly opposite what should be. Why should not a man consecrate his talent for money-making to the Lord, as well as that for speaking? Does not every believer, whatever the nature of his talents, belong equally and altogether to the dear Saviour who has redeemed him? Is the talent for money-making excepted in the declaration of the Word, "Ye are not your own, for ye are bought with a price"? Is the talent for gathering means a gift from the devil and not from God, and therefore to be used only in the service of self and sin? If this be so, it should be crushed out; but it is not. At the present time, when the heathen world is stretching out its arms unto God, and the great need is the means to send those who are longing to go; when all manner of grand success is ready to be gained for Christ and the world, were the means at hand to enter the wider open doors, we know of no grander or nobler service than for young men of business ability to give up their lives to make money for the Lord and His cause.

How rare it is that a man devotes his talent for money-making to the Lord can be seen in the estimate which is had of those who do this. They are looked upon as extraordinary cases, and the fame of them is continental. If they were more frequent this would not be true. While those who have the ability to make money and consecrate it to the Lord deserve all the better of their brethren, it is a shame that they are compelled to be so peculiar in this respect. Of all those who become millionaires, while the fact that they become millionaires proves them not to have adopted the rule to make money for the cause of Christ in early life, how few ever devote any large proportion of their princely fortunes to the Lord. They often put the Lord off with good intentions of what they will do, and in the end do next to nothing. If a man holds all his accumulations to himself during a long life, his nature is apt to become so narrowed and hardened that he finally loses the interest in God's work without and the disposition within himself which would prompt beneficence. It may be, in the rare instances where money is left in will to the Lord's work, that a very careless about it, after the man is gone, would lose his hold upon it by the icy touch of death, may be the reason why some of it goes to the Lord. It does not, in this case, in any instance, represent any self-denial for Christ, neither does it help to growth in any grace.

Who, then, will begin to consecrate the power to make money to God? Who of our young men who have latent business ability will hear the voice of God calling them to this work? Who will help to away with the absurd, soul-shrivelling, cause-hindering delusion, that it is not as much a man's duty to devote the talent for money-making to God as that for preaching the gospel? What grand characters could thus be attained! What a glowing influence would thus be shed abroad for religion and the Lord! What blessèd results would be attained as the Lord's work would be urged on by the means at hand to help men in it! What grand successes could be made of life! Never did the church and the world need this kind of consecration more. Who will take it into serious consideration? Remember, it is only according to the plainest common-sense of Christianity to do this.

McMASTER UNIVERSITY.

The questions whether the Arts Depart- ment of McMaster University is to be in Woodstock or Toronto, and whether it is to be independent or in federation with the Provincial University, are being discussed pretty freely in the Canadian Baptist. Most attention has been given to the latter question, as this, to some extent, includes the former. Those who favor federation are chiefly graduates of the Provincial University, who naturally are biased in favor of their alma mater. We are glad to see that Prof. Wells, so long connected with the college in Woodstock and a graduate of Acadia, has come out strongly in favor of independence.

In reply to the objection that the range of study and discussion would be fettered if it were strictly a denominational school, he shows in the following conclusive way that it is only in an institution of this kind that research and inquiry can be free—

Why is it that the professors in University College feel that the moment the discussion leads them to the borders of what may be deemed the religious or theological field, they are touching dangerous ground, and must make a diversion or beat a retreat? Does not this embarrassment exist simply because, in view of the many points in dispute between the various denominations on the one hand, and between believers and sceptics on the other, it would be dangerous to proper and necessary neutrality for a teacher or professor in any institution supported by the whole people to trench on the disputed territory? They are compelled to guard their neutrality so carefully and with reference to so many and various conflicts of opinion, that they cannot possibly speak freely on any question involving religious views and doctrines. The slightest suspicion of an attempt at proselytizing, or tampering with religious opinions would be deemed a betrayal of trust, and would be fatal to confidence and influence. But in a frankly denominational institution the conditions are very different. Religious as well as other questions may be freely approached and discussed. No one would be more sorry than I to see a University built on so broad a foundation as that provided by Mr. McMaster degraded into an agency for the teaching of creeds or dogmas. If it is the truth only which makes a man free, it is the man who is thus made free and not the dogma, who is in a position to speak for simple truth, the whole, broad, uncontaminated truth, in every field of research, and to follow fearlessly whithersoever it leads. A Christian, and above all a Baptist, school of learning should be, and must be, if true to itself, a nursery of abso- lutely unfettered thought and investigation, for its efforts and teachers have to serve not many masters, but One, and He is the truth.

He also shows that thoroughness is not dependent upon the number of professors and of branches taught. This but means a broader range of special studies. It might be added that where a course is more compact there is a better prospect of a vigorous mental drill.

So far as we can judge, the sentiment in the rank and file of the denomination is greatly in favor of independence. So we hope, at least.

THE WEEK.

