

# 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.

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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.

It is rumored that the conference on the question of the slave trade, for several weeks in progress at Brussels, is not likely to accomplish much in the suppression of the iniquitous traffic. France and Portugal oppose measures to this end. Bismarck is not prepared to do anything unless he can make a gain of it for Germany, and Salisbury is said to be lukewarm. While the Wesleyans and Baptists of England are pressing on their "forward movement" to reach the unchurched masses in the great cities with little enthusiasm, the Congregationalists, at their union, recently held, have declined to begin one of their own.

The Baptists of London have started a Social Union on the mode of that of the Baptists of Boston. At the first meeting, a paper was read on Denominational Education. It was urged that the reason why so many from the families of English Baptists drifted into other denominations was to be found in defective instruction to children in the homes, or deficient education of students for the ministry.

At a meeting of 200 or more drunkards, gathered at a breakfast, it was found that all but six had begun to drink before the age of 21. Let parents, etc., note this and act accordingly. The remarkable mildness of this winter succeeding one almost as mild, revives the conjecture about the Gulf Stream approaching nearer the Atlantic coast.

Christmas day in Boston was balmy and vernal. An editor of the *Watchman* had a honey-suckle in bloom in his garden. Dr. McGlynn's hold upon his former parishioners in New York has not been broken by the Pope's anathema. They presented him with a purse of \$1,000, recently.

There is widespread sorrow over the death of Mr. Grady, the brilliant editor of the *Atlanta Constitution*. He caught cold during his lecturing tour in New England, resulting in pneumonia, which soon proved fatal. Dr. Lorimer has been invited to succeed Dr. Gifford at Warren Avenue. He has not yet accepted it. The First Lawrence Baptist church, Bro. O. S. C. Wallace pastor, cleared off a debt of \$1,000 and subscribed over \$4,000 for the repair of their church on Dec. 22. The church has much spiritual prosperity. The present leader of the Brahma Samaj movement in India is said to despair of its permanence. He thinks it will be reabsorbed into Hinduism. Movements which are semi-Christian are apt to become anti-Christian.

ANNUAL ROLL CALL.—An unusually interesting service was held in the Carlton Baptist church of this city, on Friday evening, the 3rd inst. On this the first conference of the new year it had been arranged by the pastor to have a "roll call" of the church and to have responses from as many as possible of the members. The result was a very full meeting. One hundred and fifteen responded as their names were called. Quite a number who were unable to attend sent very affectionate letters to the church and pastor. Many were enabled to speak of the happy experiences of the past and of bright hopes of the future, through the grace and power of Jesus. So this church starts out on its year's course, strong in union and holy purpose of high endeavor in the work of the Lord. Would not an annual "roll call" be of good service in all our churches?

—Good.—The *Guardian* of P. E. Island, we are delighted to see, is staunch in its support of the Scott Act. Its issue of the 25th ult. is a strong temperance number. In reply to a certain Dr. Moore, who asserts that drunkenness is on the increase on P. E. I., under the Scott Act, the *Guardian* gives some telling figures from the *Patriot*:

On October 26th, 1887, the *Patriot* published an editorial giving some very interesting figures which we understand have never been contradicted. It showed that in 1876, there were 686 arrests in the city for drunkenness. In 1886, under the Scott Act, the arrests were only 300. For five and a half years under the license system 791,883 gallons of liquor were imported into this province; for the six years ending 1887, under the Scott Act, the importation fell to the value of \$318,534. That is, the average number of gallons imported under the license system per year was 143,976; under the Scott Act, \$3,098.

—The *Missionary World* proposes this as "the question of the hour," which we commend as food for the thoughtful. Some very earnest work is now being done by a few Baptists in Brazil. All the Protestant missions of this new Republic are reported as most hopeful.

For years Brazilian missionaries have been calling attention to the need of Christian schools and colleges for Brazil. New Brazil is not Roman Catholic. Shall nineteenth century infidelity, or nineteenth century Christianity rule Brazil of the twentieth century? This is the burning question of the hour; and its answer under God seems to lie at the door of North American Christians. Already a fully equipped academy in Campinas called "Culto a Sciencia" is under notoriously infidel direction. The law, and medical, and technological schools have long been hot-beds of positivism and unbelief. Materialism is ready intruded in the redoubts. Left to itself, ere 1900 dawn on Brazil, it will have routed completely the spurious Christianity which now prevails. Can we followers of the Saviour of mankind, stand by listless, and see this fair land conquered without a struggle?

The people of South Africa are improving their condition and prospects. The natives of Swaziland have agreed upon a triumvirate to govern their country. It will consist of two British members, and one resident of the Transvaal. The chiefs of Swaziland have joined in a petition for the abolition of the liquor traffic in their country.

—Crematorium.—Dr. Addison P. Foster, in the *Advertiser*, what is called Liberal thought is no longer in the ascendancy in Boston; that Unitarianism is growing no more, and that several of its leading churches have, during a few years past, felt obliged to disband or unite. The great names among its ministry, like Dr. James Freeman Clarke, Dr. Ellis Starr King and Dr. Bristol, as they are removed, are not replaced by any others. The noble Dr. Edward Everett Hale still remains among us, universally honored and loved; but he now stands almost the only representative of a former race of giants. The New York Independent adds: The bald infidelity has even more lost its power. Parker Memorial Hall has been lost to Free Thought. The Spiritualists, once so rampant, no longer make any stir, and even the Mind-Curists have passed by. He says that the religious progress of Boston is in the hands of the Evangelical churches, which are active and successful.

We clip the above from the *Canada Presbyterian*. It is possible that the evangelical faith in Boston has more to fear from New Theology than from old Unitarianism. As in the former case, so will it be in this latter—the danger will be but temporary. The truth of God is adapted to human nature, and only the truth can call forth the response which will secure permanence of adherence. Men who do not know the truth may continue in error in want of something better; but those who have once possessed it cannot long be held by beliefs to which their deepest consciousness does not attest.

—PAPAL TEACHING.—The following, says the *Index*, is from a Romish catechism prepared for children in separate Catholic schools in the United States, and put out from the Romish publication society. It is suggestive reading in these times, when the Pope is trying to break down the public school system of Protestant countries in order that the priests may control schools for Catholics supported from the general treasury:

Question.—Have Protestants any faith in Christ?  
Answer.—They never had.  
Q.—Why not?  
A.—Because there never lived such a Christ as they imagine and believe in.  
Q.—In what kind of a Christ do they believe?  
A.—Of such a one of whom they can make a liar with impunity, whose doctrine they can interpret as they please, and who does not care what a man believes, be he so honest a man before the public.  
Q.—Will such a faith in such a Christ save Protestants?  
A.—No sensible man will assert such an absurdity.  
Q.—What will Christ say to them on the day of judgment?

A.—I know you not, because you never knew me.

Q.—Are Protestants willing to confess their sins to a Catholic bishop or priest, who has power from Christ to forgive sins? Whose sins you shall forgive they are forgiven them.

A.—No; for they generally have an utter aversion to confession, and therefore their sins will not be forgiven them throughout all eternity.

Q.—What follows from this?  
A.—That they die in their sins and are damned.

—NO NEW ORGANIZATION NEEDED.—Mr. Moody is preparing to make an effort to reach the non church-going class by establishing meetings to uplift them in order that they may find their way in the churches. The *Christian Advocate* does not believe it will be a success, and refers to a parallel case:

Not many years ago the same facts and arguments were used to show the necessity of organizing Young Men's Christian Associations. It was stated that the cities were filled with young men who were practically without homes, and that these young men would not go to the churches, and could not be reached through the churches; but if Young Men's Christian Associations should be established on an independent religious basis, and un denominational in their operations, these through of wandering youth could be reached, and then they would find their way into the churches.

Are the churches now crowded with young men? Has the attendance of young men upon religious services in the churches increased or diminished since the organization of these associations in our cities? It has not increased. The error lies first in expecting to convert these great cities in a few days, and becoming impatient and losing confidence in the appointed means because the work is not all done speedily. It is also a mistake to imagine that some other agency besides the church and its other machinery besides that already employed would accomplish this work more rapidly. Mr. Moody has been a tower of strength during the past quarter of a century. It is doubtful if any living man has achieved more for Christ; and yet if he had anchored more firmly to churches, and operated in them, and through them, instead of on independent and un denominational lines, the fruits of his labors would have been more enduring and no less abundant. We have enough machinery, and it is good enough. We need no new systems to churches, but we need to put unselfish wisdom and energy into those which already exist.

A certain horror of sectarianism and denominationalism has taken hold of some Christians. They must adopt a platform on which all Christians—of all churches—be united. They have a platform already in the New Testament, but it does not require us to abandon our denominationalism in order to cooperate intelligently and efficiently. In the effort to frame un denominational platforms and systems some well-meaning Christians have been misled. Denominational doctrines and usages which are most important and effective, and their work is superficial and transitory. The outside world delights in the term "un denominational" so long as it is interpreted to mean opposition to the Denominationalists; but when they are told that it signifies not rivalry but co-operation with the churches, then it has no more charm for them than the churches have. History proves that nearly all the substantial and durable fruits of Christianity in modern times have been produced through Denominational teaching and effort.

Letter from Morgan Park.  
I promised you before I left St. John that I would send you a line as often as I could. This is my first opportunity, and now, after nearly four months' storing up, I am almost too full for utterance. I will select such items as will be of interest.  
Can I venture a word on our trip up. It was most delightful. We spent a few days in Boston and New York; had the pleasure of hearing Talmage. He had just returned from vacation and was, as he said, "unspeakably happy" that morning.  
We stopped a short time in Philadelphia and Baltimore, and passed down to Washington. Visited most of the places of interest there. We passed through Harrisburg and over the Alleghenies, around the famous Horseshoe Bend, down the Comenough valley, along the course of the flood to the sad and desolate Johnstown. It made us sad as we looked upon the scene of that awful destruction, and imagined as we swept along the track of the flood beyond the town, the unutterable feelings of that vast multitude that was borne on the rushing torrent to death, amidst the dying and the dead.  
We arrived here a few hours too late to hear the opening address by Dr. Northrup. His subject was "The Idea of God." It has awakened some criticism; shots from various quarters have been fired at it, none taking effect, however. It is likely to go unharmed through this generation. Shortly after the opening we gave a farewell to one of last year's graduates, Mr. Shoemaker, who, with his wife, has gone to Japan. The students presented him with Smith's Bible Dictionary as "his last."

Dr. Graham Guinness was here lecturing on missions. He had two young men with him, volunteers on their way to the Congo.

