

Messenger and Visitor.

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RENEW! RENEW!

The time for renewal of subscription for the MESSENGER and VISITOR has come to the most of our subscribers. Would all whose subscription expired Jan. 1st kindly renew at once and get the advantage of the reduced rate.

Please send money by registered letters or post office order. Do not send cheques for small amounts, for there is a charge of from 15 to 25 cents on each for collection.

For convenience sake, if two subscribers will remit together, it would make even money.

All pastors of churches are our authorized agents. Money paid to them will be credited as though sent direct to the office.

We wish to warn those who desire to discontinue the paper that all arrears must be paid at the rate of \$2.00 per year. We cannot accept the advance rate of \$1.50 from those who intend to drop the paper, if any are in straitened circumstances, let them get the pastor to write in their behalf, and they will find that every consideration will be shown them.

The \$400,000 required to secure the \$600,000 offered by Mr. Rockefeller have not yet been secured. About \$300,000 of it has been pledged in Chicago; but the rest of the rest has done little or nothing. The offer will expire in June. President Harrison nominated Gen. Morgan Commissioner of Indian Affairs. He has begun to work a general system of free schools among the red men, and has dismissed incompetent teachers, some Catholics among the rest. For this, and because this system will make it impossible to continue to get their quarters of all government grants to education of Indians, the Romish hierarchy is using its best endeavors to prevent the confirming of his nomination by the Senate. A Methodist minister, Thomas A. Joiner, still a British subject, though laboring in the United States for about forty years, was set upon by a band of whites, who shot at and wounded himself and wife because he would not cease in his efforts to uplift the Negroes in a section of North Carolina. Getting no redress from the local authorities, he has put his case in the hands of the British ambassador.

THE PRE-MILLENNIAL VIEW.—Many Christians overburden themselves for the conversion of others when they are responsible only for a faithful presentation of Christ. Christianity as a whole is straining at the conversion of the heathen world—a hopeless task—instead of publishing the gospel for a witness to all nations, which is a possible task, and speedily possible. When this human part is performed, the divine will begin and the millennium will follow.

The above is from an article in the *Watchman* of Jan. 2, by W. M. Lisle, of Providence. It states the pre-millennial idea of the purpose of the preaching of the gospel. This is not to convert the world; but only as a witness to prepare the way for Christ's coming, when the conversion of the heathen will be accomplished by divine power. In other words, the gospel as now preached is only the human side of the work of saving the world, and was not intended to be the medium of divine power for the conversion of the heathen generally. The divine power to this end is not to accompany this preaching of the gospel; but the preaching must be all finished before the all-sufficient divine power is ministered by the returning Saviour. In this is our chief objection to the pre-millennial theory. It is its utter want of faith in the gospel as proclaimed in the present dispensation that makes the doctrine dangerous and paralyzing, so far as any other purpose is concerned than its proclamation as a witness. The above is also another substantiation of the statement which Bro. Creed questions.

JUST BEFORE YOU ARE GENERAL.—This statement is often heard as a reason why people should not be expected to give to the Lord's work. They must pay their honest bills before they can give to any benevolent object. This assumes that people do not owe God anything, and that therefore nothing need be given to him until all debts are paid. Men have a right to what is owed them; but God has no right to what we have because we owe Him nothing. Now, who will dare say that they do not owe God anything? Is not all the energy, talent, power a man has, by which he accumulates property, the gift of God? Are not all things we possess from God? How can man, therefore, presume that he need only give to God when all

other claims are satisfied? Has He no right to our money? Was the old Israelite excused from his tithes until he had paid off all his debts? Nay, God's portion came first, not last. Is not this right to-day? Is not God's claim first, and ought it not to be first met? Then there are those who have large properties over and above the balance of debt. They may ever be in debt because they ever keep adding field to field, and property to property, faster than they can pay cash for them? Some of these urge a debt of this kind as a reason why they should give nothing to God. To shelter one's self behind an excuse of this kind will not do with an all-seeing, heart-searching God. Better let all be so fired with love to God that the question shall be—how much may I give, and not how little.

ASKING AND RECEIVING.—This privilege, as represented in scripture, is all but boundless. "What ye will" is one expression of its limitations. "Ask and ye shall receive." If any of you lack wisdom let him ask of God, and it shall be given him," marks the extent of the promise to persons of all classes, and for all time. In these passages we have also the certainty of the answer to prayer to the extent of the petition. In the last passage quoted we have a specified blessing promised. Yet it will be a misleading adventure for us to pray and claim, or expect, an answer according to the above named passages if we overlook or ignore the conditions, named or implied, upon which the blessings promised shall come to us. "If ye abide in me, and my words abide in you," may be regarded as expressing a condition or principle upon which God invariably answers the prayers of men. It is quite easy for us to understand how the Lord by His providence follows with His blessing the skillful labor of the husbandman. We find pleasure in considering the harmony of labor with the sunshine and the shower and the full harvest. In this we see the divine and human in concordant effort accomplishing the most desirable purposes—the divine always above the human, answering along well-established lines, the desires and labors of the human toiler. Nor can we see that there is any other way of farming successfully. Then as possessions have in themselves no independent value, it may be seen that human efforts along the lines of divine appointments, with prayer for divine assistance and co-operation, will give a moral and elevating moulding, which will prepare the laborer to appreciate, as he would not otherwise do, the results of his toils. And in rightly valuing these, his possessions, he will be led to a right expenditure of them, while the thoughtless, profane and prayerless toiler will surely miss all these rich advantages. So it may be that in these plain facts we may catch a glimpse of the divine philosophy of asking and receiving the rich spiritual blessings of wisdom and grace, of which Jehovah himself is the grand and inexhaustible fountain.

WHY THE DIFFERENCE?—The child does not go to the day school to be amused, but to be taught. He is expected to learn the lessons assigned him. If he prove indolent, and refuse to study, the parents come to the aid of the teacher by their authority. If they misbehave and disturb the school, the parents are not slow to teach their children, by punishment if need be, that conduct of this kind cannot be allowed. Wise parents, also, have a sharp eye upon the progress their children are making in their studies, and see to it that the lessons assigned for home study are learned. This is all most excellent. How, however, does the action of parents compare with that outlined above, in reference to the behavior of their children in Sabbath-school, and to their progress in the studies they there pursue? Are the children not, too often, sent to be out of the way or to be amused, and not for the sake of the instruction it is hoped they may receive? How many parents take pains to see that their children learn the lessons assigned them for the week? If they refuse to try to acquire themselves well, or if they are unruly and are disturbers of the school, how many use their authority to learn to teach them that this conduct must not continue? How many have a supervision over the studies of the children pursued in the Sabbath-school? Are there not some who allow their children to remain at home, if they think the school dull, or even to get their Sabbath training upon the streets or roads? We fear that too few enquire into the conduct of their children in Sabbath-school. Why is this? Is the knowledge of the Bible of less importance than of the books studied in the day-schools? Or are

parents less concerned about the knowledge which makes wise unto salvation, than of that which is helpful to temporal success? We entreat parents to be no longer careless about this matter. Children may, by misbehaving in Sabbath-school, contract habits of irreverence and insubordination which will be their bane all through life. Have a care for your children in the Sabbath-school. They are having their golden opportunity to become acquainted with God's Word. Help the teachers. See that your children prepare their lesson. Study it with them. Impress upon them as a law that must not be broken, that they must not be irreverent and unmanly well engaged in the study of God's word. If parents do not wish to have their children endangered, in the very place where they should receive their most powerful bent in the right direction, they had better give serious attention to this matter.