There have been some notable speeches during the week in England. Balfour addressed an immense assemblage in Manchester. Precautions against assassination of a rather pretentious kind were taken which seem to give the idea that they were for political effect. There were cheers and hisses, as Balfour criticized the recent speeches in favor of home rule. The veteran Earl Granville gave an address at a banquet of the Eighty Club. He declared that not all the power of Salisbury and Hartington could suppress the Irish ques- tion. The Liberals wished to bring about a union with the disidents. The present course of the government tended to take from the Irish all respect for the law. Har- court in an address expressed sorrow at Hartington's statement that there was no immediate hope of reuniting the Liberal party; but thought the most of the dis- idents better out of the party than in it. He thought that the Unionists as a party, would cease at next election.

The corporation of the city of London voted the freedom of the city to the Marquis of Hartington in recognition of his services in defence of the empire. The Gladstonians opposed the motion. Balfour still continues the policy of imprisoning the Irish leaders. Justin McCarthy has made a statement which will make a sensation. It is that the Conserva- tives tried, before the last election, to oust Gladstone by bidding for the support of the Irish party, offering to concede any measure of home rule acceptable to Parcell.

The Irish landlords have had a conven- tion, and have agreed to ask compensation for the loss sustained through action of the government in reducing rents. This will be a difficult case to carry through parliament. The Church of England Defence Associa- tion has issued a memorandum for signatures, in view of the promise of the Liberal leaders to make disestablishment in Wales a plank in their platform. Its declaration that disestablishment in Eng- land and Wales are inseparable may be all the worse for the establishment in England. It avers that an attack upon the establish- ment is an attack upon the national recog- nition of Christianity. It also asserts the number of churches in Wales to be larger than generally supposed and calls upon all good churchmen to rally to the support of the Establishment in that country. It is a little queer if there can be no national recognition of Christianity unless one form of Christianity is not supported by

government, and all of the forms made to assist in paying the bills. It appears as if the charges against the most of those said to have been implicated in the French scandal, now that Grey has been overthrown, are to be dropped. France has a government again with Tirard as prime minister. Both the president's message and that of the new cabinet are very specific. It is evident that the old policy of braggadocio will not be followed; but the policy of their immediate predecessors will be followed. This, however, is no great assurance, as the nation is so changeable that a new government may soon be in power.

It is stated that the British government, in return for some very heavy concessions to the Pope, has secured his aid in connection with their Irish policy.

The Crown Prince's throat has become worse again. Dr. McKenzie has been summoned from London and speaks less hopefully than had been feared.

The war scare seems subsiding. Still the Russian troops are massing near the Austrian frontier, and it is said, the only reason there is not war is the refusal of the Czar to yield to the pressure of the nobles.

The Fisheries Commission has adjourned. The situation appears more hopeful. Chamberlain is said to be backing up in the Canadian contention. Sir Chas. Tupper says he does not despair of a settlement satisfactory to both parties.

Considerable of a sensation has been caused in Montreal by the discovery that an ex-detective and a member of the police force have been engaged in robberies. Their game was unearthed by a detective from New York who was received as one of their gang.

Another bank has collapsed. This time it is the Central of Toronto. Treachery and mismanagement of directors are the cause. Joint stock concerns are becoming more and more untrustworthy. There seems to be an increasing mania of dis- honesty as the race for wealth grows fiercer.

The French Chambers have refused to grant a military credit of 11,000,000 francs asked for by the new government and have voted 4,000,000 instead.

The Marquis of Eli some time since refused to grant a reduction of 25 per cent. of rent to tenants on his Irish estates and evicted them by wholesale. He has just visited his estates the first time in ten years, and has been induced by what he has seen to grant a reduction of 50 per cent. and to restore the evicted tenants. Were all landlords to do the same, the Irish question would soon be settled.

In Toronto there is some interest in the question of exemption from taxation of the Roman Catholic clergy, while all others were required to pay. Rev. D. J. Macdon- nell of St. Andrew's Presbyterian church declares he will not pay taxes longer. It is to be hoped that all the Protestant ministers will take a similar stand and secure exemption for all or payment for all.

A terrible accident occurred on the Carquet railway on Saturday. An engine and snow plough went over a bridge into the river, twenty feet below. Thirteen persons were on the engine, and all went over. Eight were killed. What caused the accident is not yet known; an investigation will be held. Such occurrences are happily rare in these provinces. This one is the most horrifying in New Brunswick's history.

Stray Shots from Halifax, etc.

Walk right in and see for yourself. The Baptist Book Room, 94 Granville street, presents a fine appearance. The manager, a real live, energetic man, and his excellent assistant, can supply you, good Baptist reader, with nearly everything you want in their line. The manager recently took a trip to New York, Boston, etc., in the interests of the Book Room, which has been of much value. A greater variety at lower prices is a noticeable feature. Some books and booklets are very low in price, excellent books too. The Book Room is growing and is destined to fill even a far greater sphere of usefulness to the denomi- nation than at present. If anyone has a dollar or more to give for the circulation of the scriptures and good books, don't run to the British and Foreign Bible Society, which has treated Baptists with so much discourtesy and unfairness. Here is a society which needs every dollar that you can send and will make a most excellent use of all moneys received. Patronize our own institutions and see that they are flourish- ing and not suffering, before we become very generous to others of not-too- friendly a character, is a good principle on which to work.