Mr. Fishon, a returned missionary from Japan, gave us a lecture on the work of that field.

The Inter-Seminary Alliance met in the city. We had the privilege of hearing Dr. Pierson of Philadelphia, and Dr. Hall of New York. The latter's address to the students was simple and pointed. He gave many illustrations from his own large experience of great practical value to the young minister in this restless age.

Moody and Sankey have been holding services in Chicago. Sankey sings with wonderful pathos and earnestness. Moody is the same great man of God that he was when I heard him five years ago in Toronto. The spirit of the Lord has not departed from him. The narrative of Jonah was explained with that wonderful freshness with which he repeats the story o'er and o'er.

Dr. Andrews, of Brown University, was up lecturing on education. There is a vigorous effort being put forth on behalf of the University of Chicago. Dr. A. is a man of great ability, and his lectures and sermons will add greatly to the enthusiasm already manifested in that enterprise.

Last Sunday we were to hear Dr. Lovmer. It was their Christmas service. His subject was "The Survival of the Fittest." The fittest is Christ, and he has survived, though often placed at a great disadvantage by the ignorance and folly even of his followers. We attended the Sunday School. It numbered 610 that morning. B. F. Jacobs, well known to the readers of the *Sunday School Times*, is superintendent. The work is pushed vigorously in the other churches also.

The Seminary has had a very successful term. About 150 students have been in attendance—50 in the Scandinavian department and about 100 in the American. Two ladies are taking the course; one has charge of a church not far from Chicago. A number of the students' wives are taking a part of the course. Mrs. M. is one of that number. Although the work has been heavy, we have enjoyed it very much. The work is done very carefully. There is no royal road of ease to learning; it is a hard way for the weary traveler here. But the efficient staff of teachers will give all the help they can, consistent with holiness and moral agency; beyond that they will not go.

Next term, Dr. Anderson, who has recently resigned the presidency of Denison University, will be added to the staff of instructors here. His department will be Homiletics and Church Policy. He is a man of great ability, without question unequalled in his department in this country.

On the 30th of October we all joined our Danish brethren in celebrating the jubilee of Baptist missions in Denmark. A very interesting sketch of the Trials and Triumphs of the Baptists in that country was given by Prof. Samson. This is the only theological institution in the world that has a department where young men are trained for the Danish and Norwegian ministry.

I have preached occasionally during the term. I have supplied the pulpit in Waukesha, Wisconsin, a few Sundays. It is a beautiful place, a great summer resort and watering place. Dr. Boyde, author of "None but Christ" and other well-known precious gems, spent eleven years there as pastor. There is quite a number of vacant churches in this and the bordering states. There is great need of laborers here as at home. "The harvest truly is great."

Wishing you and your readers a very happy New Year. H. G. MELLICK, Dec. 24.

## Vacation Notes.

A TRIP TO THE HOME OF ROGER WILLIAMS.

Morning found us hurrying along the banks of the winding Penobscot, flashing by, cosy villages nestling down on its banks; speeding past mills and factories, rattling over culverts and through cuttings, till "Bangor" and twenty minutes for breakfast," was bawled in at the car door, by a sleepy brakeman with gruff voice and nasal twang. Breakfast over, and again on wheels. Away through field and wood, past lake and mountain, till Waterville was reached and Colby Baptist University smiles out a welcome upon us from its charming grove of elms and aycemores. Soon the silvery Kennebec sparkles before us as it catches the gleams of the autumn sun, and then steals away shyly through its tall banks fringed with alder and aspen. A little later we rush into Augusta, and catch a glimpse of its white granite state house,

and the senatorial residence of Hon. James G. Blaine. Books, papers, and conversation, spiced with humor, beguiled the hours till "Portland and dinner" was drawn out this time by a whimsical official who seemed to have bartered his own voice for somebody's else and got cheated in the bargain. A few minutes and Portland is left behind. After-dinner naps are now in order. A corpulent man quite near us snores with considerable unctious, and promptly wakes up. He seemed like a man addicted to the immoderate use of sleep, and had resorted to the artifice of snoring to keep himself awake. He looked around severely upon all the rest of the passengers, as if the obnoxious nasal performance had been the result of a continued effort directed against himself. The sun is winking as we reach Salem. Here the writer, with many regrets, separated from his genial fellow-travellers and turned aside to visit points of interest in this historic town. The weather was delightful during our entire stay, and all the short autumn days filled with sight-seeing. The tourists had flown from the beaches, and we could enjoy all the rugged beauty of the rock-plot, the studied beauty in the neighborhood without having the picture marred by the presence of countless dandies or officious waiters.

Beverly Beach at midnight was a scene that in reality will cherish the memory of a day. As we watched the shadows falling over the quiet bay, creeping along the rocky banks and far off shore, and hanging behind darkening groves and towering cliffs, while here and there a lantern light shot out into the bay, "something with the far-off lights, glowing among the sea-crested waves, and the gleaming of the stars in the sky, the scene of the Flute Harriet was recalled.

I have stood on the beach of Beverly Beach at midnight, and I have watched the sunset, and I have seen the stars in the sky, and I have seen the lights in the bay, and I have seen the scene of the Flute Harriet.

When the sun was low, and the sky was red, and the sea was dark, and the lights in the bay were shining, and the scene of the Flute Harriet was recalled.

As we drove over, we could quite distinctly see the tower of St. Mary with its green spire and lantern. Some lights were very red and warm. Some of them were simply huge bonfires blazing with a bright red glow. It was a beautiful sight to see the great waves dashing against their sides and breaking in a white foam above them.

In the evening we sighted the Lizard Headlights, which, on a clear night, can be seen at a distance of 25 miles. We afterward saw several smaller lights, but nothing to compare with the "Lizards."

Sunday evening while we were having a Bible lesson, it was announced that the Dover lights were visible. We all hastened on deck, where a goodly sight awaited us, and in passing we could see several streets of the town, and all were well lighted. Those running parallel with the shore presented an even row of lights for a long distance. While we stood watching them, we sang "Let Your Lower Lights be Burning."

Although the journey was so pleasant, we were, nevertheless, glad when we reached London, and could step on solid ground once more. We found very pleasant and comfortable lodgings, and are really feeling quite at home in the great city. We have spent the greater part of our time, so far, in shopping. The reason for this, I think, is that it takes a long time to get anywhere in London.

Last Sunday morning we had the good fortune to hear Spurgeon preach. After the preaching services we partook of communion in the vestry below, and also had the pleasure of shaking hands and talking with the great man. He wished us "God speed" in our work, and gave us a bit of advice concerning the study of the language. He said, "Do not try to teach or preach in Telugu till you have studied at least a year. I have known of missionaries who have actually preached and taught blasphemy simply through their ignorance of the language." I have no doubt that such has too often been the case.

religious belief. Strange that men who fled from the mother land to escape the persecutions of the Established church, should themselves become the most violent of persecutors. Anon.

## W. B. M. U.

"Days 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: 10.

## Letter from Miss Fitch.

London, G. B., Nov. 14, 1889.  
Dear Mrs. Murè: You have, no doubt, been expecting to hear from me. I fully intended writing to you on the voyage out from Halifax; but circumstances prevented me from doing much in that line. It is strange, but true, that people will get so sick, you know. However, we have no reason to complain. The trip across the Atlantic, take it "all in all," was a very pleasant one. We had had a very few days only. And we encountered a heavy sea in the English Channel, owing to high winds which prevailed for two or three days. Aside from this, the weather was all that could be desired.

After being ten days out of sight of land, we hailed with delight the first cry of "land ho!" and eagerly ran on deck to see what it might be. It was no other than Bishop Rock Lighthouse, standing out alone in the great waste of waters! We thought it must be dreary indeed for those who trim its lights in that lonely tower. And yet those who in that dark and unexplored sea, serving many lives, have seen the thought of heaven, of how much greater value is the eternal life of the soul and worthy of infinitely greater exertion!

Very soon we saw the Heilly Islands, looking like specks in the distance. As we drew near, we could quite distinctly see the tower of St. Mary with its green spire and lantern. Some lights were very red and warm. Some of them were simply huge bonfires blazing with a bright red glow. It was a beautiful sight to see the great waves dashing against their sides and breaking in a white foam above them.

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We shall probably be in London five or six days longer, and then sail for India in the *Rosa*. We do not enjoy the prospect of being so long on the water. However, the journey may prove to be pleasanter than our anticipations. But the chief thing is to reach our field of labor, whether our journey thither be pleasant or not, and are already impatient to be at work. There will be so much to learn before we can tell the glad, good news! and life is so short, when one has an object in living! I feel to say with the Psalmist, "Teach me to number my days that I may apply my heart unto wisdom." I know you will never forget to pray for us all. It is a source of great comfort and strength to know that a great many of God's people are daily praying that blessing and success may attend us in our future work! May the God of peace be with you ways. NERTIE FITCH.







PROFESSIONAL CARDS.

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Sabbath School. BIBLE LESSONS. STUDIES IN LUKE'S GOSPEL.

First Quarter. Lesson III. January 19. Luke 1: 67-80. THE SONG OF ZACHARIAS.

GOLDEN TEXT. "Thou shalt go before the face of the Lord to prepare his ways."—Luke 1: 76.

EXPLANATORY. 67. And his father Zacharias was filled with the Holy Ghost.—(See Lesson I. under ver. 15.) This shows the source of the hymn Zacharias now uttered, and of its truth. Prophesied in classical Greek this word means speaking for another, especially speaking for a god and interpreting his will to man. Zacharias prophesied by uttering what God inspired him to speak, without reference to the question whether that word foretold future events or not.

68. And hath raised up a horn of salvation. The horn of a bull or a buffalo is its terrible weapon of defence and victory, the instrument by which it exerts its power. The horn of salvation is the realisable power by which God would overthrow their enemies, and bring glory to His people. In the book of His servant David. The mighty Deliverer who was to bring this salvation was to belong to the family of David.

69. As He (God) spoke by the mouth of His holy prophets. The prophets uttered what God would speak to his man. PROPHECIES OF REDEMPTION. These have been made since the world began. The first one was made to Adam and Eve (Gen. 3: 15).

70. As He (God) spoke by the mouth of His holy prophets. The prophets uttered what God would speak to his man. PROPHECIES OF REDEMPTION. These have been made since the world began. The first one was made to Adam and Eve (Gen. 3: 15).

71. That we should be saved from our enemies. They were subject to the Romans, instead of having a king of their own. We are in the first instance 'enemies' from which the prophets had promised deliverance were literal enemies (Deut. 33: 29; Isa. 14: 3; 51: 22, 23, etc.), but every pious Jew would understand these words as applying also to spiritual enemies that were even then despised, hated, and hated by those whose religion and customs they were opposed.