WHAT ARE WE READING?—It is the boast of our day that we have very superior educational advantages. And really this may be so. It ought to be so, inasmuch as all the factors of such a condition are abundant. The truth is that higher education is within the reach of the poorest of our young men and women, if they but determine to pursue it. A few among the many of our youths are availing themselves of these opportunities. Their attainments are respectable—in a few instances superior. All this is a subject for the encouragement of those who are toilers in these departments of usefulness. Enough is being accomplished to convince those who are generously donating for the support of education, that their investments, in this benevolent way, are wise. They may well be satisfied with the valuable returns accruing, without being assured that the general progress now made in intellectual culture is very far in advance of former times. There are some things observable in the society of the present day which demand the most thoughtful consideration. There are evidently influences, peculiar to our times, at work which portend a dark future for our fair land. Prominent among these evil omens is the fact that a majority of the young men and women of this day are not fond of good solid reading matter. It is to be feared that by very many even of the more cultured classes, the demand for books of a light trashy nature is far in excess of the more useful and valuable. If this taste is gratified superior educational advantages will avail but little in the demands and struggles of coming time. While our educational endeavors and expenditures are for the purpose of producing a coming generation of great ability, this habit, if allowed to prevail, will destroy the usefulness of thousands of our young men and women. If in the matter of reading we compare the former with the present generation, we of the present time may not be flattered. Many of our mothers and fathers could some forty years ago, sit by the hour and read such works as Bunyan's and Boston's and Fullers and the Bible, without note or comment, and explain their contents to their households, as but few parents can now, or care now to do. As in secular pursuits the trend of the present time is to speculation, instead of patient persevering industry, as the better way to wealth; so in intellectual and religious culture, the popular demand is for entertainment and leisure—some royal road—"instead of the old beaten path of patient prayerful toiling. This demand has called into the market a literature, both secular and religious, that cannot be read without staying either intellectual or religious progress and prosperity.

Letter from Ottawa.

About a year ago I wrote you that the Rev. Mr. McDiarmid had resigned his charge of the First Baptist church in this city, to take effect on the first of May. After Mr. McD. left them, the church was pastorless for six months, and during all that time was anxiously looking for a successor to the one whose departure was so generally regretted, and praying that the right man might be sent to fill his place. The church has good reason to feel that their hopes have been fully realized, and that God has answered their earnest prayers. The Rev. G. M. W. Carey, formerly of St. John, and so well and favorably known throughout the Maritime Provinces, in response to a most hearty and unanimous call, assumed the pastorate of the church on the first of November last; and judging from the two months that have just elapsed, his relationship with the church and the whole congregation promises to be most satisfactory and

happy. It would be idle for me to attempt to inform you that Mr. Carey is in the highest sense a pulpit orator, for his reputation in this regard is known far beyond the territorial limit of our patrons; but there are other characteristics quite as requisite for the faithful pastor to possess, which, perhaps, are not quite so generally known, but which have in the short space of two months been learned, and learned by heart, by the people among whom he has recently come to abide as their shepherd. The prayer-meeting, the Sunday-school, the sick room, the house of mourning, the dwelling of the poor, the little struggling mission, the social circle, all these and other witnesses can testify to the Rev. Mr. Carey's zeal, self-sacrifice and devotion in and to the cause of the Master, and the welfare of the church and its people.

The Ottawa church does not boast of having a large number of wealthy and influential members, but they are earnest and faithful, willing and ready at all times to contribute generously to the support of the pastor and to all the interests and objects connected with the church, and while the church is to be congratulated upon securing a pastor of such ability, experience and zeal, he is likewise to be congratulated in having the sympathy and support of such a faithful and devoted people.

It is to be sincerely hoped that the union consummated with such bright and happy prospects may be a lasting one and receive the signal approval of the divine Master.

H. H. B.

German Correspondence.

BERLIN, Dec. 9.

The first snow has come—and gone again without even melting, it seems; for the air is dry and the streets so clean that one could imagine they had always been and always would remain so. But the people of Berlin know better. They know it will snow, rain and shine; rain and snow again the whole winter through, alternately strengthening and endangering the reputation of the city as one of the cleanest in Europe, and altogether giving as much to grumble about as could be expected of the weather by any unreasonable mortal.

While these few days of grace last, however, Berlin street life is at its busiest and best. It is interesting to note the different methods of public conveyance, and of carrying on traffic in the city.

First of all comes the *Stadtbahn*, or city railway, which answers the same purpose as the elevated railway in New York, or the underground railway in London. It runs in a curved line through the very heart of the city, from east to west, and at its extremities is connected with the north and south divisions of a second line, the "Ringbahn," which encloses the entire city in a circle. The *Stadtbahn* is seven miles long, about five miles consisting of a viaduct of solid masonry, and the remaining two of ironwork and the filled in bed of a river channel; it crosses the Spree three times, and has in all 66 bridges over streets and watercourses. It was opened in 1882, and is looked upon by the true Berliner as the crown of engineering triumphs. It is, moreover, an ornament of which any city might be proud. Slightly elevated above the streets, enough to allow the passing of vehicles beneath, with here and there a huge, open-mouthed station crouching over the rails and spouting forth long lines of screaming, smoking monsters into the thick of the world-turmoil, at night breathing out fire and drawing blazing chains of light across the horizon—who could not at the sight enter into the feelings of Frau Buchholz, the genuine Berliner burgher. Frau in Italy, as she exclaims: "Well, Verona may have its amphitheatre, but it hasn't a *Stadtbahn*!"

The spaces under the arches of the structure are often fitted up as restaurants. The interiors are beautifully adorned with flowers, paintings and frescoes, the arched roofs lending themselves particularly well to ceiling decorations. Nor is this all: I have seen shops under the *Stadtbahn*, bathing houses, and at one end of the line a large part of the machinery in the "Ausstellungen Park," a standing exhibition of all sorts of mechanical industry, is housed under its friendly arches.

Omnibuses in Berlin are just as large, clumsy, and noisy as in any other city, and, if anything, a shade yellower. They are the principal foes of people who want to take their own time to cross a street. In America horses and wagons must give way to foot-passengers, and woe be to the unlucky companies if they don't! Here it is just the opposite. If you refuse to recognize the fact, you will probably be run over at the next street-corner, and left to recover from damages as best you may. This happens nearly

every day to some careless mortal or other, but trade is prospering as never before. On the whole no one ever suffers from siding with the law. Another regulation is that no street car shall carry more than the allotted number of passengers,—twenty for a two-horse, and twelve for a one-horse car, with eight standing places in each beside the driver and conductor. This rule is never broken, and the impatient crowds gathered about the *Haltstellen* (fixed stopping-places for all street-cars) on Sundays and festival days, may grumble as much as they please, the little bell rings, and off slides the car with a self-possession made doubly aggravating by the contented faces of the fortunate twenty inside. Neither are these cars to be stopped with a nod, an umbrella, or any other illegitimate means of "boarding" at will and caprice. If you want to ride you must go to one of the *Haltstellen*, and there wait until your car is ready to come to you. The *Haltstellen* are marked by iron sign posts, painted red, and set at regular intervals along the lines. Those on one side of the street indicate cars going one way, on the other in the opposite direction. It is allowable to enter and leave a car only from the side next to the *Haltstellen*. Tickets are given upon paying the fare, which are liable at any time, to be called for by an inspector. It will be seen from this that everything is carried out with the utmost precision and regularity.