The dedication of Chalmers Hall—a wing of Chalmers church, (Presbyterian) Barrington street, took place last week— cost about \$7000. This provides Chalmers with a fine Sabbath School room, vestry, class rooms, etc., and enables this church, situated in the heart of the city, to do better work for the Master. A nasty remark by the superintendent of the Sunday school about other churches was neither creditable to the man nor suitable to the occasion.

The Temperance League of Halifax have petitioned the city council for the dismissal of Chief Inspector of Licenses, Mr. Mackenzie, for non-performance of duty. It is notorious that the law is openly violated. Not only are there many unlicensed rum shops, but many of the licensed are selling by the glass, and bars and hotels are doing a flourishing business. The County Inspector testifies that there is

no difficulty in enforcing the law. Probably the city council will not mend matters very much. The electors must wait until next May and then put in *franc and staunch* temperance alderman and mayor.

The year 1887 has witnessed the death of several wealthy Halifax men. Sir Wm. Young, Bishop of Nova Scotia Binney, Mr. Jordan, and last week Dr. J. F. Avery, have been called away. Sir Wm. Young was the most generous of all—a noble benefactor to the city and the province. The Bishop and Mr. Jordan left nearly the whole of their wealth to members of their families. Of the \$200,000 belonging to Dr. Avery, he willed \$2000 to benevolent institutions and the church to which he belonged. Five hundred of this goes to Dalhousie to found a scholarship.

The Association for the Relief of the Poor have decided not to open the stone shed this winter. It expended about \$4000 last year in relief and the employ- ment of men in breaking stone. The city owes for stone bought from the Association some \$2000. It is a great pity and shame that this is so, and will cause many men and their families to accept relief or suffer want.

The opening of the Branch Railway from Stellarton via Westville to Pictou, places Pictou county and its chief towns in splendid position for future development and improvement, and is a mark of progress in the province. The railway in Cape Breton Island is being pushed vigorously forward. Soon the eastern portion of the province will be well supplied with railways, and then the western and southern counties may hope for the same privileges from the Dominion Government.

The explosion of a boiler used for service, at Stellarton, last week, the killing of three men thereby, and the suffering and want of three mothers and twenty-one children, call loudly for government inspection of boilers at regular periods by competent men. Human life is too precious to be needlessly thrown away, but in the present times there seems to be less value set upon human life than upon property. Witness the appalling disasters and terrible destruction of human life during the present year and in some quarters and by many officials the utter callousness.

The present year has been a remarkable one for the North church in one respect. It has granted licenses to preach to two of its members and a third has entered upon his Arts' course as a student for the ministry. Bro. A. F. Browne is now laboring in Jeddore. Bro. C. L. Eston has entered Newton Theological School and Bro. Norman Hutchins matriculated from the Halifax Academy into the College last September. There is no doubt that all of these will give a good account of them- selves. Bro. Browne and Eston have long been struggling with their consciences and the calling of the spirit, and have at last yielded to the call of duty. Bro. Eston nearly completed his Arts' course at Acadia in 1880, but his health gave way in the last term of his senior year. Bro. Hutchins stood high in the Halifax Academy, and is a young man of good promise. They are all men of sterling integrity, and devotion to the Master's cause. May they all be blest.

The pastor of this church has returned from his trip to England much improved in health and strengthened for his loved work. Bro. Baker, who has been preach- ing for the Free Baptist church here, intends studying at Acadia after the Christmas holidays.

This term, *holidays*, reminds me that another year is rapidly approaching its end. There will be settling up of accounts and an inventory of goods, possessions, &c. How will the inventory in the spiritual bank book stand? What progress? What promises fulfilled? What broken? What to which we can affix "done"? Don't let us forget to take account of spiritual stock. Carro.

Is the Death of Christ the Central Truth of the Bible, or is it His Resurrection.

In the last issue of MESSENGER AND VISITOR I notice a very readable extract from a sermon recently preached by Rev. Dr. H. Higgins, the honored pastor of the church at Wolfville, the core of which is that "the death of Christ is the central truth of the Bible. All other truth hang around it, spring from it or lead to it. It is the central truth of human history." Dr. Higgins' words always deserve serious and thoughtful consideration. I have, however, read and reread this article in the light of New Testament teaching, and I fail to make them harmonize in a number of particulars. To one of these points I would call atten- tion.

Does reason or revelation point out the death of Christ as the central or determining truth? Death is the common lot of weak- ness, declares but mortality and leaves us in hopeless uncertainty, without a glimmer of light concerning the future. Jesus died, so have sinful men all along the ages. If the death of Christ is the central truth of the Bible, all other truth hang around it, spring from it or lead to it. It is the central truth of human history." Dr. Higgins' words always deserve serious and thoughtful consideration. I have, however, read and reread this article in the light of New Testament teaching, and I fail to make them harmonize in a number of particulars. To one of these points I would call atten- tion.