72. To perform the mercy promised to our fathers. Lik. "To show mercy toward our fathers," who in heaven are waiting for the fulfillment of the promises made to them on their salvation. His holy covenant. A compact agreement or promise with conditions to be fulfilled. What this covenant was is defined in the next verses. It was a holy covenant, because everything about it was holy and good—its origin, its results, its conditions, its nature.

73. The oath which he swore to Abraham. Oath is in apposition with covenant. "It was the most solemn promise possible. The 'two immutable things' are the promise and the oath.

74. That He would grant us, that we, being delivered out of the hand of our enemies, should serve Him without fear, without fear of enemies. The political deliverance would enable them to be without fear, and thus better to worship Liberty to serve God according to the individual conscience, its nature, its duty in the largest sense, is one of Christ's gifts to the world.

75. In holiness (toward God) and righteousness (toward man). "Holiness" is consecration to God, "righteousness" the manifestation of it; without the former, the latter would be merely external; both are necessary to true piety; even the "righteousness" has respect to God rather than to men. All the days of our life: better as Rev. Ver., "all our days." This extends the thought beyond the lives of individuals, to the national existence of Israel.

76. And thou, child: Greek, "little child."—John the Baptist, then eight days old. Shall be called: not only shall he, but shall be recognized as, the prophet of the Highest, the Most High God. God is called the Highest because He is high above all in goodness, in nature, in power, in every attribute and work. For thou shalt go before the face. Proceeds in time, and go in the view, under the eye on the errand of the Lord. To prepare His ways.

The figure here used is founded on an Eastern custom of sending persons to prepare the way for the march of a monarch through a wild and uncultivated region. This consisted of levelling hills, filling valleys, putting roads in order, and getting everything in readiness.

How?—JONAS PREPARED THE WAY FOR CHRIST. (1) He called the attention of the multitudes to the fact that the new kingdom was coming. (2) He showed them the greatness of their sins, and made them feel the need of a Saviour. (3) He awakened their religious natures, aroused their spiritual activities, made them hunger and thirst after a better life. (4) He led a large number to devote themselves to God, and to forsake their sins, and so be prepared to receive the Messiah when He came. (5) He pointed out the actual Messiah to his disciples, and by his baptism, and the token of the Holy Spirit at that time proved that Jesus was indeed the Lamb of God which taketh away the sin of the world.

APPLICATION. We, too, are to prepare the way of the Lord; setting a good example, pointing others to Jesus, removing every hindrance in our lives and in the community, using every means for awakening the souls of men to feel their need.

77. To give knowledge of salvation. Salvation was the great need of the world, and it was the object of John's mission to make men know (1) what salvation was, and (2) how it could be obtained. By the remission of sins. The taking away of sins (1) by forgiveness, removing the burden, the bitterness, the punishment of sins, and (2) by removing the sins themselves, the disposition to sin, the sinful nature.

78. All this salvation, not merely the remission of sins, comes through the tender mercy of our God. The LOVE OF GOD. Salvation had its source in the marvellous love of God. Christ did not die to make God love us, nor to make Him willing to save us; it was God's love for this sinful world that sent His Son as the only means of their salvation. Whereby. All the images in the picture portrayed in vers. 78, 79, appear to be borrowed from the following comparison: A caravan messenger is lost in the desert; the unfortunate pilgrims, overtaken by night, are sitting down in the midst of this fearful darkness, expecting death. All at once a bright star rises in the horizon and lights up the plain; the travellers, taking courage at his sight, arise, and by the light of this star find the road which leads them to the end of their journey. The day-spring: the dawn; literally, the rising as of the sun, or possibly of a bright star "that heralds the dawn.

A Great Duck Country.

There are said to be more ducks in China than in all the world besides. They are kept on every farm, on the private roads, and all the lakes, rivers and streams. There are many boats on each of which full 2,000 are kept. Their eggs constitute one of the most important articles of food. They are hatched in establishments, fitted up for that purpose. Some of them turn out as many as 50,000 young ducks every year. Salted and smoked ducks are sold in all the towns, and many of them are exported to countries where Chinamen reside.

"Henry, dear," said Mrs. Newbridge to her husband the other morning. "I wish, if it won't be too much trouble, dear, that you'd bring me home a yard of orange ribbon this evening. I don't want it so very wide, nor so very narrow; something between an inch and an inch-and-a-half; and as most are inch-and-three-quarters, will be about right. Be sure and get a pretty shade of orange, dear; and I'd prefer it with one side satin and the other gros-grain, although all satin or all gros-grain will do; but I think you can't easily get the other if you look around a little; and be sure, dear, not to get a picoté-edged ribbon, but one with just a plain corded-edge; and don't get a slaty piece; and don't get any shade but orange; not a real vivid orange, either, but a piece that will look well with pale green; and don't pay over thirty-five or forty cents for it; and don't get red, blue or green or pink by mistake. You won't forget, will you, dear? I must have the ribbon to-night." Was it any wonder that when the dazed Henry came home he brought home three yards of sky-blue watered ribbon? or that, when his wife saw it, she sank into a chair and gasped out: "Why—Henry—New-bridge!"

The public should bear in mind that Dr. Thomas' Electric Oil has nothing in common with the impure, deteriorating class of so-called medicinal oils. It is eminently pure and really efficacious—relieving pain and lameness, stiffness of the joints and muscles, and sore or hurts, besides being an excellent specific for rheumatism, coughs and bronchial complaints.

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

C. C. RICHARDS & Co. Gentl.—I certify that MINARD'S LINIMENT cured my daughter of a severe and what appeared to be a fatal attack of diphtheria, after all other remedies had failed, and recommend it to all who may be afflicted with that terrible disease. JOHN D. BOUTLIER, French Village, Jan., 1883.

C. C. RICHARDS & Co. Gentl.—I suffered for seven years from bronchitis. Nothing gave relief till I tried MINARD'S HONEY BALSAM. Six bottles made a complete cure, and I firmly believe it to be the best cough mixture made. JAS. F. VANBARKER, Fredericton, July, 1887.

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MESSINGER AND VISITOR

WEDNESDAY, JANUARY 8, 1890.

GENERAL MOVEMENTS IN THE VARIOUS DENOMINATIONS

The past year has been remarkable for several important movements in the churches.

The Established church of Scotland has reached a conclusion, which, it is hoped, will ease consciences which cannot subscribe to all that is in the confession.

The Universalists of the United States are wrestling manfully with the troublesome matter of the formation of a doctrinal statement.

There has been another movement in the direction of closer organic union between the various denominations.

On the Congo, the work is going forward. As an instance of the desire of the people for the gospel, a missionary mentions that where he could get but 36 at the first service, on his return he had 72.

In Germany, the missionaries of the Baptist Union report 100 baptisms, the third quarter of the year.

The work in Austria, though not free from interference by intolerant officials, is progressing.

The churches in Sweden are being quite generally stirred with a revival spirit, and works of grace, of great power, are sweeping over many of them.

The Free Baptists have also been making overtures to several small bodies of the west and south, in reference to union, and have secured a new charter, under a name which is broad enough to cover all who will unite with them.

land. The Down Grade controversy, in our own denomination in England, has died away.

MISSIONARY INTELLIGENCE

From the Lone Star, just at hand, we gather some items of interest of a later date than those published in the W. B. M. U. column last week.

Bro. Archibald baptized a young man from the Goldsmith caste on Nov. 1st, and two were awaiting baptism at Calcutta.

Bro. Churchill had baptized two more at Bobbili.

Bro. Stillwell had baptized thirty-one near Akidu and Bro. Craig fourteen more, making forty-five during the month.

The signs point strongly to steady and increasing progress on our mission field. May, the Lord put it into the hearts of those who are qualified to offer themselves to this great work, and may all be stirred to give of their means as the Lord has prospered them.

A missionary writes of the preaching services at Banu, Manteke, on the Congo. From three to four hundred gather at these services. It is evident they are not civilized, as they are not satisfied with less than two or three hours preaching. They sing with shining faces and with all their might.

At Maguè, in Burma, three were recently baptized. A native Christian there has given up his home and turned over the 800 reals received for it to the mission. He also pledges the tenth of his income, 15 reals per month, to support a native preacher.

Our old classmate, Bro. Hale, baptized two the first of October.

Bro. Denchfield has baptized 17 Korean students at Rangoon.

A missionary gives an account of how he silenced one who was placing Confucius above Christ:—

In Christian lands we have orphanages, hospitals, insane asylums, schools for the poor, and fifty other agencies for helping and saving. In China the orphanage alone has been established.

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There seems to be good reason to believe that the Car has had a very narrow escape from the vengeful attempts of the Nihilists. It is said that they succeeded in mixing a virulent poison with his food.

The young king of Portugal, in his opening address to the legislature, referred to the African question, reasserting the right of his country to both sides of the Zambesi, and hoping that England would yield their claim.

There is no little conjecture as to who will be the future leader of the Liberals, when Gladstone has to lay down the leadership of his party.

The influenza—La Grippe as it is being called—is making steady and swift approaches to us.

There is a report that the C. P. R., in connection with some American railways, contemplate buying up the Windsor and Annapolis railway, putting a fast line of steamers on between St. John and Annapolis, thus shortening the time three hours now required by way of the Intercolonial between Halifax and St. John.

The House of Assembly of New Brunswick has been dissolved. The new election is to be held on the 20th of January. The local politicians are all astir.

Our Lord's Second Coming

An intelligent Baptist, one who knows the grounds of his belief, one who sees how both the sacred scriptures and human history bear ample testimony to the truth he holds, such an one reads with peculiar interest the writings of "paedo-baptists."

When he reads the scriptures, he is struck with surprise that good men, who in general think so clearly, can fall to see the weakness of their own arguments. Every time he reads a defense of the paedo-baptist position, or an attack upon our own, his convictions on the subject are strengthened.

For myself, let me say that having read with care the four editorials now published under the title, "Will our Lord's second coming be before or after the millennium?" I gladly recognize the ability displayed in them, as well as their courtesy and candor.

After his introductory remarks, the editor undertakes to define, as he says, "the exact points of difference between the Pre and Post-millennial views."

There are, moreover, other points of difference between the two views or opinions under consideration, which the editor does not mention. One of these has to do with the nature of "the kingdom of Christ."

There is great interest in the charge of Captain O'Shea against Parnell. The friends of the Irish leader will not believe the charge, and point to the fact that O'Shea long remained his close and intimate friend, giving him the freedom of his home long after the time he now says Parnell's criminality began.

pure millennial reign of Christ and His saints. According as we accept or reject the latter view, many parts of the Bible will be flooded with light or will remain obscure.