Of cabs (*Droschken*), there are two classes, the principal difference between them being that the first-class horses are said to go faster than the second. The first are to be recommended for business and the second for pleasure. They are held in great esteem, as may be seen from the Berlin saying: "If your aunt had four wheels she would be a *Droschke*; yes, she might even, under favorable conditions, develop into a *Droschke* of the very first class." Herbert Spencer might better be saying by turning it around: If a *Droschke* had four wheels, might it not under favorable conditions, develop into a first-class aunt?

Besides these methods of conveyance, one sees in summer numerous steamers on the Spree, plying to and from the different beer-gardens and other places of resort situated on its banks. Some of them are not much larger than toy steamers, and sitting on the miniature deck gives one a feeling like being balanced on the edge of a spinning top. One is always astonished at not being tipped over into the river. There are a number of larger ones held in reserve for special excursions, and at the height of the season they are crowded day and night with merry pleasure-seekers.

B. B.

W. B. M. U.

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

PRAYER TOPIC FOR THE MONTH OF JANUARY.
"For an outpouring of the Spirit of Missions on our home churches."—Matt. 18: 19.

Six Months in England.

BY MRS. ARMSTRONG.

I find that during the last six months, I have spoken in behalf of Foreign Mission work once in London, once in Bristol, three times in Northampton, and no less than thirty-five times in Brighton.

Brighton is a very stately and fashionable watering place. The hills rise abruptly from the sea—"the downs," as English people call them,—and they form a beautiful background of ever varying tints; while the extensive sea-front with its imposing mansions, and the gay crowds that pass up and down the esplanade as ceaselessly as the ebbing and flowing tides, form a picture of beauty and variety rarely surpassed.

Yet nothing so surprised me in Brighton as the religious activity and high spiritual tone that characterizes most of its many churches, both Established and Nonconformist. There are here no less than thirty-six Established churches and forty-six Nonconformist chapels, beside five Roman Catholic edifices. This represents quite as many more mission halls in the poorer quarters of the city, besides Young Men's Christian Associations and numerous other evangelical agencies. There are no less than eight Baptist chapels, and a larger number of Baptist mission halls, where work is carried on among those who will not come to any large chapel, and indeed cannot be reached except by bringing the gospel to them just as we do among the heathen.

So much interest in home work does not hinder a very general interest in

Foreign Mission work. The Established church here is doing a grand work for Foreign Missions, through the Church Missionary Society, a body of marked spiritual power. In this they have been much aided by the widow of Bishop Hannington, who lives here, and is constantly engaged in work to promote a knowledge of missions and a prayerful interest in them.

The Nonconformist churches, chiefly Baptists and Congregationalists, have not been so active, though they have not been altogether forgetful. Last year the Congregational Societies began their women's work for women in heathen lands; this year the first Baptist Woman's Society has been formed, and we are hoping to see a wider interest in this work which in America we love so well. It has been a pleasure to me to help both of these societies.

I was invited to help in the Zenana annual meetings connected with the English Baptist Missionary Society in London, Bristol and Northampton, the chief centres of woman's work among the Baptists here.

My visit to Bristol was a very pleasant one. I found a most enthusiastic and well-instructed band of Baptist ladies doing a grand work for their Zenana missions. Bristol itself is interesting to me, especially on account of Muller's Orphanage, and the nineteenth century faith they represent. But it is beautiful also in its natural scenery, especially where the classical Avon glides between its lofty banks to the sea.

I had not thought sufficiently before going to Northampton of all the precious memories that centre there. But when I found that, after addressing their annual meeting in the town one evening, and the large gathering at the Zenana breakfast next morning, I was expected also to speak in the evening, three or four miles out of town, at Hacketon, what was my surprise to find it was at Carey's old church, and within a stone's throw of the shop where he mended shoes and dreamed of missions; where God met him, and sent him "far hence" to the heathen, to first open the door that has swung wide for so many thousands since. As I stood by the spot where his shoemaker's chair had been, and saw around me the rude implements of the poor cobbler's shop, which still stands there, and are in daily use by other hands, I could not but ponder on what made him to differ from the man there working now; and when I spoke in the evening, I could not but ask if it was not probable that Carey heard God's voice,—His still, small voice,—and obeyed, while we hear and dream, but have not the faith to step boldly out and do; and so we have our reward, and Carey has his. How few of us ever rise to all that God has called us to!

By the way, they made me speak that evening from the pulpit, which I was very reluctant to do; but the children were all in the galleries, and could not see me otherwise, and I was forced to go for their sakes. But it seemed very holy ground. It was not the actual pulpit Carey was accustomed to speak from. The church has been rebuilt, and a new pulpit put in, but they show the old one in a side room where it lies waiting for a purchaser.

On my way home, through the kindness of the Baptist minister at Olney, I spent some very pleasant hours there. He is pastor of the church where Sutcliffe preached; and this chapel remains almost the same (except that a wing has been added) as in the days when Cowper sat in his pew in front, and Andrew Fuller or Carey or Sutcliffe or Rowland Hill made the place vocal with words that live to-day. He took me to see "Cowper's Haunts," as they are called. Mrs. Unwin's house stands intact, but its present occupants are unknown to fame. The little arbor where Cowper wrote most of his poems stands in the grounds, half-way between Mrs. Unwin's and the parsonage hard by, where John Newton lived. It was here that these two kindred spirits constantly met and wrote their hymns together. The little table with a seat each side is there, and the ivy spring from a vine that Cowper planted, covers the quaint little summer house. All but the living spirit and presence of the poets remains as of old. The fragrance lingers there, but the bloom has passed to fairer skies. Then we drove round Throckmorton Park, through some of the fairest scenes old England can show. It was here that Cowper wrote his "Task," and every spot has some mention in his verse. I came home that night to Brighton and my children, feeling that I had a very feast of fat things and of wines well refined. So generously the Master gives us "an hundred fold in this present time."

[The many friends of Mrs. Armstrong (Miss Norris) will hear with pleasure that she anticipates visiting the Provinces next summer.]

Fire-side Religion.

BY REV. THEODORE L. CUTLER.

The home underlies both commonwealth and church, and we cannot look for good citizens or good Christians from any other quarter.

This is the time of the year for the cultivation of family religion. It is the season of long evenings and of in-door occupations.

There is no place like home for training character. But we must anchor our children to it if we would make it a good training-school.

Beloved reader, did your Master assign you your work? Are you a farmer, a merchant, a mechanic, because the Lord gave you that calling?

But I am not speaking of the home-les no more; I am exhorting those who control the home to make it the safe anchorage, the training-school, the house of worship, and the spiritual birthplace and training place of their children.

It is high time for believers in Christ to quit railing their hands against the Lord by ignoring his property right in them.

What a grand mistake Paul made there, when he wrote those letters to the church at Corinth. In those letters he deliberately detailed what he had heard of them—that they were guilty of the most revolting crimes.