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vain, and your faith is also vain: ye are yet in your sins." It has often been a surprise to me why religious bodies who retain the Lord's Supper in its original scriptural form have so materially changed the form of the ordinance of baptism. I think an explanation can be found in the fact, that among all these bodies the death of Christ, which is commemorated by the Lord's Supper, is kept prominent, while the resurrection, which is really the central truth, and which is commemorated by baptism, is given a secondary place in their preaching, while it received first and central place in apostolic preaching. In Peter or Paul's sermons we would likely find resurrection where Dr. H. has death. Do we to-day give the same prominence to the resurrec- tion that was given to it in early days? I think not. Yours, willing to learn, J. A. GORDON.

The Perils of the Young Church Member.

We are not likely to overvalue the young members of our churches. In them we have the prophesy of our future. If properly used they are always an important factor in the working force of a church. They also give better promise of increase of power for good than do members of more advanced years. Plants so hopeful should be cultivated with care and highly prized. A proper appreciation of the perils to which young Christians are exposed will ever be a necessary qualification of those who have the care of them. The absence of this condition may, in part, account for the scattered and demoralized state of our churches, and the failure of so many who set out in youth to live Christian lives.

It is known that life in any form is beset with perils. One well qualified to describe it says, "life is the sum of the functions that resist death." Dangers stand thick through all the way to mar and cripple spiritual life. Then, too, it is known that life in its earliest stages is most easily damaged. This is readily discovered in plant and animal life. And this is just as true in spiritual life. The skill of nursing fathers and mothers has always been in demand in the spiritual Israel.

The Lord Jesus Christ has taught that the good seed of the kingdom depends upon its environments for its growth and fruitage as well as upon its original vitality. In this sinful world we know that moral character is in constant danger of shipwreck. Many a parent, like Jacob, mourns over the bloody odor of some favorite child destroyed. Where moral life is destroyed spiritual life cannot be well developed; nor can church life, under these circumstances, be a power for good. How important, therefore, to the young Christian is the character of his surroundings. Just here we see the wisdom of Christ's arrangement for the young believer, that is the circle of true disciples, in a church composed of regenerate ones, he may find environments congenial to his growth in all the heavenly graces of his spiritual life. Here it is designed that they shall flourish like lillies by the water courses; here they are to find refuge and defence as we as instruction. Church membership is evidently intended to be a valuable acquisition to the young Christian. It is at once to be a school, a home and a vineyard for him. And such to him the church of Christ really is.

But the sad fact must not be overlooked that as the serpent was found in Paradise so Satan comes also where the sons of God meet. It is not a marvel that evil and hellish influences are found in the church militant.

In this lies the greatest peril of the young church member. The power of personal influence is here at its best. One sinner in the church, as out of it, destroyeth much good. The influence of evil in the church is all the more dangerous to the young, because it is not expected to exist there. Here is the wolf in sheep's clothing, with full intent to devour.

Every observing pastor knows that our first ideals of Christian life are drawn more from the experience and practice of older church members than from the plain teachings of God's word. The young are ever more imitative than independent in thought and act. If older members of a church indulge in covetous practices the young are quite sure to practice idolatrous habits. They will not be likely to believe that "it is more blessed to give than to receive" when this is not illustrated by the resolves and work of the church of which they are members. The failure of our young members to fulfill church obligations is frequently attributed to their hasty and unguarded reception in times of revival. The danger of being deceived at such times should be carefully avoided; but the greater danger of a bad example in the church, in my opinion, is more common and far-reaching. In worldly churches were was but little chance for self-decep- tion or sinful indulgence. The light of truth and the godly living of the members revealed all the works of darkness and showed when the hearts of the men were not right in the sight of God, as in the case of Simon. A society calling itself after Christ's name and not being heartily engaged in Christ's work is a perilous place for a young Christian to be in; it is far more perilous for the young who have not the grace of God in their hearts. A form of godliness without the power or purpose or spirit of Christ is the most efficient agency of evil that Satan employs. An anti-mission church is an anti-Christian institution of the lowest type. In the open

doors that... that are... sighted of... destitute... own Dem... Master bis... tion of th... possess in... respond... by obsequ... our circl... Westpo... I have... this book... who knew... many, wi... for this r... oeas will... to find ho... of the m... much the... thorough... Christ in... ly the riv... permitted... eye heart-... year-he... him the... found on... cheerfull... his "refu... "Truly C... scrutinize... the obser... praise to... grace of t... of the g... has been... eration... I want... our fami... ively re... book for... prove us... and to y... ministry... will enjoy... Dr. Grant... Canard... since last... A. Z... T. S. R... Vascon... youtoo, I... Mrs. A... Mrs. Bar... Wolfville... (instalm... do, (inst... S. R. S... Cann, I... Bobbili... Willie C... Geo. H... 20, and... Before r... The B... now on... ning of... in hand... subscrip... that tim... owe bal... debted... balance... We hope... Jubilee... before t... mortgag... could be... they are... Hebro... The E... held on... were re... McGreg... Raymon... 1. To... \$50 for... pastor... 2. To... field, \$1... pastor... From... Con. Pr... Col. W... R... Col. W... Col. S... Col. R... Col. Hill... Col. Hill... Col. D... Col. W... Mrs. E... Col. Fr... Col. W... Friends... Mrs. A... Sp. in... A. Frie... Mrs. F... Mr. G... 3rd Hill...

doors that are not set before our churches, in the pious calls for gospel light that are now coming to us from the heights of other lands, as well as from desolate fields and weak churches of our own Dominion, we have the voice of the Master bidding us to arise to an appreciation of the wealth of talent and ability we possess in the young of our churches to respond to these calls. How else than by obeying the commands of the Saviour can our churches be otherwise than perilous circles for young Christians.