I quite agree with the editor that the chief question in this whole inquiry is "Which of these views is favored by Scripture?"

In reply let me, with all respect to the well-known scholarship of my brother the editor, repeat what a scholarly correspondent wrote to me some years ago: "If Donaldson, Dornier, Eberard, Hase, Mede, Chillingworth, Daille, Homes, Tiltonson, etc., are not competent to judge what the doctrines of the Fathers were, our opposing friends will find it difficult to produce men more qualified for this work."

Mede (Works, p. 771) says of this doctrine: "This was the opinion of the whole orthodox Christian church in the age immediately following the death of St. John, as Justin Martyr (140 A. D.) expressly affirmeth." Dean Alford (New Test. Vol. IV, Part H, p. 733) wrote, upon Rev. 20: 4-6, "I cannot consent to distort these words from their plain sense and chronological place in the prophecy, on account of any considerations of difficulty, or any risks of abuses which the doctrine of the millennium may bring with it."

Our assertion about the belief of the reformation, on this question, will not fall to the ground quite so easily. Our assertion was that pre-millennialism "was distinctly repudiated and anathematized by the leading confessions of the reformation both in Germany and England."

Dr. Duffield, of Princeton, quotes from Chillingworth, who was reckoned the most acute logician of his age: "The doctrine of the Millenniums was believed and taught by the most eminent Fathers of the age next after the Apostles, and by none of that age opposed or condemned; therefore it was the catholic (i. e., universal and orthodox, H. C. C.) doctrine of those times."

The editor names Clement and Polycarp among "the fathers whose writings had most weight," but Barnabas, Hermas and Papias as "the fathers of least note," and says the two former show no traces of this doctrine.

To go into the historical argument would occupy more space than would be allowed me; but I may say, as against the editor's statement, regarding the Reformation period, there lies before me a very clear elucidation of the argument leading to this conclusion: "The doctrine of both Lutheran and Reformed symbols must be abandoned before a post-millennial advent can find place."

In his treatise on the Second Advent, which I have not seen, Dr. Henshaw, of Rhode Island, says (so I am informed): "We may safely challenge the advocates of the common doctrine to produce one distinguished writer in its favor who lived before the commencement of the eighteenth century."

In my next I shall deal with editorial No. II, published Nov. 27th. HERBERT C. CREED. Dec. 26th, 1889.

1. Bro. Creed had better say he has never heard of pre-millennialists changing to the opposite view. Church history tells of multitudes, and there are any number of cases in our day, we have no doubt.

2. We do not think our statement does injustice to the general pre-millennial view. It is that the great end of preaching is as a witness. The conversion of a few through its instrumentality is subsidiary. Here is a section of the pre-millennial creed of Canon Ryle, quoted with approval in the introduction of the volume of pre-millennial conference essays. We do not know where to find anything more authoritative: "I believe, finally, that it is for the safety, happiness, and comfort of all true Christians to expect as little as possible from churches or governments, under the present dispensation, to hold themselves ready for tremendous conversions and changes of all things established, and to expect their good things only from Christ's second advent."

3. If our brother can find traces of pre-millennialism in the writings of the fathers we said did not contain them, then he is more sharp-sighted than Thomasius, Hagenback, Guerike and Shedd; for all of these state positively that no trace of it can be found in Clement of Rome, Ignatius, Polycarp, Athenagora and Theophilus, while Hagenback and Shedd add Tatian to the list. The first three of these church historians are reckoned among the ablest that have ever lived, and are not in the habit of making statements at random. With all due deference to Bro. Creed, we shall continue to accept these great historians as better authority than he.

4. We did not risk any assertions as to how far pre-millennialism was held in the first century and a half. We stated the facts and let them have their own force. In opposition to our brother's strong statement of the universal prevalence of this belief, we stated the fact that but a few of the writers of this period had avowed this belief. If he chooses to be positive that all must have held it, because a few avow it and the rest do not, let him do so. We have not the authors referred to by his scholarly correspondent in hand, with the exception of Hase. The others, excepting Dornier, are out of date, and the most of them are theologians, and not church historians, anyway. We can find no passage in Hase to justify the statement made on his behalf. We have the church histories of Thomasius, Guerike, Hagenback, Shedd, and Neander, and these are all too careful to make extreme statements. They agree that Chilianism had not become the general belief of the church during this time.

5. Even though these ancient fathers did hold pre-millennial views, it would not be much in their favor; for as interpreters of scripture they were about as fantastic and unreliable as the church has ever seen.

6. Our assertion about the belief of the reformation, on this question, will not fall to the ground quite so easily. Our assertion was that pre-millennialism "was distinctly repudiated and anathematized by the leading confessions of the reformation both in Germany and England."

This article of the confession cuts pre-millennialism by the roots; for in it there is no place left for a resurrection of the righteous centuries before that of the wicked, and of the winning of our Lord the same long stretch of years before the general judgment: "The Helvetic confession, which is the authoritative creed statement of the Reformed church, as the Augsburg is of the Lutheran, makes substantially the same statement. It is only a regard for facts which make Hagenback, Semisch in Herzog, Kahnis, etc., state that both Lutheran and Reformed—Calvin's—churches rejected this view. As to the Westminster Confession teaching this doctrine, let the reader judge from chap. 32, sec 2 and 3. "At the last day, such as are found alive shall not die, but be changed, and all the dead shall be raised up. . . . The bodies of the unjust shall, by the power of God, be raised to dishonor. . . . The bodies of the just, by his Spirit, unto honor."

7. If Dr. Henshaw means that his statement holds good of the view that our Lord is to come after the millennium and not before, he is too absurdly ignorant to quote for intelligent readers; if he means that the post-millennial view, in some of its lesser details, has changed within a century, then he ought not to be quoted in a way that would make him the laughing stock of the well informed.

The publishing committee must necessarily give considerable time to the work committed to them by the Convention. And the denomination, I doubt not, feels grateful to the committee.

Large numbers read the Year Book. Discrepancies are pointed out and pastors asked to explain. But unless the business of the denomination is done on correct business principles, satisfactory explanations are difficult. Take, for instance, the Year Book contract. A discrepancy of about \$60 is shown and information requested.

In reply, the publishing committee ask the inquirer to "kindly insert the words 'supervision of' before the word 'packing.'"

Now this would be entirely satisfactory, if the committee had also stated that the words "supervision of" were in the report passed by the Convention.

But this they do not state. Hence, the conclusion is, the committee departed from the plain terms of a contract submitted by themselves to the Convention, such departure involving an extra expenditure of about \$60.

QUESTIONS

Believing as they do in the priesthood and setting apart a few of their members to this office, do not the Episcopalians and Roman Catholics:

1. Unchurch the rest of their membership? 1 Peter 2: 5. "Ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ."

2. Why do they not continue the office of high priest?

They do not intend to unchurch all others than those they appoint priests. They seem to deny the priesthood of all believers, in appointing some of their number to act in this office for the rest. At the same time, they do believe that Christ has become the high priest of our profession, and that another is not needed or permitted. The two parts of their belief are not very consistent, it is true, and the whole system is one which fails to recognize the fullness of the work of Christ.

Rev. Charles Tupper, B. D.

In the library of Acadia College there is a collection of portraits of some of the fathers and founders of that institution. Additional ones made to it from time to time. A few weeks ago President Sawyer received a fine picture of the late Rev. Charles Tupper, D. D., from his son, Sir Charles. This is a very timely expression of regard for his much loved father and for the institutions which his father helped to establish.

The resemblance to the original is perfect, and the style chaste and highly artistic. Thousands will be glad to know that a portrait of this great and good man has been placed in Acadia College. It is fitting that it should be there.

In June, 1828, the Baptist Association held its annual session at Wolfville. At this meeting they discussed for the first time the matter of establishing a denominational school for the higher education. Their church membership, at that time, was but little over three thousand. The Rev. Charles Tupper, by appointment, preached the sermon on the occasion. Before the year ended an academy was in operation. His son, now of world-wide fame, was then about eight years old. Experience had qualified the Rev. Mr. Tupper to appreciate the importance of the work begun. Had there been an academy on the spot a quarter of a century earlier, the Rev. Charles Tupper, whose paternal home was near at hand, would have begun his career as a student in favored circumstances. But what had been denied him was secured for his children and the community at large.

When he began the study of the higher mathematics and the dead languages, there was no public teacher within reach at whose feet he could sit. Within two hours drive from his home there was the college at Windsor, but the narrowness of the old world had crossed the Atlantic and made subscription to the thirty-nine volumes a condition of entering that school. As the lad in his Cornwallis home wrestled with the difficulties of the Hebrew, Greek, Latin and other stern studies, how often his thoughts must have turned toward the halls of learning, whose bell he could hear on a clear morning, calling boys to the feet of able and scholarly teachers. Could young Charles Tupper have taken his place in President Porter's classes at Windsor, how easily he would have eclipsed every other student in linguistic attainments. But that was denied him. His disadvantages did not, however, crush him. All around the physical struggle for existence was so keen, that darkness and depression were on all intellectual aspirations. But his eminent gifts and his burning passion for study surmounted all difficulties. In the denomination to which he belonged, he was the only young man who saw the light through the darkness, and whose courage never failed him in contending with the difficulties of private study. The Rev. Mr. Forsyth, a Presbyterian minister of Cornwallis, saw his ability and rendered him valuable assistance. The formation of the Granville street church gave the Baptist denomination some graduates of the very college from which they had been excluded. This seemed like the enforcement of the law of compensation. When these gentlemen appeared at Wolfville in 1828, and laid plans for a school for the higher education before the Baptist body, the Rev. Charles Tupper was the only scholar they found in the Baptist ministry. It seemed very appropriate that he should have been the preacher on the occasion. Although compelled to study in private, unaided by tutor or professor, yet he could read his Bible in twelve languages long before old age came upon him. From the day he preached the sermon, when the question of establishing an academy was under consideration till he was removed in a ripe old age to his home above, he was ever the friend and helper of the institutions which he helped to found. Officially and otherwise, they always had his hearty sympathy and constant support. Therefore, in placing the portrait in the library of Acadia College, Sir Charles has honored his father and himself honored. He deserves the thanks of the public.

There are other men who have passed away whose portraits should be placed in Acadia College as a recognition of their sterling worth and faithful labors.

HOME

Special meeting of was held on the 23rd

were received from Pennfield, W. T. Corey, McLeod, of Tracadie; Newcastle, Queens Co., Gabarus and Fouchie, of Alma, N. B.; D. F. Thomas McDonald, St. and Wallace and Haynes.