—LOVE MIGHTIER THAN LOGS.—You may hammer ice on the anvil or lay it in a mortar. What then? It is powdered ice still, except for the little portion melted by heat of percussion.

"Ye Are Not Your Own."

The child of God is the purchase of Christ's blood, and therefore he is not his own. God's property-right in the believer is threefold: he is His by creation, by preservation, and by purchase.

How could it be otherwise? Is it possible for one's character to lose the traces of the old self-life and take on the beauties of "the new man," while he is living as if he belonged to himself?

What would our calling of a slave who chooses his own work, apportion his own hours: labors only to suit himself; then regard the results of his labor as his own?

Beloved reader, did your Master assign you your work? Are you a farmer, a merchant, a mechanic, because the Lord gave you that calling?

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Giving for Missions.

"It won't do, Cynthia," said Mr. Amos Parker to his wife, as they reached home, after attending the regular Sabbath morning service.

"Why, you have not given anything to the mission cause this year. Of course, you must give something." "Well, I gave pretty liberally last year, and I thought I would skip over this time."

"Now, Amos," said Mrs. Parker, reproachfully open her eyes. "Just this: be a little more consistent when you speak; you gave only two dollars for missions last year, and you laid up a thousand."

"Will you please tell me of any investment that is perfectly secure against loss? Yet you do not lock up your money for fear of losing it."

"I'll warrant that I give more for missions than Deacon White does, and he is a richer man than I am."

"That does not prove that you have done your whole duty. I suppose a man might get along without paying anything, if he were mean enough."

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Bemoaning the Past.

It is not unusual to meet people who are always bemoaning the past. There are many such who spend more energy in thinking what they ought to have done, and chiding themselves for not having done it, than in thinking what they ought to do, and planning how to do it.

Life is really too short for this sort of thing; there is too much to be achieved in the present and in the future to justify continuous dwelling on unimproved opportunities in the past.

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The Closing of the Year.

A few more days and the year which to some has brought happiness, to others sadness, will be added to those which have passed before it.

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First Quarter.

Lesson IV. January 20. Luke 2: 8-30.

JOY OVER THE CHILD JESUS.

GOLDEN TEXT.

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2: 14.

EXPLANATORY.

I. THE BIRTH OF JESUS THRU CHRIST. First. His PRE-EXISTENCE (John 1: 1-3). The Word, who became Jesus on earth, was with His Father in heaven from eternity.

SECOND. HIS EARTHLY PARENTAGE. The mother of Jesus was the Virgin Mary; but His father was God himself, the Holy Ghost. His reputed father was Joseph, who became the husband of Mary. Both Joseph and Mary were direct descendants of David, of whose line the Messiah was to be. The genealogy in Matthew is that of Joseph, and that in Luke probably that of Mary; so that, both legally and really, Jesus was the son of David.

THIRD. APPROPRIATENESS OF THE PLACE OF HIS BIRTH. The mother of Jesus lived in Nazareth of Galilee, but the prophet had foretold that the Messiah should be born in Bethlehem, the city of David (Micah 5: 2), and this was the only fitting place, for He was the heir of David's kingdom, in whom should be fulfilled the promises to him that his house and his throne should be established forever (2 Sam. 7: 16); for the Messiah's kingdom was to be the completion and fruition of David's; and the Jews had received all that they would learn about God's kingdom, but before the destruction of the nation, and the fall of their capital and the temple.

(2) There were many lands, but nearly all the world was subject to the one government at Rome, so that the preachers of the gospel could travel in safety, and be protected in their work. (3) The world was at peace, so that the gospel could have free course. (4) The Greek language was spoken everywhere with the native languages, so that the gospel could be heard and read by all. (5) The Jews had been dispersed through all lands, carrying the Old Testament, which bore witness to one God, and held the prophecies of the Messiah. And they had established synagogues in almost every town, so that there was a place in which to preach the gospel, and a people who could easily be reached. (6) It was a time of great intellectual activity, and there was a widespread disbelief in the existing religions.

II. THE HEAVENLY MESSENGERS ANNOUNCING HIS BIRTH. 8. And there were in the same country. In the fields near Bethlehem. Shepherds abiding in the fields. Instead of in the town, as was usual with farmers in the East. Keeping watch over their flocks by night. Literally, keeping the night-watches. Thieves, wild beasts, and the dangers of the rough precipices form the chief reasons for a night-watch over the flock. 9. And lo, the angel, not "the" but "an" angel, of the Lord, one sent from heaven, came upon them. The word does not signify that the angel stood above them. It indicates a sudden but actual appearance. And the glory of the Lord. The radiant brightness which in all ages has been the best symbol and manifestation of God's nature, expressing wisdom, love, power, purity, mystery, eternity, omnipresence. And they were sore afraid. Literally, feared a great fear.

10. And the angel said. . . Fear not. The glad tidings of a Saviour, bringing light and love, a Father in heaven and forgiveness of sins, can alone take away all fear from the soul. Bring you good tidings of great joy. The best tidings the world ever heard of, ver. 10. To all people. All the people of Israel. But also we learn elsewhere, to all people, all ages, all nations, all classes, all colors.

11. For unto you, Unto the shepherds as representatives of all men. In the city of David. Bethlehem. A Saviour. One who should bring glory to the Jews, and their worst and most dangerous enemies. "Jesus" means Saviour, Christ. "The Anointed One," the Messiah, Hebrew for "Anointed One," whom they had long been hoping and praying for.

12. And this shall be a sign unto you, that the words spoken were true; and a guiding sign, like the star to the wise men, showing how they might know what child was the one referred to. Ye shall find the babe ("a" babe) wrapped in swaddling clothes. That is, not garments regularly made, as with us, but bands or blankets that confined the limbs closely.

III. THE SONG OF THE ANGELS. 13. And suddenly there was with the angel a multitude of the heavenly host. Literally, of the heavenly army. The veil between the unseen and the seen was rent, and the sky above Bethlehem was peopled with hosts of angels, for the King of angels was born there. Praising God. Even the angels could find nothing more worthy of praise than God's love in the salvation of men, his wisdom in planning the way, and His power in accomplishing His purpose.

14. This song consists of two strains: FIRST STRAIN. Glory to God, expressing both the fact that God is glorious in the work of salvation, and the feeling that would express and make known His glory. In the highest. (1) In the highest of heavens. (2) In the highest of hearts. (3) In the highest degree.

SECOND STRAIN. And on earth peace, including all welfare and blessing, here and hereafter. Good will toward men. The Revised Version uses instead, "among men of good will."

IV. SHEPHERDS AND FINDING THE SAVIOUR. 15. Let us now go. At once, without delay. So should we ever seek the Saviour. 16. They came with haste. Showing their zeal and ardor, as well as faith. We can never find the Saviour too soon. And

found everything just as the angels had told them. Their faith and obedience met with a rich reward.

17. They made known abroad. Omit all about. They told those in the inn, and all they met, of the wonderful things they had seen and heard in the fields. The news was too good to keep: it belonged to the world.

18. All they that heard it wondered. They were astonished, and then many, doubtless, forgot all about it. They treated the good news as many now treat religion; they are interested in it, but do not seek for it as for hid treasures.