Life of Dr. Cramp.

I have just finished reading once through this book. I am delighted with it. All who knew of loved Dr. C., and they are many, will feel thankful to Dr. Higgins for this record of a precious life. Every one will be surprised in reading the book to find how much it has to reveal to them of the man of whom they already knew so much that they supposed they knew him thoroughly. Truly his life was "planted with Christ in God." He was like a tree planted by the rivers of water. Now that we are permitted to see the record kept for his own eye while he lived, of his soul struggles and heart-yearnings after God, we understand him the better. We feel that we have found out the secret of his hopefulness, cheerfulness, usefulness. God was indeed his "refuge and strength."

This a glorious thing to live a life so truly Christian that the more closely it is scrutinized the more beautiful it appears to the observer. Such a life is a tribute of praise to the power and beauty of the grace of Christ. And such a life was that of the great and good man whose name has become a household word to this generation.

I warmly commend this volume to all our families. I hope that it will be extensively read. It is a helpful, stimulating book for any Christian. It will certainly prove useful to Sabbath school teachers and to young men entering the Christian ministry; and I am sure that all who read it will enjoy it, whether they personally knew Dr. Cramp or not.

Acadia College Jubilee Fund.

100,000 SHARES OF 50 CENTS.

PLEDGES

since last report: A. Z. Chipman, Wolfville, 100 shares; T. S. Rogers, Amherst, 10; C. D. Read, Vancouver, B. C., 200-310. Before reported, 13,963; total, 14,273.

Mrs. A. Gillies, Shubenacadie, 6 shares; Mrs. Rachel Beckwith, 8; C. S. Fitch, Wolfville, 20; Prof. A. E. Caldwell, do. (instalment), 50; Prof. E. M. Keirstead, do. (instalment), 50; Prof. D. F. Higgins, do. (instalment), 50; Fred. Brown, do., 20; S. R. Sleep, do. (instalment), 25; R. C. Oana, Digby, 4; Rev. Geo. Churchill, Bobbitt, India, 5; Mrs. Geo. Churchill, 5; Willie Churchill, 5; Bennie Churchill, 5; Geo. H. Churchill, 5; W. W., Amherst, 20; and E. H. Saunders, Hebron, 2-289. Before reported, 1,736; total, 2,016.

The Board of Governors want to take up the \$10,000 MORTGAGE

now on the College building at the beginning of 1888. There is now about \$2,500 in hand for this purpose, and several large subscriptions are expected to be paid before that time. We have appealed to all who owe balances on the subscriptions to indebtedness fund to send forward their balance, and we hope for a ready response. We hope that all who have subscribed to Jubilee Fund will try and remit something before the end of the year towards this mortgage. How easily this mortgage could be lifted if all would but do what they can for this work.

A. COMBOS, Secy. Jubilee Com. Hebron, N. S., Dec. 9.

Home Missions.

The Board meeting for December was held on Monday, the 12th.

REPORTS

were received from brethren Wallace, McGregor, Spurr, Moore, King and Raymond.

GRANTS.

1. To the Barrington and Pablico field, \$50 for one year. Rev. W. H. Richards, pastor.

2. To the Fairview and St. Peter's Road field, \$100 for one year. Rev. J. C. Spurr, pastor.

RECEIPTS.

From November 14 to December 12. Con. Fund, per Dr. Day, \$150.00. Col. Weymouth ch. per Rev. F. E. R. 2.88. Col. Waterford, Digby Co., per Rev. F. E. R. 4.29. Col. Sandy Cove, per Rev. F. E. R. 1.07. Col. Centreville, per Rev. F. E. R. 1.42. Col. Hillgrove, do. 3.19. Col. Africa ch. Digby Joggins, do. 1.40. Col. Digby church, do. 6.43. Col. Westport ch. do. 5.00. Mrs. E. Davis, do. 1.90. Col. F. Spurr, do. 3.28. B. ch. sold, do. 2.00. Friends Indian Island, per E. K. M. 2.00. Sp. J. G. L. Ann Co. S. S. Concert. 13.00. A. Friend Digby, N. S. 5.00. Mr. G. M. P. K. H. 2.00. I. M. Long, G. G. 5.00. 2nd Hillgrove ch. Albert Co. 3.32.