1. To Windsor current year. Rev. L. E. McLeod. 2. To Montague, \$150. for one year. Rev. I. J. Shilman, pastor. 3. To the Gibson mission.

1. Bro. F. A. Starratt weeks to Second St. Church. 2. Rev. I. W. Carpen three months to (Gabor) O. B. Hebrew, Dec. 30, '89.

The Carleton, Victoria Counties Quarterly Meeting with the Jacksonville B. F. Friday, the 20th ult. evening, by Rev. A. H. I. by social exercises.

Business meeting at day. The ordinary with much harmony. of organizing a Baptist Convention in connection with the meeting was very and a resolution to that effect was adopted. five brethren was appointed and by action of the meeting of Quarterly Meeting H. Charleton was appointed the next Quarterly meeting. Next meeting Friday, the 7th March yet decided. Conference Missionary meeting, preaching by Rev. dresses by Brethren and Harvey.

The quarterly sermon on Sabbath morning by subject, "The Second Sabbath school meeting. Addresses by Brethren Irvine, Nobles, Jewett, interspersed with excellent Jacksonville Sunday School direction of Dea. R. I. dependent.

In the evening another sermon was preached by Rev. social meeting at the same time a number took part. Collections for conversion. The services throughout interesting, and we trust gathered at no one. Brother Archibald, of the church, seems much interested.

Woodstock, Jan. 3.

Letter from

I wish you, Mr. Editor, cite and all your readers. Year. The old year, your willabilities it brought, the do and receive good, it finished its course and others. Good-bye old year, is precious, thou shalt be that will make thee more.

Passing by the which have made 1889 a most years of my life, let the praise of God, His church, which He has for so many years to have oversight of.

There have been other pastorate when larger been brought in. But none a more interesting class been added. I have been from the Sunday-school, in reporting baptisms, particularly the number miles; were I going to all, it would be in favor of years of age, or under 1 joy in accessions from age, but in the young apprentices of usefulness and that my joy is greater with consecrating heart and These young converts have vanquished. I have had a special interest every in the Word of God, and the Christian life. And I take as deep an interest of the church as any of bers. Very much depend bers' training of those in churches. Give them, unstart, and other things be Christian life will not be a But a word in regard to which has been accounting town. For four years, fighting with might and interference. But until we have been handspaw



**Home Missions.**

Special meeting of the H. M. Board was held on the 22nd ult.

Reports were received from brethren Stearns, of Pennfield; W. T. Corey, of Welford; D. McLeod, of Tracadie; L. K. Gamson, of Newcastle, Queens Co., N. B.; McNeill, of Cabarus and Fouchie, C. B.; S. C. Moore, of Alma, N. B.; D. Freeman, of St. Margaret's Bay; Thomas McDonald, of St. Margaret's Bay; and Wallace and Hayward, general missionaries.

**GRANTS.**

- 1. To Windsor Plains church, \$40, for current year. Rev. J. W. Johnson, pastor.
- 2. To Montague and Murray River field, \$150, for one year from Nov. 1, '99. Rev. L. J. Skinner, pastor.
- 3. To the Gibson field, \$150 additional.

**MISSION APPOINTMENTS.**

- 1. Bro. F. A. Starratt a mission of six weeks to Second St. Margaret's Bay Church.
- 2. Rev. I. W. Carpenter a mission of three months to Cabarus and Fouchie, C. B.

A. COXON, Cor. Sec'y.  
Hebron, Dec. 30, '99.

**Quarterly Meeting.**

The Carleton, Victoria and Madawaska Counties Quarterly Meeting convened with the Jacksonville Baptist church, on Friday, the 20th ult. Preaching in the evening by Rev. A. H. Hayward, followed by social exercises.

Business meeting, at 10 a. m., on Saturday. The ordinary business was done with much harmony. The desirability of organizing a Baptist Sabbath-school Convention in connection with the Quarterly Meeting was very fully discussed, and a resolution to that effect moved and unanimously adopted. A committee of five brethren was appointed to draft a constitution and by-laws, and also to take under their supervision this department of Quarterly Meeting work. Rev. H. Charleton was appointed to preach the next Quarterly sermon, on Friday evening. Next meeting to be held on Friday, the 7th March, prox., place not yet decided. Conference at 2:30 p. m.

Missionary meeting on Saturday evening, preaching by Rev. Thos. Todd. Addresses by Brethren Irvine, Charleton and Harvey.

The quarterly sermon was preached on Sabbath morning by Rev. B. N. Jolibe, subject, "The Second Coming of Christ." Sabbath school meeting at 2:30 p. m. Addresses by Brethren Todd, Harvey, Irvine, Nobles, Jewett and Mackney, interspersed with excellent singing by the Jacksonville Sunday School, under the direction of Des. R. Hannah, superintendent.

In the evening another excellent sermon was preached by Rev. J. C. Mackney; social meeting at the close, in which quite a number took part.

Collections for convention plan \$10.50. The services throughout were deeply interesting, and we trust rich fruitage will be gathered at no very distant day. Brother Archibald, the pastor of the church, seems much encouraged.

Thos. Todd, Sec'y. Treas.

Woodstock, Jan. 3.

**Letter from Truro.**

I wish you, Mr. Editor, and your associate and all our readers, a Happy New Year. The old year, with the responsibilities it brought, the opportunities to do and receive good, it made ours, has finished its course and sleeps with its fathers. Good-bye old year, thy memory is precious, thou didst bring blessings to us that will make thee memorable.

Passing by the personal blessings which have made 1899 one of the happiest years of my life, let me record to the praise of God, His marked favor to the church, which He has permitted me for so many years to have the pastoral oversight of.

There have been other years of my pastorate when larger numbers have been brought in. But never a year when a more interesting class of converts has been added. I have baptized 30, and all from the Sunday-school. I notice often in reporting baptisms, pastors notice particularly the number of heads of families; were I going to discriminate at all, it would be in favor of those under 20 years of age, or under 15 or 18. I rejoice in accessions from every class and age, but in the young appear such possibilities of usefulness and development, that my joy is greater when I see such consecrating heart and life to Christ. These young converts have steadily advanced. I have had a meeting in their special interest every week, to instruct in the Word of God, and the duties of the Christian life. And I find now they take as deep an interest in all the work of the church as any of the older members. Very much depends on the first year's training of those brought into our churches. Give them, under God, a good start, and other things being equal, their Christian life will not be a failure.

But a word in regard to the good work which has been accomplished in our town. For four years, we have been fighting with might and main the demon of intemperance. But until the last year we have been handicapped by a defec-

tive law. Some years ago we voted in the Scott Act by a large majority, but owing to some irregularities, by some of the officials, at the time of the election, the Act was ineoperative. On this account, during the past year the temperance people voted the Scott Act out, and the Local Act of 1886 became law.

Our ministerial officers have taken hold of this matter vigorously, and backed by public sentiment, they have taken this accursed business by the throat and are choking the life out of it. Thank God there is not at the beginning of this year of grace an open bar in Truro. Several hotels that for many years have been dealing out the poison, have been compelled to close their bars and are now advertised as temperance houses.

The "initiated" may be able to get liquor in Truro as a beverage, but only such. Men who have been steeped in it for years, and have spent their life to satisfy an appetite that habit had created, have declared to me that they could not get a drop, and seemed pleased that their old tempter was out of reach. One said: "I should have had a little fortune now in my old age if this had been done years ago."

I am delighted to hear that Fredericton is taking such a noble stand against the enemy. May her good men and noble women continue the holy war till they completely rid your beautiful capital of the curse. There is a forward movement in Halifax and all along the lines. But let us keep upon our watch-tower. The enemy waits for our halting. "Eternal vigilance is the price of liberty."

J. E. G.

**Religious Intelligence.**

**NEWS FROM THE CHURCHES.**

GUYSBORO, N. S.—We were called upon to administer the ordinance of baptism last Lord's day.

WILLARD P. ANDERSON.

ELGIN FERT AND SHEDAC.—Bro. G. Seely is supplying both these churches, giving half his time to each. The congregations are good, and the outlook encouraging.

MAURICEVILLE, N. B.—Three were received into the fellowship of this church, on Sabbath, Dec. 29th. The Lord is still working in the hearts of some, and we feel confident that further accessions will be reported in the near future.

Dec. 31. B. H. THOMAS.

HAMPTON, Kings Co., N. B.—For about three months I have been holding service once a fortnight at the Baptist church situated on Hammond River, between Smithtown and French Village. The result has been eminently gratifying, and I have baptized two already, and have even reason for believing that the good work will continue and that others will be gathered into the fold.

E. HOPKIN.

REV. J. W. S. YOUNG has been visiting the Oxford, Little River, Linden and Centreville churches in Cumberland Co., N. S. All of these churches are pastorless. In the last of these Bro. Young held some special services with very pleasing results. Three were baptized. There is an urgent demand for pastoral work in this fine section of country with its interesting people.

SACKVILLE.—During our last "ramble," we stopped off a few hours at Sackville. We found Bro. Hall "up to his eyes" in work. We were glad to learn that the ground for the new church at the village has been purchased, the funds for its building largely pledged, and the building committee about agreed upon the plan of the new edifice. It is hoped its erection may be begun in the spring. The quiet and persistent energy with which this most necessary work has been pushed forward deserves all praise. May rich spiritual returns reward faithful and devoted labor.

ADVOCATE.—Santa Claus left at the parsonage a cozy fire coat and cap for the pastor, and for the pastor's wife a whole set of fur and other presents. At Apple River, the Sunday-school Christmas tree was all ablaze with lights and burdened with presents. Old Santa Claus for this display drew from the cash-box of C. F. White, the lumber-king, to the tune of over one hundred dollars. In addition to all this the pastor and family were kindly remembered. The Lord has been present in saving power in the special meetings at Diligent River under Bro. Porter of Parravoo, and W. H. J. Diligent River, Dec. 28.

CITY MISSION, ST. JOHN.—At the last meeting of the City Mission Board Bro. Ingram reported the following services held by him and helpers during the month of December: Sermons, 14; prayer, social and other meetings, 35; family visits made, 95; baptisms, 2. The congregations, especially at Haymarket Square, are increasingly large, and gracious results have followed his pastoral visits, interesting instances of which were given. By the untiring efforts of Mr. W. C. Cross, the new Mission Hall on Murray street, North end, is being rapidly pushed to completion. The mission has upwards of 250 persons in attendance at their Sabbath Schools. The report was received and a synopsis ordered to be sent to the daily papers and the MESSANGER and VISITOR for publication.

