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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: 2; 51: 22, 23, etc.), but every pious Jew would understand these words as applying also to spiritual enemies that were even then at hand.

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 ceasing. The political deliverance would enable them to be without fear, and thus better to worship Liberty to serve God according to the individual conscience, in His nature, 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 way and 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.

79. To give light to them that sit in darkness. Of course, the darkness is the darkness of paganism, of perverted Judaism; the darkness of a blind heart, of a crooked and corrupt will; the darkness of hatred (1 John 2: 11). And in the shadow of death. Close to death which, like a great mountain, hides the light, and brings chill and darkness into the valley. To guide our feet. Christ is the way to heaven hereafter, and to peace here. All that take Jesus Christ for their guide will be led aright. Peace. Peace with God, peace with men, peace of the soul, peace that passeth all understanding.

80. And the child grew, etc. This verse is all that is told us of the thirty years which this remarkable person lived before He began to preach, and gives a formal conclusion to this part of the narrative. Was in the deserts. Not in sandy deserts like those of Arabia, but in the wild rugged region south of Jerusalem, and the fords of Jordan to the shores of the Dead Sea. Till the day of His showing: His appearing before the people in His public ministry, when He was thirty years of age (3: 23).

THE ORDER OF THIS long period of retirement seems to have been (1) to present John from being under the influence of the prevailing false ideas in reference to the Messiah, (2) to show that he was in no collusion with the Jews. (3) John was thus under the peculiar instruction of the Holy Spirit.

81. Jesus. We do not need such separation from the world as that in which John spent his early years. Jesus is our example, rather than John. But as the life of Jesus shows, we all need silent times, periods of retirement, and rest even from active religious work. We need short periods daily; we need longer periods occasionally. Sometimes, when we neglect to take them, God compels us to do so by sickness or trouble.

Street Scenes in India. A great deal of hair-dressing goes on, all in the streets. Many men have their heads shaved bare with the exception of one little tuft on the crown or a strip of hair above the ears; but the style of wearing the hair varies almost as much as the style of tying turbans or the shape of the Hindu cap. Here a man, extended on a bedstead of rope laced backwards, and forwards on the wooden frame, is being rubbed with water, and then with oil, and then with a style of wearing the hair varies almost as much as the style of tying turbans or the shape of the Hindu cap. Here a man, extended on a bedstead of rope laced backwards, and forwards on the wooden frame, is being rubbed with water, and then with oil, and then with a

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 for the color, I don't care, as long as it is bright. 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 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!"

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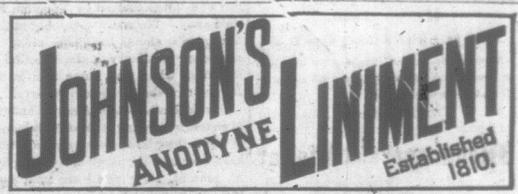
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Messenger and Visitor

WEDNESDAY, JANUARY 8, 1890.

GENERAL MOVEMENTS IN THE VARIOUS DENOMINATIONS.

The past year has been remarkable for several important movements in the churches. The question of the revision of their confession of faith, has been occupying the attention of the leaders of the Presbyterian body. Several of the more important of the Presbyteries of the United States have taken preparatory action. This action has been generally favorable. Drs. Patton of Princeton and Shedd are the foremost of the conservatives who resist the movement for revision. The grand battle will be fought, when the question comes up in the general assembly for final and general action. From all present appearances, the revision party will triumph. At the same time, there is a good sturdy conservatism among the Presbyterians generally, which will prevent any general mutilation of the grand old Westminster Confession.

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. They are not to be required to subscribe to the whole doctrine of the confession, but to the confession as a whole. Here we see the sunny Scot's love of "metaphysics." The distinction may mean very little or may be made to stretch over a great deal. The Free church of Scotland has appointed a committee to inquire into the state of feeling in the churches, and to recommend what action may be thought wisest.

The Universalists of the United States are wrestling manfully with the troublesome matter of the formation of a doctrinal statement. The difficulty is to get statements general and indefinite enough to meet the mind of the liberals, and yet definite enough to mean anything. So far as they have gone, we are pleased to see that they are much in advance of the Unitarians.