Caleb Hiscoblen, Tanook, 3 00. Morgan Town S. S. Concert, 1st Hillburg, ch., 4 17. A. Friend, Dorchester, per J. March 5 00. Caledonia ch. Albert Co., N. B., 1 86. G. W. Christie, Amherst, 5 00. Col. Hebron, Man. and N. West, 3 73. Mrs. Levi Dimock, Ashdale, from Autograph Quilt, 6 00. Col. Derby, North, Co., 3 97. Col. Newcastle, North, Co., 3 73. Con. Fund, 25 00. \$285 74. Before reported, 304 50. Total, \$590 24. A. COMBOS, Cor Secy. Hebron, Dec. 16.

Council At Brookfield.

At the request of the Brookfield Baptist church, a council convened at their house of worship, Dec. 14, to consider the advisability of setting apart to the work of the gospel ministry, Bro. J. H. Jenner, pastor elect.

The Council was organized by electing Rev. P. F. Murray, moderator; and Rev. C. B. Dodge, clerk. Prayer was offered by Rev. A. W. Barnes. The delegates present reported themselves as follows: Milton: Rev. P. F. Murray; Port Medway: Rev. A. W. Barnes; Bridgewater: Rev. C. B. Dodge, Rev. S. March; Kempf: Rev. J. E. Blakeney, Abiel Harlow; New Germany: Rev. M. W. Brown, Leander D. Long; Caledonia: Samuel Minard, W. F. Douglas, B. D. Telfor, W. A. Kempton; Brookfield: J. M. Freeman, J. S. Dailer, Andrew Christopher, John Hardy, L. G. Murray, Henry Christopher, James Burke, Allen McLeellan, A. J. L. Abetter.

Bro. Jenner being present, was invited to a seat in the Council. The church was requested to state the reasons for the calling of the Council, which reasons were considered satisfactory.

Bro. Jenner was then called upon to relate his christian experience, call to the ministry, and views of christian doctrine. This he did in a very satisfactory manner, and after his withdrawal, the following resolution was moved:

"That since the statements made by Bro. Jenner, were so satisfactory, both in his relation to his christian experience, call to the ministry, and views of christian doctrine, therefore resolved, that the council recommend the church to proceed with the ordination."

A resolution was then passed by the church, requesting the council to proceed with the ordination.

The exercises in the evening, were as follows: Preliminary exercises, Rev. W. J. Blakeney, Rev. S. March. Sermon, Rev. A. W. Barnes. Candidate Questioned, Rev. S. March. Ordination Prayer, Rev. P. F. Murray. Right-hand of fellowship, Rev. C. B. Dodge. Charge to Pastors, Rev. J. E. Blakeney. Charge to Church, Rev. M. W. Brown. Benediction, Rev. J. H. Jenner.

Bro. Jenner expressed regret at the inability of his former pastor, Rev. H. Foshat, to be present, as he had baptized him. His absence, however, was unavoidable. C. R. B. DODGE, Clerk.

Sunday Railway Traffic.

ACTION OF THE ST. THOMAS MINISTERIAL ASSOCIATION.

On the 4th of April, 1887, the following resolution was passed by the Ministerial Association of St. Thomas: "Moved by Rev. A. H. Munroe, and seconded by Rev. D. W. Rowland, and resolved, That the Ministerial Association of St. Thomas deplores the violation of the sanctity of the Lord's Day by railway traffic, and the consequent injury to the large number of men employed in it, and to society in general; that this Association believes that railway traffic on the Lord's Day is not necessary, and can have no other defence or excuse than the profit and convenience of the railway companies, and that it ought to be stopped, as a sin and a shame in our land; and further, that it is practicable to reach this desirable end by the Legislature of the Dominion passing an act which will authorize the Governor General to issue a proclamation prohibiting all railway and steamboat travel on the Lord's Day in Canada, such prohibition to take effect at the date at which a similar Act passed by the Congress of the United States, shall come into operation. We also believe it to be the duty of our churches of all denominations to petition the Dominion Parliament to pass an Act giving the necessary authority to the Governor General, and will endeavor to have such petitions presented to our congregations and signed by them."

In the month of May eight thousand petitions and four thousand circulars were addressed to the entire Catholic and Protestant clergy of the Dominion. Articles on the subject have been published in both the religious and secular papers. The communications that have been received, and other indications warrant the belief that the subject has awakened general and deep interest, and that the movement requires only vigorous and persistent effort to win success. As it is expected that the Dominion Parliament will meet in 1888 a month earlier than usual, and as it is desirable that our own action should be, as far as possible, simultaneous, it has been decided to offer the following recommendations to those to whom copies of the petitions have been sent:

1st. That signatures to the petitions be obtained by personal solicitation. 2nd.

That one petition to each branch of the Dominion Legislature be signed by voters only, and the other by adults. 3rd. That all the signatures to the petitions be obtained in the month of December. 4th. That in each case when the signatures have been secured the petitions be placed in the hands of the representative of the constituency, irrespective of party distinctions, and be presented by him as soon as possible after the opening of Parliament.

Persons desiring additional copies of the petitions can have them on application to the Rev. J. Philp, secretary of the St. Thomas Ministerial Association. And it is earnestly hoped that all persons receiving them will do their utmost to obtain the largest possible number of signatures. J. PHILP, A. H. MUNRO. St. Thomas, Nov. 21, 87.

Religious Intelligence.

NEWS FROM THE CHURCHES.