FREDRICKSBURG.—We have been enjoying the services of the Rev. L. A. Palmer for the past six months, we trust with profit. We are sorry to say he has been in poor health for some weeks past, but hopes to resume work on Sabbath next. The pulpit was filled at Sabbath by Rev. A. E. Ingram, and two weeks ago by Rev. Mr. DeWolf, who preached appreciative sermons. The Baptist Sabbath-school gave an entertainment and Christmas tree in the Baptist church, on Christmas Eve, consisting of music, readings and recitations. After that part of the programme was through; Santa Claus appeared to the great joy of the little ones and proceeded to distribute presents to the children from a well loaded tree that stood on the platform. After old Santa had made all his happy he left as suddenly as he came, to repeat his performance elsewhere.

Jan. 1. One Present.

**CHARLOTTETOWN CHURCH.**

Kindly publish acknowledgment of the following amounts received for building fund of Charlottetown Baptist church: Bridge-town, per Mrs. Rev. W. H. Warren, \$20; Mr. J. W. Langille, New Germany, N. S., \$1; Alex. Campbell, Amherst, \$5; Rev. A. H. Lavers, per Rev. J. M. Parker, \$1; River Herbert church, \$5.55; Maccan church, \$4.45; Rev. C. Goodspeed, D. D., St. John, \$10; per Rev. C. Goodspeed, from a friend whose name he has forgotten, \$4.

F. S.—The above is all that has been received since Convention for our work in Charlottetown has met with a terrible, almost a crushing calamity in the burning of their former church home. They have been encouraged to continue by promises of help. Many have nobly aided, for which we wish to express our gratitude. The church has undertaken to pay the debt, and besides are contributing toward our new building beyond their ability. They are also determined to contribute toward all the benevolent enterprises of our denomination. We still appeal to all whose hearts have been moved with sympathy for our work to help us in this crisis. It cannot be that we shall be allowed to fail when we are so near a victory. J. A. GORDON.

THE MINISTERIAL CONFERENCE OF ST. JOHN'S.—The reports from the churches were encouraging. At Portland the social services are well attended and earnest, and there are a number of enquiries. On Thursday evening last, a concert was held at the Portland street Mission. At Germain street, one has been received by baptism and two by letter since last meeting. Bro. Gates was made the recipient of a Galignani Type Writer for Christmas. He has been celebrating the fifth year of his pastorate. He has been able to preach every Sabbath to his people, except when away on vacation or denominational business. Brussels street was behind in its finances at the end of the year, which was liquidated. There was a very interesting conference on New Year's, at which many of the old members of the church took part. At Fairville the Sunday School has increased from fifty, fifteen months ago, to 173 at present. Congregations are good, and the outlook very bright. There was a kindly and interesting conference on New Year's, at which many of the old members of the church took part. At Fairville the Sunday School has increased from fifty, fifteen months ago, to 173 at present. Congregations are good, and the outlook very bright. There was a kindly and interesting conference on New Year's, at which many of the old members of the church took part. At Fairville the Sunday School has increased from fifty, fifteen months ago, to 173 at present. Congregations are good, and the outlook very bright.

ROCKLAND, C. Co.—Having completed my work as general missionary for the past year, I am now preaching on the East Florenceville and Rockland fields. This is my only purpose doing until some better arrangements can be made, as each of these fields require a pastor for themselves. On looking over our work for the past year we find that we have preached in 51 different places, travelling 3,360 miles, preached 284 sermons, held 102 other meetings, made 784 family visits, baptized 62 persons, with nearly as many more by pastors with whom we have labored, received 10 on experience, collected for the cause of Zion the sum of \$1,375. While grateful to our Heavenly Father for His blessing bestowed, we feel that perhaps if we had covered less ground and concentrated our efforts, more greater results would have followed.

We are now enjoying a refreshing from the presence of the Lord at Rockland. Six of the Sabbath school scholars have professed faith in Jesus, four of them were baptized Dec. 22, and the others will follow. Yesterday it was our privilege to baptize a sister, one of the heads of a family. Others are enquiring the way. For this we thank God and make courage. As we write this at the close of the old year we feel an intense desire to reconsecrate ourselves to God and to put on the whole armour and go into the thickest of the fight for King Jesus during the new year. Our ministers and all our churches may begin the new year with Carey's immortal motto: "Attempt great things for God." Expect great things from God."

Dec. 30. A. H. HAYWARD.

FERRISPORT, N. S.—We are endeavoring by the grace of God to advance the Redeemer's kingdom in all the departments of our church work. Congregations are large and the work of the Lord is being manifested with a special outpouring of the Spirit upon us. But we sow with the hope that if we do not experience the joy of reaping, others may. We are contemplating some changes in our work, Bro. Hovey came forward, and in the comfort of both preacher and hearers. Our Sabbath-school observed Christmas Eve, not with a tree, but a magnificent ship, "The Good-Will," square-rigged, lighted with tapers, and heavy laden with almost numberless gifts of a great variety to gladden the hearts of all present. An appropriate musical and literary programme was well rendered. Then the crew, at the captain's command, proceeded to discharge and distribute the precious cargo. At the beginning of this most interesting operation, Bro. Hovey came forward, and in behalf of the church, presented, in his characteristic ready wit, the pastor and wife with a number of valuable articles, as an expression of good-will. Among these were a handsome watch, and two shairs. As we watched the process of discharge it was gratifying to see that not only the superintendant, the school, friend and relative were remembered, but also the friendless, the fatherless, and the widow; and we were led to ask, is this not the spirit of true religion? On Christmas morning, Mrs. Tingley was presented with a valuable seal skin muff from the compliments of Mr. and Mrs. Hovey. May the Lord reward all our friends in this place for their kind goodness to us. J. W. INGLETT.

CHARLOTTETOWN.—As a people we are united, thankful and hopeful. For over a year, as a church we have been harassed, subject to many inconveniences and difficulties in the prosecution of our work. On the 30th ult. we opened our new vestibule; it is in a comparatively satisfactory condition, having as yet only one coat

of plaster; the room is 47x35 feet; about 300 persons can be seated; its capacity is taxed at our preaching services. The matting and upholstery (saved from the fire that destroyed our former building), makes the present one quite comfortable. For a short time, Bro. A. Gordon, who has been laid aside for some weeks (owing to a serious surgical operation that he endured) was sufficiently recovered to preach on that occasion. He took for his text 1st Timothy 3, 14-16, from which a clear and forcible scriptural presentation was made. It was rather a striking circumstance that just ten years ago Bro. Gordon, reached one of the sermons in connection with the opening of our former house. Our new building is to be completed Oct. 1st, 1900, we will then have excellent accommodation on the very best site in the city, with good and growing congregations, well attended prayer meetings, a large and interesting Sabbath School, and a pastor's bible class, which we think it would not be easy to equal. In view of the heavy debt that we are now grappling with, if we are left without further help from the Baptist brethren, it will be almost impossible for us to accomplish the work. We are, however, resolved to take practical interest in every good word and work which our denomination suggests, and if failure should come to us, we trust that we will be found doing our duty. S.

December 30, '99.

HARVEY.—Rev. W. J. Brown is laboring in this important field with every promise of success. The congregations are good, and there are more or less enquiries at the different stations. First steps have been taken towards the erection of a new church edifice at New Horton, and the repairs on the building at Harvey are rapidly nearing completion. The interior, when finished, will present a very neat and attractive appearance.

SACKVILLE.—Rev. W. E. Hall is laboring with his accustomed zeal and earnestness in this large field. The congregations are large and his ministry is highly appreciated by all classes in this community. The only fault his people can have against their pastor is that he labors too hard for his own good. Can no way be devised to prevent the wholesale destruction of so many of our best men on their large fields, as it is all necessary that three sermons should be preached at stations not far apart? That the pastor should do all the "driving," or that he should be present at every prayer and conference meeting? Could not a re-adjustment of labor and responsibility be arranged about in many of our churches to their advantage?

DORCHESTER.—Rev. L. M. Weeks is busily engaged in looking after the interests of this church. A new parsonage is nearly ready for occupancy, which will add very materially to the pastor's comfort. Mr. Weeks has a good band of willing workers and is much encouraged in his work.

HOWELL is without a regular pastor since the unexpected death of the late Rev. J. Kempton. Rev. Mr. Cross is supplying a part of the time, with very much acceptance. TRAVELLER.

NOTICES.—The Annapolis County M. & B. Conference will meet at Turbork on Jan. 14th at 10 o'clock, a. m. Rev. Jas. Read will preach in the evening.

Rev. J. T. Eaton, Secretary.

DONATIONS.—Mrs. C. E. Pines desires to thank the sisters of the St. George's church for their Christmas gift of \$11.40. May God bless the cheerful donors.

On Christmas eve, Rev. E. Hopper was presented with fur gloves and collar by some of his people at Hampton Village. He is both surprised and delighted.

Will you kindly allow Rev. J. T. Eaton and wife, through the MESSANGER and VISITOR, to thank the kind friends who made them recipients of fur coat and winter shawl and numerous other Christmas presents, making them happier and better fitted to do the Lord's work.

Sometimes persons are grieved at being misquoted, but we have lately been furnished and are feeling quite comfortable under it. Thanks to our friends at the Narrows. In this case special mention should be made of Sister Mrs. W. H. White, who, though an invalid for years, is yet abundant in good works. Cambridge, Jan. 1. W. P. KING.

It is an established fact that consumption can be cured; but it is far better to prevent the cruel disease from fastening itself on the system; by the timely use of a remedy like Dr. Wistar's Balsam of Wild Cherry, which will speedily cure a cough or cold. Consumption often yields to its great power.

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, 1899, styles.—W. H. Ball, 28 King Street St. John, N. B.

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W. F. FIELDING, Provincial Secretary. Halifax, N. S., Dec. 31, 1899.

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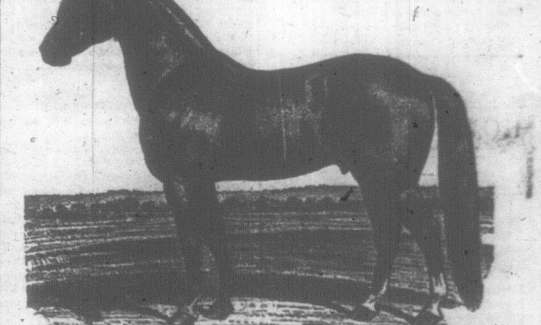
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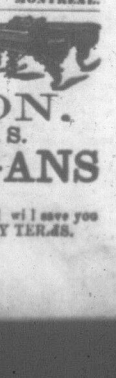
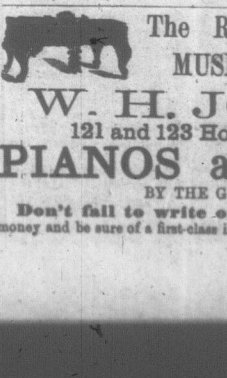
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THE PRODIGAL'S RETURN.