19. But Mary, in contrast with the others, kept all these things in her memory. They were treasures whose value the following years revealed to her. Pondered them. Kept revolving them, comparing them with the promises of the Old Testament, and what had been announced to her. Contrast, however, the difference in the reception by the shepherds and by Mary; the one publishes, the other meditates. Both are right. Pondering and publishing are both Christian duties.

20. The shepherds returned. To their duty as shepherds, but with a new life and blessing in all their daily work. Feeding sheep could never again be commonplace to them. Glorifying expresses the feeling of the greatness of the work. Praising refers to the goodness displayed in it.

The Influence of a Kind Act.

BY NELLIE HELM.

"What a dreadful day!" "I'm fairly blown to pieces." "I'm thankful we caught this car, if we did have to run for it," and the rosy, breathless girl sank into the seat as the car moved on.

After they had arranged their hair and ribbons and dress with which the wind had taken most daring liberties, they commenced to talk again. They talked very fast, and sometimes all at once, in voices that were not always quite as subdued as is becoming in a street car. At times it sounded as though a small flock of magpies had taken possession of that end of the car, as they chattered and laughed apparently unconscious of the presence of any other passengers.

The car gradually filled up, and although the three voices were so busy, their eyes were free to scan every new comer. The handsomely dressed ladies were inspected with critical eyes; then the three heads were drawn closely together, and the three voices were mingled in loudly whispered comments. The stylish young man, who had just received rather more attention than they deserved, and they were discussed with frequent giggles and nudges. At the crossing of a fashionable street the car stopped, and a young girl about the same age as the three entered. She was richly though plainly dressed, and in spite of the impetuous winter that even a fold of her neat toilet appeared to be displaced. She was so sweet, so modest, so unassuming, and yet so evidently aristocratic, that many admiring eyes followed her as she took her seat.

"That's Gertrude Eastman," said Maud Haven, one of the trio. "How awfully proud and stuck-up she is," said Clara Delton. "She'll hardly speak to common folks," with a curl of the lip and a toss of the head. "I reckon I'd be proud, too, replied May Travis, looking admiringly at the trim little figure, if my father was as rich as hers is and I lived in as fine a house."

"I don't care if she is rich," said Clara, who envied Gertrude her luxurious life; "she needn't snub other folks just because they are poor. It isn't money that makes people worthy of notice," this as though she thought it was. "What a lovely dress she has on." "Oh, dear, I wish I could afford to have such nice clothes and have them made so beautifully," and Maud cast her eyes over her home-made dress, which, notwithstanding much of its trimmings, lacked the artistic elegance of Gertrude's plainer made gown.

All this time the subject of their remarks sat quietly looking out of the window, unconscious of the interest she was creating in the minds of the three girls in the corner of the car, and of the envy that filled their hearts. How the wind did blow! It seemed to rise higher and blow more fiercely every moment. Angry waves swept around corners, and even the strongest man was obliged to brace himself as he met it at a sudden turn. Again the car stopped, and an old woman, bent and feeble, entered. The wind had handled her very roughly. Her shawl was twisted, her thin gray hair was scattered loosely over her forehead, and her bonnet was all awry. She trembled as she stood for a moment casting her eyes down the length of the already filled seats, then a clear voice her hand, and "Please take my seat," and a steady hand was reached out to guide her.

"Thank you, my dear," replied the old lady, looking up into Gertrude's fresh young face as she sank into the seat. "That wind most tickered me clean to death." She drew a long breath as she leaned back in the seat, but in doing so she touched her head lightly against the window, which set her bonnet more crooked than ever. She reached up her thin white hands to set it straight, but in her helplessness only made a bad matter worse; and as the three thoughtful girls in the corner watched her, a smile passed over their faces and a suppressed titter was heard in that direction. It was not audible to the old lady, who was a little deaf, but down the length of the already filled seats, then a clear voice her hand, and "Please take my seat," and a steady hand was reached out to guide her.

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the wrinkled old face, as she reached up to take hold of the strap again.

"Thank you so much, my dear," said the old lady in a voice that reached to the farther end of the car; "that do feel a powerful sight better. Do you know you put me in mind of my little grand-daughter who died only a few weeks ago. She was just such a dear, sweet girl as you are, and she was mighty careful to have her old grandmother fixed all right; but she's gone now, and I have to do the best I can for myself;" and the thin old voice trembled, and the dim gray eyes filled with tears.

"I'm very glad that I have been allowed to take her place, even once," said Gertrude gently, as she signalled the conductor to stop the car; and turning to leave she smiled her bright, sweet smile again and said "good-by, grandmother. Then she tripped out of sight and the car went on its way.

"Well, I do declare if she ain't an angel right from heaven, I never saw one," exclaimed the old lady. "She makes some home happy, I know." There was silence in the corner. The three tongues that had been running so fast about the subject, were still, and the other passengers did not seem to be nearly so amusing as they had been. At last Maud Haven spoke, and this time in a quiet tone that was hardly recognizable as the same voice that had been speaking so loudly before.

"Well, girls," she said, looking from one to the other, "she's a thorough lady anyhow." "I think she's perfectly lovely," said May Travis enthusiastically, "I'll never call her proud again. I tell you what it is, girls, I don't believe one of us would have dared to look at her so still, and for being laughed at; and yet just see how every one admired her for it! We did do, we know we did," and May nodded her head emphatically.

"She just did it to show off," said Clara Delton spitefully, who could not forget the look in the flashing eyes as they rested for a moment, on her. There was a silence again for a moment, then Maud spoke in the same manner as before, and this time there was just a slight quiver in her voice. "Girls," she said, "I'll tell you what I believe it wasn't so much because Gertrude Eastman is a born lady that she did that, as because she is trying to be a Christian. Don't you know she joined the church a little while ago?"

"Well," said May, soberly and thoughtfully, "if it's that makes her so lovely, I wish I was one, too." "So do I," answered Maud, softly, and Clara said nothing as they rose and left the car. Gertrude Eastman went on her way, little dreaming of the seed she had sown by the wayside that afternoon, nor how quickly it was to bear fruit; happy only in the thought that she had been permitted to do a little act of kindness to the old lady. But months afterward, when she greeted Maud Haven and May Travis as they became members of the same church with herself, they told her how this little act of hers, had so much pleased eyes to see the beauty of a Christian life, and make them desire to live one too.—The Home Visitor.

"Has given the most unqualified satisfaction in this section," writes John B. Dale, druggist, Wyoming, of the great blood purifying tonic, Burdock Blood Bitters.

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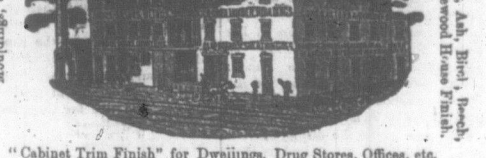
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That Solemn Appeal.

Twice within a few weeks the Foreign Mission Board has called, through the MESSENGER AND VISITOR, for a mission family for India. Both calls so far as we know, have been in vain. Can it be that this call is to go unheeded? It cannot be. Brethren, it must not be. This is the call of the Master, and it must be heeded. Is there not a brother within, or without the limits of our Convention who is willing to say, "Here am I, send me." Brethren, there is one thing that we can do after reading this article, and you will find it in Matt. 9: 38.

W. J. STEWART.

The Grande Ligne Mission.

Following is a list of subscriptions received for the current expenses of the G. L. Mission from churches in the Maritime Provinces in response to our circular recently sent out. We feel greatly encouraged by the favorable response, and will be much obliged if you can publish this list in your valuable paper.