There has been another movement in the direction of closer organic union between the various denominations. Strange to say, this is headed by the Episcopians of the United States and of England. These have offered a basis of union for the consideration of the other bodies. Among other planks in the basis is one committing all who accept it to what is termed the historic episcopate. This, in connection with their doctrine of apostolic succession, means that all denominations are to come in under the bishops of their own, and possibly of the Roman, church—the only bishops they recognize. While the other denominations have returned polite answers, our own in England, as well as the Independents there, have spoken out, giving their idea of a church, and that the historic episcopate is fully realized in the independent churches of their bodies. While this agitation has within it one of the yearnings of all sincere souls—that after unity—we are sure that there is an element of ecclesiastical pyrotechnics in it, and that it will never amount to much along the lines marked out in the proposed basis. The talk for union is popular. Often, however, as I say, there is little more reality in it than in the case of a clergyman of whom a brother told us, not long ago. This clergyman had spoken eloquently of union on a public platform, where our brother had been also a speaker. The next time they met, this brother, who was so loud in his advocacy of union, refused to recognize this brother who was at least his peer.

It may also be said that there is an element of danger in this movement for union. If it is founded upon a surrender of loving loyalty to truth, it cannot but weaken Christian character, however much it may gratify sentiment.

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. It is too early to forecast the future of this movement.

The New Theology movement has made little progress, if it has not been on the ebb, the last year. The annual meeting of the American Board passed off with less conflict than was expected, chiefly through the mastery qualities of the chairman, Dr. Storrs. At the same time it cannot be denied that the conflict has been deferred. The refusal of the Board to send out a young man, because of his views on the question of probation after death, will be liable to stir up the feeling aroused over a similar case, a few years ago. The appointment of Dr. Marcus Dods to a professorship in New College, seems to show that the friends of Robertson Smith still have influence, in the Free Church of Scot-

land. The Down Grade controversy, in our own denomination in England, has died away. We make no doubt that Spurgeon's stand has done much to check any tendency in the direction of looseness which may have been in the Baptist churches of the old country. Our denomination in America has not been touched by any of these movements. While settling least store by creeds, they have ever held the most unity of belief. At present, their perils are from their prosperity, rather than from their reverse.

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. He was just starting on a tour in the direction of Kimeri.

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.

The Missionary Herald also contains much of a cheering character. A missionary writes of the preaching services at Bana, 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 Magués, 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. Why, and how? Because the people were destroying girls to such an extent that it was impossible for poor men to get wives. Established not by the united affection of a happy people, but endowed by a few patriotic officials and rich men to remedy a disgrace. A few millions of Christians have sent a thousand missionaries to China to preach the gospel of love from America and England. The four hundred millions of China, in a thousand years, have not sent one Confucian missionary to other lands, etc. "Judging by these fruits, which is the true?"

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 church at Buda-pest numbers over 1,150 scattered widely over Hungary.

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 following account of the work in Ostensund is a specimen:

Not a week has passed since midsummer when it has not been my privilege to pray for and with sinners, anxiously awaiting the salvation of their souls. Truly the Lord has done great things even in this place. Many, hitherto unconcerned, are crying over their sins; while others, born into the kingdom, are praising God. The pastor of the church is weeping for joy. Last Thursday evening we had a meeting, to which those who especially were invited, who had during the last weeks experienced a change of heart and found peace with God. Not less than sixty of these were present. The occasion was one most precious. Each and all of these new born souls, having laid themselves on the altar of Christ, covenanted that, by the grace of God, nothing should henceforth separate them from the Lord, who had purchased them unto God with His own precious blood.

THE WEEK.

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. However, the matter will soon be sifted in a court of law, as a writ has been served on Parnell as co-respondent in the charge against Mrs. O'Shea. The trial will add another of these which help vitiate public morals in any case; but if it is found, as some suppose, that it is trumped up charge, instigated by political opponents, as was those in the Times' letters, triumph will be the retribution.

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. He was seized with terrible pains, but got relief by medical aid. These attempts will bring punishment upon very many of the innocent. Then comes another report from Siberia of the slaughter of thirty exiles. There was some provocation. The wonder is that greater numbers do not court death to get rid of their sufferings.