Out upon sin's awful mountain I had wandered far and wide; Far from life's eternal fountain, Far from God I hid; Seeking every sinful pleasure With a reckless mad desire. Scorning mercy's offered treasure, Slighting all that leads up higher.

Selected Serial.

HOW THEY KEPT THE FAITH.

A Tale of the Huguenots of Languedoc.

CHAPTER XI.—Continued. CROSS OR SWORD? If Eglantine had expected Captain La Roche to follow her, she was mistaken. He seated himself once more by Madame Chevalier's spinning-wheel, and turning to Rene, repeated the question which had been interrupted by her entrance. "What is your opinion of the petition, mon ami?"

king's clemency fails, the appeal to the manhood of France will elicit an answer that shall make the tyrant tremble upon his throne. "Henri," said Monique Chevalier, in gentle rebuke, while Rene glanced toward the open window with a fear which made Eglantine's lip curl. "My young sister," he said, going up to Henri, and laying his hand upon his sleeve, "I ask your pardon if I have said aught your father's name; but for his sake, for your own sake, I entreat you to be more guarded in your speech. Remember what I said to you at La Rochelle. We have long ceased to exist as a nation. We are scattered, separated and divided among ourselves. To unite these broken links under the close surveillance to which we are subjected, is impossible. To attempt resistance without it, is suicidal. It will draw down upon the innocent heads the weight of the most terrible of all punishments. Before Henri could answer, Eglantine was confronting them, with eyes and cheeks aflame. "That is a man's voice, M. La Roche; now hear a woman's. If the women have to suffer, they have a right to be heard, and I, for one, will be heard. I have said it, and I will say it again and again— if I die under hard blows have been struck and brave deeds done. No, Rene, I will not hush. You may preach down your own heart, but you shall not preach down mine. Remember these mothers in Pons who told me of last night, who can't infants frozen to death upon their breasts last winter while they waited in the snow and ice outside the closed temple doors—closed by the orders of the Church of Rome, you say—and which the fathers standing by had not the manhood to burst open? I add, 'It is hard to be made a martyr, whether one will or not.' "Eglantine, my child," exclaimed Madame Chevalier in sorrowful amazement, while even Henri colored at the scarcely veiled blow at his friend. Rene said nothing.

ways doing something to make himself uncomfortable," and then fell asleep again, in a chair, with his feet on the old rug of La Rochelle, with a strong arm around her, and a grave voice assuring her, through the roar of the mob, "There shall not a hair of your head be hurt." She woke to find the sunshine streaming in through the window, and Agnes putting her hands, trying to rouse her. The roar had changed into the hum of her aunt's spinning-wheel downstairs. She had expected a reproach for her behaviour of the previous evening, when she crept down at last late to breakfast, and found Madame Chevalier alone in the room. But though the widow's manner was grave, it was kinder than usual, and there was no reproach in her eyes, as she refused the girl's offer to accompany her on a visit to the hamlet, and bade her take her embroidery out into the garden, and sit there instead. Agnes gave her the chance, and she sat on the fine felt a little lonely, as she sat on the rustic bench in the old arbor, and watched the golden marguerites blossom on the crimson velvet under her hand. Rene had gone out immediately after breakfast, her aunt had said. He was always out, she would not look up when he came, and she had to see him coming toward her down the garden-path, and then a sudden inclination to fly seized her. She did not feel prepared for a tete-a-tete with Rene, but his quick, unobtrusive tread led her no alternative. She would not look up when he stopped in the entrance of the arbor, his shadow fell across her face. Rene watched the bent, flushed face for a moment, and then laid his hand upon the swift fingers, and made her look up. "You will never love me well enough to be my wife, Eglantine," he spoke quietly, "if in statement of a well-accepted fact. The blood rushed to the girl's throat and brow. "Rene!" she cried, with a sharp note of pain in her voice, and then her eyes fell, and her lips were mute. "Have I been too abrupt? Pardon me, Eglantine. I have said the words ever so often to myself. Do you remember what you said to me when we parted in La Rochelle? You could not love me if I were your own brother. I have thought of that ever since. Let me talk to you to-day, as I would talk to Agnes. I have never told you the condition on which alone your grandfather would consent to let you make us this visit. It was, that neither my mother nor I should try to induce you to do anything underground or crafty, to fulfill our childish compact. He never could not refuse, however hard the price, but he need not have been afraid I would interfere with his plans. I had seen already I could never be more to you than a brother,—do not tremble so, Eglantine! Her voice had trembled, and Rene, who had been watching her carefully, seized the moment to lead her back to her seat. "You wrong yourself and me by such words," he said gravely, "and you have gone far beyond the subject, Eglantine. No one doubts your courage or ability to do anything, but you must understand we do not drop the painful subject. Until the appeal to the king's justice fails, we are sure of one mind. May we not rest our discussion until then?" "By all means," was the hearty response for Henri was thoroughly dissatisfied with some underground craft, with the cruel black waters creeping on me inch by inch. You would let my grandfather take me away to-morrow if he came for me, you know you would, Rene,—and never a finger, though I dared so much to come to you. Her voice had trembled, and Rene, who had been watching her carefully, seized the moment to lead her back to her seat. "You wrong yourself and me by such words," he said gravely, "and you have gone far beyond the subject, Eglantine. No one doubts your courage or ability to do anything, but you must understand we do not drop the painful subject. Until the appeal to the king's justice fails, we are sure of one mind. May we not rest our discussion until then?"

holding out her hands to him. Instantly she held her hands to her face, and she could make. His sad face lighted up instantly. "Thank you for that promise, Eglantine. It is my earnest hope and prayer that God will lead you both nearer to Himself by this joy, as He does me by the rest of my life. I have not, quite finished my story. I went in with Henri last night to see monsieur. He would never have been reconciled to the matter, if he thought I felt wronged in any way, and I wanted myself to tell him how noble and honorable his son had been throughout. He looked happier before I left him at the prospect of having a bright young face once more about the house, and when I said you were young to take such grave responsibilities, and that if it were not for the peril that threatened you, I could give you or two a good laugh and smile, and said you were no younger than Henri's mother, when he brought her a bride to the chateau. You will have it in your power to shed much brightness about his last days, Eglantine. He and Henri have gone to Nimes this morning to see your grandfather. More and more of the old-fashioned ideas, and he insisted on this before Henri spoke to you. But there is no doubt of the result. I have reason to believe that M. Laval is expecting them, and that he will be too much gratified at the alliance to trouble at the conduct of a minister will impose for a speedy marriage, with permission for his son's betrothal to remain, as long as he wishes, under my mother's roof. I thought you would like to be with my mother for a while, Eglantine. She is your mother too, you know, though, of course, we must not be selfish and keep you from your father. He will make no attempt now to make you change your religion, and you will not refuse to ratify the consent he will give to M. LaRoche. Will you, my sister?" Eglantine looked out of the window, and smiled. There was something she could say to Henri, and to no one else. Rene rose from the rustic bench. "There is my mother coming to see the hill. Let us go up to the house to meet her," he added, as they passed together through the garden, and he pointed to the garden bed. "This has been a great disappointment to her, Eglantine. She has always looked forward to having you for her very own." He did not add that the sharpest pang for his mother had been the consciousness of his appointment, but Eglantine guessed it. "Do you mind very much, Rene?" she asked, stopping in the shadow of the sweetbrier over the porch, to look earnestly into his face. "You are so much interested in your work, you will not miss me very much will you? And you leave me comfortless. His favor is life. Perhaps in the path He has marked out for me He sees I can serve him best alone." And then as she still lingered, irresolute beside him, he put her away gently, but firmly, and passed on to the house. Through all the golden, enchanted days that followed, Eglantine could never quite forget the look upon his face. (To be continued.)

CHANGE OF TIME. 2 TRIPS PER WEEK 2 FROM ST. JOHN, N. B. INTERNATIONAL S. S. Co. BOSTON. COMMENCING MONDAY, Nov. 11th, and until further notice, one of the fine steamers of this Company will leave St. John for Boston, via Eastport and Portland, every MONDAY and THURSDAY morning at 7.25, Eastern Standard time. Always travel by the Palace Steamers of this Company. All Ticket Agents sell by these Popular Lines. For State Rooms and further information, apply to E. A. WALDRON, G. F. & P. A., Portland, Me. I. B. COYLE, General Manager, Portland, Me. C. E. LACHALERE, Agent, St. John.

EQUITY SALE. There will be sold at Public Auction, at CURRAN'S CORNER, (so called), on the corner of Prince William and Prince streets, in the City of Saint John, on SATURDAY, the FIFTEENTH day of FEBRUARY next, at one o'clock of the afternoon, pursuant to a Decreeal Order of the Supreme Court in Equity, made on Tuesday, the seventh day of October, A. D. 1884, in a cause therein pending, wherein James L. Follis is Plaintiff, and the said Public Company is Defendant, with the approval of the undersigned Referee in Equity, the following premises described in the Bill of Complaint in the said cause, and in the said Decreeal Order as follows: A. L. that certain lot, piece and parcel of land, situate, lying and being in the City of Portland, in the County of Saint John, being a part of the lot known and distinguished as lot number 7 in the class H, in the partition of the estate of the late Honourable William Hazen, made on the twelfth day of November, A. D. 1844, the said premises conveyed comprising the south eastern portion of said lot, and being bounded and described as follows, to-wit: Beginning at the southern corner of said lot number 7, thence running north, forty degrees thirty minutes west, to the north-west corner of the dividing line between lot number 7 and lot number 8, thence north, thirty degrees and fifty links, more or less, to the south side of the Sandy Point Road, so called, thence along the said southern side of the said Sandy Point Road nine chains and forty links, more or less, to the north-west side line of said lot number 7, thence south forty degrees thirty minutes east along the dividing line between said lot number 7 and lot number 8, in the same class, sixty-two chains and twenty-five links, more or less, to the rear line of lot number 7, thence south forty degrees thirty minutes east, thirty-two chains and twenty-five links to the place of beginning, the said portion above described containing fifty-eight and four tenths of an acre, more or less, and being a portion of the land of said William Hazen, deceased, to one Michael Donovan by lease bearing date fifth day of February, A. D. 1884. For terms of sale and other particulars, apply to the Plaintiff, CHARLES DOHERTY, Plaintiff in Equity. A. H. DEMILL, Referee in Equity. Plaintiff's Solicitor.