- A. G. URBAN. St. George church, N. B., \$10; Lawrencetown, N. S., \$3; First St. Margaret's, N. S., \$10.58; Indian Harbor, N. S., \$13.75; Dover, N. S., \$7.67; Antigonish, N. S., \$10.00; Margerville, N. B., \$6.25; Second Kingsclear, N. B., \$3; Prince William, N. B., \$2; Port Hillford, N. S., \$3; Crow Harbor, \$4.45; Montserrat, Prince Edward Island, \$4.50; 2nd Cornwallis, N. S., \$15.15; Chester, N. S., \$16; Pennfield, N. B., \$9.20; Guysboro, N. S., \$34.80; East Point, P. E. I., \$14.18; Mrs. Knight, East Point, P. E. I., \$4; Miss Knight, East Point, P. E. I., \$1; Grand Lake, N. B., \$3.17; Hampton, N. S., \$8; Hebron, N. S., \$21; Salisbury, N. S., \$1; Jacksonton, N. B., \$4.00; Canoe, N. S., \$1.03; 2nd Cambridge, N. B., \$9; 1st Cambridge, N. B., \$5.25; Wall Cove, N. B., \$4.75; 2nd Horton, N. S., \$25.42; Temple, Yarmouth, N. S., \$24.16; Manchester, Boylston, N. S., \$6; Freeport, N. S., \$3; Hillsboro, N. B., \$15.02; Digby, N. S., \$3; Tryon, P. E. I., \$2; Germain street, St. John, N. B., \$25; Lake George, N. B., \$8.30; New Germany, N. S., \$9; 2nd St. Martins, Fairfield, N. B., \$5.30; Fredericton, N. B., \$34.25; Upper Aylesford, N. S., \$17.70; Upper Gasquet, N. B., \$3; Upper Wickham, N. B., \$2.34; Lower Wickham, N. S., \$2.65; Lunenburg, N. B., \$2; 3rd Hillsboro, N. B., \$6.25; Valley, N. B., \$4; Sackville, N. B., \$27.33; North River, P. E. I., \$6; 2nd Hillsboro, N. B., \$7.17; 4th Hillsboro, N. B., \$2.17; Galetonia, N. B., \$2; Upper Lockport, N. S., \$5.78; Havelock, N. B., \$21.47; North, Halifax, N. S., \$17.50; Wolfville, N. S., \$40.94; Milton, N. S., \$8.50; Murray River, P. E. I., \$2.25; Acadia, N. S., \$7; Jeddore, N. S., \$5; Long Creek, P. E. I., \$10; Lower Steviackie, N. S., \$8.

Quite a few of these have been received since the beginning of the new year. I wish to intimate to all our friends that all moneys received before the 31st January will appear in this year's report, as our financial year closes then. These churches have done nobly, and have our prayers and thanks. Those churches who have not yet taken up their collections, will please do so before end of month and forward to Josh. Richards, Treasurer Grande Ligne Mission, 114 St. Peter's Street, Montreal.

Religious Intelligence.

WINDSOR.—The pulpit of the Baptist church of this town was supplied on Sabbath, 5th inst., by Prof. Kierstead, and on the 12th by Mr. Eaton, of Acadia College. BROOKLINE, Kings Co., N. S.—Bro. McGregor, of Hantsport, baptized two for me at Brookline, Kings Co., N. S., on Sunday, Jan. 5th. Brethren pray for us at Brookline. L. A. COONEY. FREDERICTON.—Two were baptized last Sunday, Jan. 5th, one of the two being a son of Bro. H. C. Creed. Tomorrow a son of Bro. Richard Phillips will be baptized. F. D. CHAWLEY. January 11. WINDSOR PLAINS.—We have now commenced our week of prayer. Will the brethren pray that our meetings may be blessed. Our church is small and poor, but they made me a Christmas present of \$11.77. J. W. JOHNSON. COLLINGA.—Bro. Geo. Crabbe spent his Christmas vacation at Collinga. The church was much revived, and, as a result, five were baptized by Bro. Cornell of Springfield. Bro. Crabbe has won a warm place in the hearts of the people. PINE GROVE.—As a church we are united and hopeful in the enjoyment of peace within our borders. Our spiritual condition is not, however, satisfactory; but we are praying that now, in the week of united supplication, we may experience a deeper work of grace and sweeter fellowship with Jesus. Dear brethren of the family of God, we need your prayers. E. E. LOCKE. NEW GERMANY, Lunenburg Co., N. S.—This church is pastorless, and the Lord's people are watching and praying for a leader. A large field and appreciative people await the right man. Two weeks ago my Xmas vacation was spent upon this field. Some parts of the field are very encouraging and souls are inquiring the way of salvation. I found out that the people vie with one another in showing strangers kindness. H. H. SAUNDERS. LUNENBURG.—We acknowledge with thanks the kind donation of \$10 by Bro. J. W. Rutland, of Halifax, toward the debt still on our meeting-house. This debt (\$950 in the beginning) has been reduced by kind donations by some of our friends, our own efforts and other means, to \$450, which we still owe. Will not those still friendly to the cause in this town, still further help us in trying to remove the remainder of this debt. We hope some will respond to this invitation and we will be able before long to acknowledge the same through the MESSENGER AND VISITOR. Bro. J. S. Brown is with us and is well liked by the church and congregation. Com.

JEDDORE.—We have received a letter taking exception to some statements made by "Norton" about Jeddore. The writer declares that the occasion of the split in the old Jeddore church was not any quarrel in Mr. Meadow's time, but a difference of opinion as to the ordination of Bro. Maider. He is also convinced that the best way to have both churches to work together is for them to agree upon some one who has not been involved in past difficulties. The West Jeddore house of worship is not over expensive, its decorations having cost the church nothing. They are steadily reducing their debt. These are the chief facts of the letter.

LEINSTER STREET, ST. JOHN.—A course of lectures on Missions is to be delivered in this church. The opening one by Rev. L. G. McNeill, on the "Triumph of Missions," was delivered last evening. The others, by Rev. W. Lawson, on "Hindrances to Missions," Rev. J. B. St. John, on "The Opportunity of the Ages," and Rev. W. J. Stewart on "The Hand of God in Missions," will be given on successive Thursday evenings, beginning Jan. 23. These lectures were given in another course, and were so highly appreciated that these gentlemen desire, at the earnest request of their friends at Leinster street, consented to repeat them. It is to be hoped that many may avail themselves of the privilege of hearing them. Silver collection at the door.

ST. GEORGE, N. B.—During the recent fire in this village it was thought that our church building would be consumed with the flames; but in God's good providence the means were at hand to save it. At our last conference we received three into the fellowship of this church by letter. Bro. King, late, from St. Martins Seminary, spent his vacation with us, and we believe his visit to this place did much good, although we saw no wonderful manifestation of God's saving power, yet Bro. King proved himself to be a worker that needeth not to be ashamed. We asked for much, and what is worth asking for is worth waiting for. Brethren pray for us. Jan. 10. C. E. PINNO.