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 Zambezi, and hoping that England would yield their claim. Great Britain is not accustomed to do this, unless for the best of reasons.

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. It probably lies between Rosebery, Morley and Harcourt. Gladstone has just completed his 80th year amid the universal congratulations of his friends.

The influenza—La Grippe as it is being called—is making steady and swift approaches to us. It has reached Boston, and is laying hold on the cities of Ontario quite generally. In Paris there is almost a panic. The last week of December there were 1,200 more deaths than during the corresponding week last year, mostly due to diseases of the respiratory organs.

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.

REFLECTS TO THE EDITOR.

NO. 1.

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," (paedo-baptists they should be styled) in support of infant sprinkling. He is filled 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. We never hear of a well-informed Baptist going over to the other side in consequence of an actual change of opinion in regard to immersion. The same may be said with equal truth in regard to the scriptural doctrine concerning the Lord's second coming, and to Christian people who intelligently hold that view.

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. For this courteous and dignified treatment of the subject I thank my esteemed brother, the editor.

After his introductory remarks, the editor undertakes to define, as he says, "the exact points of difference between the Pre and Post-millennial views." In general this is done correctly and fairly; but a few sentences unintentionally exhibit the mental bias of the advocate rather than the impartiality of the judge. To say that "The Pre-millennial view regards the gospel as insufficient to convert the world;" and "The purpose of its preaching is only 'as a witness,'" is to convey an unfavorable and erroneous impression to an uninformed reader. We all agree that "the gospel is the power of God unto salvation to every one that believeth" (Rom. 1:16). Hence it is in itself sufficient for the conversion of all who will believe; but the majority of the people of every generation do not and will not believe. Again, while our Saviour said, "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations," (Rev. 14:6) before the end comes, yet we do not hold this to be its sole purpose at present. It is preached for the salvation of men "to take out of the nations a people for His name" (Acts 15:14).

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." This is a very important and far-reaching question—more so, it seems to me, than the bald question of time—before or after the millennium. One party employs the term kingdom as meaning the church, the gospel dispensation, the whole body of believers, the away of Christ over human hearts, and also the state of the redeemed in heaven. The other party understand the word as applicable almost exclusively to the fu-

ture 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?" and also that "it is of importance to know just the facts as to the history of these doctrines in the church."

He maintains, in opposition to the well-known scholarship of my brother, *Chiliasm*, was not the prevailing belief in the first century and a half of the Christian era, but that it afterwards gained general prevalence for about a century, and that since the third century the opposite view has been held generally by the whole church.

In reply to 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, Ebrard, Hase, Mede, Chillingworth, Dallé, Homes, Tilottson, 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. 732) 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. Those who lived next to the Apostle, and the whole church for 300 years, understood them in the plain literal sense; and it is a strange sight in these days to see expositors who are among the first in reverence and antiquity, complementally casting aside the most cogent instance of 'conscience which beineth antiquity presents'."

Dr. Duffield, of Princeton, quotes from Chillingworth, who was reckoned the most acute logician of his age: "The doctrine of the Millennium 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. I might question the justice of the distinction made; but shall content myself with saying that I could quote sentences from both of these fathers which, read in the light of the age, very distinctly imply the chiliasm 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." I might also quote from Luther, Calvin, Knox and Latimer, and from the Augsburg confession, the later confession of Helvetia, and the Westminster confession, language opposed to the idea of a millennium before the advent. Hence the assertion of the editor regarding "the leading confessions of the reformation both in England and Germany" falls to the ground.

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.

On the above we remark:

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, Athenagoras 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 Chiliasm 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 statement is strictly true. The Augsburg confession anathematized Chiliasm, calling it "Jewish notions." Its fourteenth article declares "Christ shall appear at the end of the world to judgment, and will resurrect all the dead; to the elect and pious he will give eternal life and perpetual gladness; but he will condemn the impious that he may punish them forever."

This article of the confession cuts up 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 coming 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 Year Book Contract.

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.

Our finances will, I think, make a better showing if our business is done in a business-like manner. L. M. W.

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 fulness 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. Additions are 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 articles 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 is 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.