MAQUAQUAC, York, Co.—God is again manifesting His saving power in our midst. Yesterday we had the happy privilege of visiting our grand old Jordan, the St. John River, and baptizing six rejoicing converts, all members of the Sabbath-school. Our own Katie was one of the number. Others are deeply interested, and some of them have already confessed Jesus as their Lord, and will, on next Sabbath "put on Christ." Pray for us. T. A. BLACKADAR. Keewick Ridge, Dec. 12.

1st CORNWALL BAPTIST CHURCH.—Two candidates for baptism have recently been received at Port William section of the church. Though we cannot report any large gatherings, yet the work of the church has steadily advanced during the year. At our last conference, which proved to be a season of spiritual enjoyment to all present, it was unanimously resolved to grant our pastor, Rev. S. B. Kempton, a vacation of ten weeks, during which time he would visit Florida, and it is also our intention to meet all travelling expenses, without any lessening of usual salary. A. S. McDONALD, Clerk.

Dec. 12th. JACKSONTOWN, Car. Co., N. B.—A few merry drops have fallen. It was my privilege last Sunday, to baptize two promising young girls, who came to us from the S. S. These lambs have found their way into the fold, while many who profess to be God's sheep, are still bleating about the commons. We have been holding special services in this section of the field for the last five weeks. Others have professed to have found the Saviour, and we trust, will soon follow him openly; a few back-sliders have returned. This church, which was once the Baptist Jerusalem, for all this section of country, has suffered much from division and heresy; and to-day has only the name of her greatness. Her greatest glory has been, and still are, those who profess to be of her own household. Our prayer is, that these prodigals may soon come to themselves, and return to their Father's house with tears of repentance and songs of rejoicing. G. R. WATTS, Jacksonville, Dec. 12.

BATHURST, Botsford, West. Co., N. B.—The Lord continues to bless his church in this place. Yesterday we visited the baptismal water; and buried four very promising young people with Christ in baptism. The outlook is highly encouraging; we have some opposition to meet from the enemy's ranks. But God's truth must prevail. On the 30th of November the church held a successful basket social at the house of Deacon Davis which netted twenty-nine dollars and fifty cents, which was presented to me as an additional token of their kindness and sympathy; for which they will please accept our most sincere thanks. Dec. 5. D. S. CARPENTER.

WATERBURY, ALBERT CO., N. B.—I have entered on my sixth year with the 2nd Harvey church, and my second with Alma. During the five years I have been added 73 baptisms, nearly all working members. The Alma field is large, the church much run down, but our congregations are good, and the interest increasing. Hope to see many added during the coming year. S. C. MOORE.

BRIDGEWATER, N. S.—Bro. S. March writes, Dec. 16th: A flourishing Sabbath School is now in operation at the Commercial Bank, of which Bro. Frazer is Superintendent, and the interest in this section in church matters is still kept up. Our prayer meetings there are well attended and interesting, and today at our little conference we received a member into fellowship by letters. Thus our heavenly Father continues to smile upon our efforts in this place. There are encouraging signs in other sections of my field.

PERSONALS.

Bro. Brown, of Albert street church, Woodstock, was made the happy recipient of a donation of \$80 in cash and useful articles the other evening. It was a real donation, not an expedient to help pay salary.

We notice that Bro. J. H. Hughes has been installed over his new charge at Franklin Square, near Boston. The church is young but vigorous. They evidently have given the new pastor a warm welcome. May be much blessed.

The friends of the Rev. Mr. Spence purpose paying him a donation visit at his residence, 132 Princess Street, on Thursday, 29th inst, at 7 o'clock, p. m., in aid of the mission among the seamen, in which he is engaged.

NOTICE.

The next Quarterly Meeting will be held with the second Baptist Church, Cornwall, at the Meeting House at 5 o'clock, commencing at 7 p. m., on conventional evening. Rev. W. Camp is appointed to preach the quarterly sermon, Rev. L. M. Weeks to be his alternate. Each church in the county has the privilege of sending four delegates. Let us have a good representation, as there is to be some special exercises, and the Missionary Field. At the last Baptist Convention, held in Charlottetown, a resolution was passed requesting each Association in the Maritime Provinces to divide its territory into sections, and appoint committees to take in hand the raising of money for the Convention Scheme, and the Moderator and Clerk of the Eastern New Brunswick Baptist Association, by the advice of a committee appointed by them in Albert

Co., have recommended that as Albert Co. is small and compact, and having a Quarterly Meeting established, it would be advisable to take it into the quarterly meeting held through that carry it into effect. During the last month the committee has held four public missionary meetings in different parts of the county, and have taken up very liberal contributions for the Convention Scheme. MICHAEL GROSE, Secy. Treas.

THE YEAR BOOK.—The Baptist Year Book, for 1887, has been sent to all the churches in the Maritime Provinces, each parcel being addressed to the clerk of the church, and sent by mail, or by parcel express, or, where the parcels were large, in boxes, with those for several neighbouring churches. In the latter case, postal cards were sent to the clerk of said churches, informing them of the same, and requesting them to get the parcel, and distribute the books as early as possible among the members. If in any case, the parcel sent, has not yet come to hand, the clerk of such church, please make enquiry at their post office without delay, and get the books in the hands of the people. S. SALDEN.