PERSONAL. Bro. D. G. McDonald has accepted a call to the Baptist church, Stratford, Ontario. Will correspondents note the change. We are sorry to lose so earnest a laborer from the work in the Maritime Provinces; but hope that he may be much prospered in his new field. Rev. J. T. Eaton writes—A few days since I visited Rev. R. Morton and found him digesting the MESSENGER AND VISITOR's pre-millennialism. He suffers much from pain, but finds comfort in Him who bears sorrow and carries grief. His 21 years of inactivity have enervated physically, but his eye is clear and earnestly set on seeing the mind of Christ as revealed in His word. Let his brethren not forget him in prayer nor in gifts.

NOTICE. The Harvey Baptist church invites the Eastern N. B. Association to hold its next session with them. J. W. BROWN, Pastor. Harvey, Jan. 7.

Marriages.

SMALL-VANTARU.—At Digby, Jan. 1, by Rev. W. H. Richan, Charles E. Small, to Lalia Vantar, both of Digby. McDONALD-MOYSE.—On Jan. 1, by Rev. W. H. Chino, Samuel McDonald, to Margaret Mosher, all of Halifax, N. S. DIMSIMON-JEWEL.—At Guysboro, N. S., Jan. 1, by Rev. William P. Anderson, Cranwick J. Dimsimon, to Lucretia A. Jewel. BELL-RAY.—At Bear River, Jan. 1, by Rev. W. H. Richan, Harvey Bell, to Nettie, daughter of Capt. John Ray, both of Bear River. KENNEDY-HEWITT.—At Port Hillford, N. S., Dec. 31, by Rev. J. J. Armstrong, Parker Kennedy, to Nora Hewitt, both of Port Hillford. HEWITT-HEWITT.—At Sonora, N. S., Dec. 29, by Rev. J. J. Armstrong, William D. Hewitt, of Port Hillford, to Mary K. Hewitt, of Sonora. ZEIGLER-PORTER.—At Barton, Dec. 26, by Rev. W. J. Blakely, Samuel W. Zeigler, of South Range, Digby Co., to Annie D. Porter, of the same place. CANN-TEDDOR.—At Pleasant Valley, Yarmouth Co., Jan. 4, by Rev. E. P. Colwell, Woodford Cann, of Brazil Lake, to Cora Teddor, of the same place. DICKSON-GOUBER.—At Lawrencetown, Jan. 1, by Rev. J. T. Eaton, Nathaniel Dickson, to Mrs. Sophia Gouber, of Lawrencetown, Annapolis Co., N. S. IRVIN-SMITH.—At the Baptist parsonage, Oak Bay, Dec. 3, by Rev. F. S. Todd, Edward Irvin, of Tower Hill, Charlotte Co., to Ida Smith, of the same place. POWELL-SANDERSON.—At Barton, Dec. 26, by Rev. W. J. Blakely, Gladys W. Powell, of Long Island, Central Grove, to Ella Sanderson, of Waterford, Digby Neck. McCUTCHEON-CAMP.—At the residence of the bride's father, Cambridge, Queens Co., Jan. 1, by Rev. M. P. King, James McCutcheon, Cambridge, to Phoebe M. Camp. RAMEY-DURLAND.—At the Baptist Parsonage, Bridgetown, Jan. 1, by Rev. F. M. Young, Ph. B. Burton Ramey, of Bridgetown, to Janet Durland, of Port George. WRIGHT-DAY.—At the residence of the bride's parents, Jan. 1, by Rev. G. W. Corey, Fenwick Wright, lic. of Baillie, Charlotte Co., to Libby Day, of Chipman, Queens Co. ALLERSON-GOLLOR.—At Windsor Plains, on New Year's day, by Rev. J. W. Johnson, Albert Allerson, of Windsor Plains, Hants Co., to Mrs. Catherine Gollor, of Annapolis Co. MOSHER-JORDY.—At the Baptist Parsonage, Mahone Bay, Jan. 1, by Rev. J. Williams, William P. Mosher, to Edna Jordy, all of Foster Settlement, Lunenburg County. DRYDEN-TRITES.—In the Baptist church, Rothesay, Jan. 1, by Rev. J. Coombes, George W. Deware, of Cambridge, Queens Co., to Charlotte Trites, of Rothesay, Kings Co., N. B. COMSTOCK-COPPELL.—In the Baptist church, Hantsport, Jan. 1, by Rev. P. S. McGregor, George P. Comstock, to Annie M., daughter of the late Capt. Harris Coffill, all of Hantsport. GODFREY-ALLEN.—In the Baptist church, Osborne, Dec. 31, by Rev. Frank Potter, Charles H. Godfrey, of Liverpool, to Jessie C., daughter of Charles Allen, of Alford, Shelburne Co., N. S.

LONG-McCART.—At the home of the bride's father, Lower Economy, Jan. 1st, by Rev. G. H. Howe, Charles Long, lic. of Longe of Mapleton, to Joanna D., daughter of Deacon D. H. McCart. STEEVES-COLLICUTT.—At the Birches, Petticoat, Dec. 24, by Rev. George Seely, Howard W. Steeves, of Elgin, Annapolis Co., to Lydia A., eldest daughter of Deacon Rufus Collicut, of the same place. McLELLAN-WILKINSON.—At the residence of the bride's father, Jan. 3, by Pastor J. M. Parker, J. Dixon McLellan, of Five Islands, Colchester Co., to Martha, eldest daughter of Edward Wilkinson, of River Hebert, N. S. ROCKWELL-McIVER.—At the residence of the bride's mother, on Christmas eve, by Pastor J. M. Parker, Wm. Rockwell, M. D., of River Hebert, to Annie B., only daughter of the late Capt. McIver, River Hebert, Cumberland Co., N. S. RUSSELL.—Rev. J. B. St. John, minister of the bride's parents, 177 Leinster street; St. John, Jan. 1, by Rev. Geo. A. Gates, A. M., Norman Rumsey, of Clarence, Annapolis Co., N. S., to M. Ella, daughter of Mr. James Clarke, of St. John, N. B.

Deaths.