KENDALL'S SPAVIN CURE. The Most Successful Remedy ever discovered, as it is certain in its effect and does not hurt. Read proof below. OFFICE OF CHARLES A. STUBBS, PRESIDENT OF CLEVELAND BAY AND TROTTER BIRD HOUSES, EXETER, N. B., Nov. 7, 1884. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I have used it for my horses, and it has cured me of the most stubborn spavin. I have used it on my horses, and it has cured me of the most stubborn spavin. I have used it on my horses, and it has cured me of the most stubborn spavin. Yours truly, CHARLES A. STUBBS, Manager Troy Laundry Station.

KENDALL'S SPAVIN CURE. Dear Sir: I have always purchased your Kendall's Spavin Cure by the half dozen bottles, I have used it for my horses, and it has cured me of the most stubborn spavin. I have used it on my horses, and it has cured me of the most stubborn spavin. I have used it on my horses, and it has cured me of the most stubborn spavin. Yours truly, CHARLES A. STUBBS, Manager Troy Laundry Station.

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DANIEL & BOYD. Wholesale Importers of British, Foreign, and American STAPLE AND FANCY DRY GOODS AND MILLINERY. -DEALERS IN- Canadian Manufactured Dry Goods Manufacturers of Clothing, Shirts, etc. MARKET SQ. - CHAPMAN'S HILL - ST. JOHN, N. B.

SLEIGH ROBES. 500 Grey Jap Wolf Robes; 100 Black Jap Bear Robes; 25 White and Fancy Robes. Wholesale and Retail at very low prices. C. & E. EVERITT, FURRIERS, 11 KING STREET, ST. JOHN, N. B.

NEW GOODS, IN GENTLEMEN'S DEPARTMENT. 27 King Street. NEW Long Scarfs, Silk Handkerchiefs, Made-up Scarfs, Pongees, Bracons, French Hosiery, Straps, Couriers, Bags, Dressing Gowns, Gloves, Merino Shirts and Drawers. ENGLISH ALL-LINEN COLLARS in the latest styles; and the "Doric" Paper, Turn Down, and "The Swell" Paper Standing COLLAR.

Manchester Robertson & Allison. SEARCH. Old trunks and closets for letters, receipts, stamps left on the original envelopes or letters are worth more; also 6d. each, cut in halves, used for 3d. each. Original envelopes. Stamps not wanted will be returned. Address, N. E. HART, CARE MESSINGER AND VISITOR, ST. JOHN, N. B.



A CHILD THAT'S STILL.

"If my child were but different!" The mother said, and sighed. As she came to this house across the street...

THE HOME.

I want something to do. A bright-looking girl came to my door the other day, and I stepped forward to welcome her, saying, as I saw that she was a stranger...

"What have you learned?" I inquired. "Nothing in particular. I am just out of the school-room."

"But by no cross-examination could I find that this desire to enter the ranks of the world's bread-winners had taken the slightest trouble to prepare herself for any trade, vocation or profession."

Now, let my girl should misunderstand me, let me say here that the wish to earn money is a perfectly laudable and legitimate one, and that money earning is entirely right and noble, as proper a thing for the girls of the household as for the boys.

A charge to keep I have, A God to glorify, says the familiar hymn, going on, in a practical common-sense spirit, with

To serve the present age, My calling to fulfill, Oh may it all my powers engage, To do the Master's will.

To my girl friends I recommend, whether they have a present desire to earn money or not, whether there is a present need or not for their doing so, the getting ready for the emergency by learning some art or trade thoroughly.

Put wholly out of your mind the idea of "influence" in the sense in which my girl friend used it. Such a thing does not exist. The angel Gabriel could

not help a person to successful work unless the person's own powers had been trained and disciplined. Ability is gained by patient plodding, not by an inspiration.

The "Doctor's Book." That piece of literature in which the stupid woman, the hysterical woman and the woman given to drug taking is prone to refer to as a "doctor's book," is a volume which no wise woman reads, and which the sensible husband or father burns with fire, whenever he finds it, even unto the fourth or fifth copy.

THE FARM. Raise Your Own Cows. A half-dozen good cows are worth a dozen poor ones. It takes as much food and care to keep a poor cow as it does a good one, and while the former barely returns enough to eat to pay her way...

More Drinking!—We read with regret that this year there is increased consumption of strong drink in the old country. The same is true of the United States.

The Commissioner of Internal Revenue has just made a statement to the effect that the force of a temperance lecture. He says that more distilled and fermented liquors went into use in the United States in the year 1889 than ever before.

Warming Water for Farm Animals. The question, Does it pay? has been propounded to several dairymen who have warmed the drink for their cows in cold weather, and every one has a possible answer.

Farmers who raise sheep should bear in mind that wool of sheep, as well as the mutton, depends on the breed, says the Northeastern Agriculturist.

A good average dairy cow ought to give at least four thousand pounds of milk in a year, which would return the farmer, whether sold or made into butter and cheese, at least a cent a pound, so that such cows ought to bring in at least \$40 a year per head.

A good cow is flat-ribbed just back of the shoulders, and has well-sprung ribs further back. She has broad, flat ribs, and so far apart that one can lay two fingers between them.

when milked out, and should have a three-fold wedge-shaped form; the general tendency of weight being toward the udder, indicating power to produce milk.—Professor Robinson.

TEMPERANCE.

Words from Judgments. Judge Johnson, of California, while passing sentence of death upon a criminal, said:

"No shall the place be forgotten in which occurred the shedding of blood. It was one of those ante-chambers of hell which mark like plague spots the fair face of our State. You need not be told that I mean a tippling-shop—the meeting-place of Satan's minions and the foul cesspool which, by spontaneous generation, breeds and nurtures all that is loathsome and disgusting in profanity, and babbling and vulgarly and Sabbath-breaking."

Chief Justice Noah Davis of New York recently said: "There is an average of more than two persons murdered in New York city weekly, and there are 67,000 persons arrested annually for crime, and nine-tenths of the crimes committed are traced directly to the grog-shops."

The Commissioner of Internal Revenue has just made a statement to the effect that the force of a temperance lecture. He says that more distilled and fermented liquors went into use in the United States in the year 1889 than ever before.

The Sheriff of Norwich, England, read a paper in the National Temperance Congress at Birmingham, on "The Drink Traffic and Its Relation to Work and Wages." The charges which he brought against the traffic in this relation were:

1. It consumes \$50,000,000 per annum of the wages fund for an article in the form of which wages are paid, which is a possible item, whilst the labor it does give is not only unproductive, but destructive.

A short road to health was opened to the suffering from chronic cough, asthma, bronchitis, catarrh, lumbago, tumors, rheumatism, excoriated nipples or inflamed breast, and kidney complaints, by the introduction of the inexpensive and effective remedy, Dr. Thomas' Electric Oil.

Anxious Father—"Why, what's the matter?" Little Son—"Mum and Dick was playin' we was Abe Lincoln and splittin' rails, and when we got that big board all chopped up, mamma came out an' took the wood in the house for kindlin'."

To the Deaf.—A person cured of deafness after five years of suffering from deafness, and now I feel my appetite so much restored, and stomach strengthened, that I can partake of a hearty meal without any of the unpleasantness I formerly experienced.

CATARRH AND GOLD HEAD HOW CURED.

Nasal Balm. A certain and speedy cure for Cold in the Head and Catarrh in all its stages. SOOTHING, CLEANSING, HEALING. Instant Relief, Permanent Cure, Failure Impossible.

SHE (The Sensible Housewife)

Sent the Largest Number of Wrappers of WOODILL'S German Baking Powder AND WRITES: WESTVILLE, Placer Co., Sept. 5, 1888.

RHEUMATISM CURED. PORT GERVILLE, Sept. 30, 1888. I had a bad attack of rheumatism in the hip, caused by cold and exposure. I used a bottle of your Syrup and one of your Anodyne Liniment, and it cured me, so that I have not had a return of it since, though I often exposed to sea.

GATES' LIFE OF MAN BITTERS IS THE BEST.

Life of Man Bitters, and it helped me at once. I can recommend it to any one similarly troubled.—Very truly, MCKINLAY CORBITT.

NESTLE'S FOOD

IS ESPECIALLY SUITABLE FOR INFANTS IN HOT WEATHER. It requires no milk in preparation, and is very effective in the prevention of CHOLERA INFANTUM.

Zeigler's Cyclopaedia of the Practice of Medicine, Vol. VII, says: IN CASES OF CHOLERA INFANTUM NESTLE'S MILK FOOD IS ALONE TO BE RECOMMENDED. Because the food is a digestible form. Cow's milk produces a coagulated mass of curd and whey, which the immature gastric juice is utterly unable to dispose of.

COCAINE THE BEST. SWEET IN THE WORLD.

NOPE UNLESS THAN OTHER MAKES. WHY YOU SHOULD USE Scott's Emulsion of Cod Liver Oil WITH HYPOPHOSPHITES.

It is Palatable; it is Milk. It is three times as efficacious as plain Cod Liver Oil. It is far superior to all other so-called Emulsions. It is a perfect Emulsion, does not separate or change. It is wonderful as a flesh producer. It is the best remedy for Consumption, Scrofula, Rheumatism, Wasting Diseases, Chronic Coughs and Colds.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES. A New Lease of Life. A Cure Without Medicine. All Diseases are Cured by our Medicated Electric Belt and Appliances. On the principle that Electricity is Life, our appliances are brought directly into contact with the diseased part.

THE ONLY APPLIANCES HAVING ABSORBENT QUALITIES.

READ OUR HOME REFERENCES. REV. CHAS. HOLE, Halifax, N.S., is happy to testify to the benefits received from our Electric Belt and Appliances. SENATOR A. E. BUTTS, Halifax, N.S., writes every body to use Actina for falling eyelids.

W. T. Baer & Co., 155 QUEEN STREET WEST, TORONTO. Mention this paper. Ladies 100,000 Demorest Corsets FREE. YOUR CHOICE, 100,000 STOCKING SUPPORTERS.

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How to Obtain a Pair of Stocking Supporters FREE. Remember there is no humbug about these offers. We do exactly as we advertise. Our name has been mentioned for over 25 years in the most prominent papers of the world.

10,000 AMERICAN STEM WINDING WATCHES TO BE GIVEN FREE. It will give 10,000 Stem Winding and Stem Setting American Watches FREE to those who send for it by presenting their names to our DEPARTMENT MONTHLY.

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