Convention Funds Received.

North Temple church, Ohio, \$ 9 60. Mrs J W Lovitt, Yarmouth, 100 00. Lower Economy and Five Islands, per A J Soley, 10 00. Lower Economy, per OS Stearns, 3 76. Great Village, 2 43. Wilmshurst, 1 00. Ingleville M. Society, for H M, 5 00. Great Village, 6 36. Pleasantville, Lunenburg Co, H and F M, 2 50. Sumnerville, Lun Co, H and F M, 20 00. Burton Jost, E. G. Gushorn, 2 43. Miss E A D. Y, Yarmouth, 1 00. Amherst, 100 00. J J Lovitt, Yarmouth, 20 00. Beaver River, 9 00. Guysborough, 6 00. J H Morse, Middleton, 1 00. \$303 75. Yarmouth, Dec. 19. G. E. DAY.

Received for W. E. M. U.

Mrs P Woodland, per F L Harding, 1 00. St John, German St, per F L Harding, 20 00. New Miss, per Mrs G E Strong, 5 00. Berwick, per Uale A Chipman, 6 00. Charlottetown, per Emily Clark, 12 55. Hopewell Hill, per M. E. Bacon, 4 00. Great Village, per A E Lynton, 5 00. Chipman, per Ruth Ring, 5 40. Paard, per Mrs S B Kempton, 5 50. Amherst, per A E Black, 2 00. Port Greenville, per Mrs Hatfield, 20 00. New Albany, per Mrs J W Oake, 7 40. Little Grace Bay, per M Hitchens, 4 00. St Stephen, per Mrs E Price, 3 25. Albert, per Mrs J Newcome, 7 50. Wittenburg, per Mrs E Sibley, 7 00. Truro, per Mrs L J Walker, in memory of the late Mrs Carrie Hanson, to support a Bible woman in Bobbitt, 25 00. Hillsboro, First church, per M F Camp, 8 42. D. Burt River, per Mrs L D McCull, 3 00. Jomeg, per Mrs M. Dykeman, 3 00. North River, per Mrs A McPhee, 10 00.

In report of W. B. M. U. for 1887 Ontario is represented as having raised \$18.45. In addition to this they made a life member. This \$25.00 should have been added, making a total of \$43.45. S. J. MANNING.

Literary Notes.

The portrait of Professor H. W. Green of Princeton Theological Seminary forms the frontispiece of the December number of The Pulpit Treasury. This is followed by a noble sermon, by the professor on "Mighty in the Scriptures," and a Biographical Sketch of him by the editor. Professor Paxton's portrait is also given with his inaugural address as professor at Princeton. Bishop C. D. Fos has the sermon, "The Faith once for All." Leading Thoughts of Sermons are by Bishop Andrews, Dr. Griffith, Bonar, Duffield and C. H. Spurgeon. Besides these there is a great variety of other instructive reading. Yearly, \$2.00. Clergyman, \$2.00. Single copies 25 cents. E. B. TRACY, Publisher, 171 Broadway, New York.

Wild Awake, 1888. The readers of this magazine for young people are so accustomed to good reading and pictures that they will wonder how it is going to be better than ever this coming year. But it is. The new year has already begun with the holiday number just out—a truly fine number, larger and richer, more varied, and therefore it must be better than ever before. And the publishers have a primer to read to those who want to know what Wild Awake is going to have in it in 1888. The wonder is that such a library and picture gallery can be got together for \$2.40 a year—a thousand pages and everything fresh and new—stories, history, travels, biography, sketches, anecdotes, adventures—and all instructive as well as entertaining. Two words are drawn from to make such provision for the education and pleasure of our children. So high is the best of young people's literature nowadays that we are all of us glad to be young. Nine tenths of reading people prefer to do what is written for them, for it has the rare merit of being easy as well as good. We know of no Christmas gift so sure of bringing a happy response in a reading family. Send \$2.40 to D. Lothrop Company, Boston.

The Homiletic Review for December is rather late in its appearance. A very rich table of contents, however, closes the year. Dr. Schaaf leads off in a valuable article on The Connecting Links between Church and State. The Criticisms on Spurgeon, of London, by an Eminent Professor of Homiletics, are discriminating and just in an eminent degree. Miss Frances E. Willard is a brilliant and powerful plea in favor of Unsexed Women to Preach. Dr. B. H. Ward writes with his usual ability on The Best Way to Reach and Interest the Laboring Classes in Religion and the Church. Dr. Orinison has a brief paper on The Men for the Pulpit, while Dr. Pieron gives, as usual, Gems, etc., from a Literary Cabinet, and the Missionary Field. All the departments are well sustained. Published by FUSK & WAUGHALL, 18, 20 Astor Place, N. Y. \$3.00 per year; 30 cents per single number.

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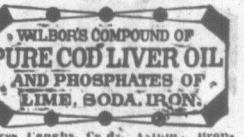
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