BRADSHAW.—At St. Martins, Jan. 7, of scarlet fever, Herbert, infant son of Joseph A. and Lydia S. Bradshaw. RISTEEN.—At Waterville, King's Co., N. S., Dec. 14th, of diphtheria, Ida, beloved wife of W. H. Risteen, aged 25 years. RISTEEN.—At Waterville, King's Co., N. S., Dec. 5th, Selma, youngest daughter of W. H. Risteen, aged 4 years and 3 months. HARRIS.—At Lower Canada, Dec. 30th, E. Judson, infant son of Arthur and Emma Harris, aged 7 months. "Safe in the arms of Jesus." FLOYD.—Suddenly, at St. Martins, on the 5th inst. of heart affection, David Floyd, aged 64 years 6 mos. The deceased was a devoted husband and father, and much respected in his community. REDDEN.—At Chester, Lun. Co., Dec. 28, after a short illness, George E. Redden, aged 36 years. He was respected by all who knew him. He leaves a wife and daughter, and many friends to mourn their loss. LOVETT.—Dec. 23rd, Charles Lovett, a well known and respected citizen of Chester (after a very brief illness), of hemorrhage of the lungs, aged 66 years. Deceased leaves a wife to mourn her loss. McLEARN.—At South Rawlin, Hants Co., Dec. 28, of diphtheria, Marion Alice, beloved daughter of R. Burpee and Amanda M. McLearn, aged seven years and nine months. Though young, she had learned "the way of life," and walked therein. Her loving testimony for Christ will not be soon forgotten. FORD.—At Danvers, Mass., Dec. 10th, Ada, wife of Wm. Couillard, an adopted daughter of John and Elizabeth Potter, aged 30 years. Her remains, according to her wish, were brought home for burial to Hebron, where she had united with the Baptist church. She leaves a husband and two children to mourn her loss, and a mother. May the Lord sustain them. ARMSTRONG.—At St. George, on the 2nd of December, after a long illness, A. M., wife of Robert Armstrong, aged 69 years and 9 months. She was converted in early life and baptized into the church of the Holy Trinity by the Rev. Samuel Robinson of precious memory. The One "that stoeketh closer than a brother" was with her in the trying hour, and for her death had no regrets. "Thanks be to God who gives the victory through our Lord Jesus Christ." DONALDSON.—At Macnaquac, Dec. 23, after a short but very severe illness of twelve days, Jane, beloved wife of John Donaldson, in the sixty-third year of her age. Sister Donaldson was baptized by Elder Strang, and united with the Macnaquac church some twenty years ago, and continued faithful and in fellowship with the church until her death. She leaves a sorrowing husband and family, with a large circle of relatives and friends to mourn their loss. WARD.—At Tremont, Kings Co., N. S., Dec. 24, Tressa, beloved wife of the late Jonas Ward, aged 76 years. Her end was peaceful, and she was sustained in her Redeemer in the sixteenth year of her age and was baptized into the fellowship of the Nictaux Baptist church, by the Rev. I. E. Bill, D. D., under whose powerful ministry she received her early religious training. Her remains were interred ready to bear testimony to the power of God to save. She was often heard to rejoice greatly in God her Saviour. When the end drew near, she had no fear, but passed quietly away, we trust, to be forever with the Lord! SHAW.—We copy the following from the Hants Journal, and extend our sympathy to the bereaved pastor, church and family: "A sad event occurred last Tuesday, December 31st, resulting in the death of a valued member of the community. As Mr. Andrew Shaw and others were at work upon the new barn on the 21st inst., a personage, who was related to the frozen ground, a distance of about 14 feet, striking his temple, and making a contusion on his face, blood issuing from his ears, rendering him unconscious. He was taken into the house of Rev. Mr. Murray, where he remained until the next day, when he was carried to his own residence. After the return of consciousness he seemed easier, and was in possession of his faculties, conversing cheerfully with his friends, until Friday, when he became worse, suffering greatly until his death, at midnight. Everything that human power could do was

done, but all proved unavailing, the hemorrhage of blood on the brain producing death. This casualty coming so suddenly, to use the words of the pastor at the funeral, "Like a bolt from a clear sky," has caused a great sensation. Everyone seems stunned; for he was a public man, engaged in so many good works. For thirty years he had been an efficient deacon of the Baptist church, and for over forty years connected with the Sunday School as Superintendent and teacher of the Bible Class, his genial and prepossessing manner rendering him a favorite both with young and old. He was also greatly interested in missions, and ever foremost in every good word and work; so that he has left not only a bereaved family, but a bereaved church, a bereaved Sabbath-school, and a bereaved community. So widely known and so universally known was he that almost every one is a mourner, not only in connection with a system and other places. When a young man, Mr. Shaw obtained a situation in Brooklyn, N. Y., where he married Mrs. Lucy Hoffman, a most excellent Christian lady, who died eighteen years ago. Returning to his native place he has ever since, in connection with a system, brother, occupied and cultivated the farm at Oakdale, which has been occupied by his ancestors for more than a century. He leaves an aged mother, now in her 91st year, two brothers and three sisters. Notwithstanding the bad roads, a large concourse of people assembled at his late residence on Monday to pay the last tribute of respect to a man so well known and beloved. Religious services were held at the house, and after interment, at the Baptist meeting-house, conducted by Rev. Mr. Murray (the senior), Rev. Mr. McGregor, and Rev. Prof. Kierstead, of Acadia College. Good taste was exhibited in not saying too much in favor of the deceased, for he lived his religion, and was to the church and community "a living epistle, known and read of all men."

Gratefully Acknowledged.

We desire to thank Jacksonton friends for donation of \$50. Jan. 9. I. J. ARCHIBALD. I wish to thank the church and congregation at Brookline, Kings Co., N. S., for a donation of \$24.20 in cash, and useful articles, \$10.70, on Jan. 8. May God bless the cheerful givers. L. A. COONEY. Mr. W. J. Rutledge wishes to express his heartfelt thankfulness to his friends at Acadia Mines for their present to him of a beautiful fur coat on the 2nd inst.

Summersville, Hants Co. I wish, through the MESSENGER AND VISITOR, to acknowledge the kindness of one section of my field, Waldon, in presenting us, on the 2nd inst., with a donation of \$26.25—\$19 of which was in cash. May the Lord reward these kind and thoughtful friends. W. CAMP.

A few weeks ago a golly number of the members of the West Onslow Church and congregation met at the parsonage. After partaking of a sumptuous repast prepared by the ladies, the pastor, after a few hours in social conversation, the pastor and his wife were greatly cheered by being specially remembered by those present, the latter being presented with a nice fur tipset and muff, the former with a good sum of money. May the people be abundantly blessed by the great Giver of all good gifts. We wish to make grateful mention of the kindness shown us during this season of peace and good will. The friends at Brookline sent us home recently with our carriage heavily laden with divers parcels of good things, the result of their annual pound party. Since that pleasant experience we have been benefited at the parsonage by other "cheerful givers," who, after spending an enjoyable evening, left us richer by \$20 in cash and useful articles, and we trust richer also in the grace which causes thanksgiving to God. These are by no means solitary instances of the kind and liberal spirit of this dear people, for scarce a month passes without some tangible tokens of the esteem in which they hold their pastor for his work's sake. E. E. LOCKE. Pine Grove, Jan. 6.

Hard at Work.

Nearly one hundred Eminent Persons are now engaged in preparing valuable and important contributions to The Youth's Companion for 1890. Mr. Gladstone is getting together his reminiscences of Motley, the Historian; Justin McCarthy is writing all his personal recollections of great Prime Ministers; Sir Morrell Mackenzie is thinking of what he shall say to The Companion readers on the training of their voices in youth; Captain Kennedy is recalling the exciting episodes of his five lunar and different trips across the Atlantic, and making notes for his articles; P. T. Barnum is preparing the account of how he secured his White Elephant; General Wolseley is arranging to tell the boys how they can endure hardships; Carroll D. Wright is securing statistics on the boy and girl laborers of America, what they do and what they earn; Hon. James G. Blaine is writing a paper for our young politicians; popular authors are at work on serial stories; the Presidents of three leading American colleges will give advice to boys on their future; Tynall and Shaler are to talk about the wonders of nature; Marion Harland promises to entertain the girls, while Lieutenant Schwatka will take the boys in imagination to the loneliest places in the United States. There are hundreds of pleasures in store for The Companion readers of 1890. Every one is hard at work, as you see. \$1.75 will admit you to 52 weeks of these entertainments. Send for Full Prospectus for 1890 to The Youth's Companion, Boston, Mass. LADIES.—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any other. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Summer, 1889, styles.—W. H. Ball, 25 King Street St., John, N. B.

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