Special meeting of was held on the 23rd of

were received from Pennfield, W. T. Corey, McLeod, of Tracadie, Newcastle, Queens Co., Gaborus and Fourchie, of Alma, N. B.; D. F. Thomas McDonald, St. and Wallace and Hayes summaries.

1. To Windsor for current year. Rev. J. J. Shilman, pastor. 2. To Montague field, \$150. for one year. Rev. I. J. Shilman, pastor. 3. To the Gibson Memorial.

1. Bro. F. A. Sturtevant to Second St. Church. 2. Rev. I. W. Carpen for three months to (Gaborus) Hebren, Dec. 30, '89.

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

Business meeting at day. The ordinary with much harmony. of organizing a Baptist Convention in Connecticut. Meeting was very and a resolution to that unanimously adopted. five brethren was appointed and by constitution and by-take under their supervision of Quarterly Meeting H. Charleton was appointed the next Quarterly evening. Next meeting Friday, the 7th March yet decided. Conference Missionary meeting, ing, preaching by Rev. dresses by Brethren and Harvey.

The quarterly sermon on Sabbath morning by subject, "The Second C. 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 was preached by Rev. social meeting at the quiet a number took part. Collections for conversion. The services throughout, and we trust be gathered at no. Brother Archibald, the church, seems much on Woodstock, Jan. 3.

Letter from I wish you, Mr. Editor, and all your readers. Year. The old year, will abilities it brought, the do and receive good, it finished its course and as thers. Good-by old year is precious, thou didst be that will make thee more. Passing by the which have made 1889 of est years of my life, let the praise of God, His the 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 bapt 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 ap- bilities of usefulness and that my joy is greater who consecrating heart and These young converts have vanaced. I have had a v 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, un- start, and other things be Christian life will not be which has been accom- town. For four years, fighting with might and interdependence. But until we have been handsp

Home Missions.

Special meeting of the H. M. Board was held on the 23rd ult.

REPORTS

were received from brethren Stearns, of Pennfield; W. T. Corey, of Welford; D. McLeod, of Tracadie; L. K. Gansong, of Newcastle, Queens Co., N. B.; McNeill, of Gabarus and Fourchie, C. B.; S. C. Moore, of Alma, N. B.; D. Freeman, Scott's Bay; Thomas McDonald, 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 Marry River field, \$150, for one year from Nov. 1, '99. Rev. I. 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 Gabarus and Fourchie, C. B.

A. CONROY, Cor. Sec'y.

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. Jobles, subject, "The Second Coming of Christ." Sabbath school meeting at 2.30 p. m. Addresses by Brethren Todd, Harvey, Irvine, Nobles, Jewett and Blakney, 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. Blakney; 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-by 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 13. 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 defective 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 inoperative. 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 in satisfying 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 Frederick 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.

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. HOPPER.

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 costly fur coat and cap for the pastor, and for the pastor's wife a whole set of furs 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 was present in saving power in the special meetings at Diligent River under Bro. Porter of Parrabro, 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.

FRITZBODAC.—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., \$5; Alex. Chalmers, 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.

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.—The reports from the churches were encouraging. At Portland the social services are well attended and earnest, and there are a number of enquirers. 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 Gignepap Type Writer at Christmas. He has been engaged for 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 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 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.

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 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 Lord's work \$1,000. 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 take 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 armor 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 organization. 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 whatnot, and two chairs. As we watched the process of discharge it was gratifying to see that not only the superintendent, teacher, 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. TINGLEY.

CHARLOTTETOWN.—As a people we are united, thankful and hopeful. For over a year, as a church we have been houseless, subject to many inconveniences and difficulties in the prosecution of our work. On the 24th inst. we opened our new vestry; 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. Our pastor, Rev. J. 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, 14-15, 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, 1899, 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 aid, the church will be in a bad plight, 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.

Dec. 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 enquirers 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, so that 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.

HORWELL 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. & 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 a 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. BELL, 28 King Street St., John, N. B.

NOVA SCOTIA GOVERNMENT LOAN. FOUR PER CENT.

THE GOVERNMENT OF NOVA SCOTIA invite Tenders for \$200,000 PROVINCIAL DEBENTURES.

Running thirty years, bearing interest at the rate of Four Percentum Per Annum, payable Half Yearly, at the office of the Provincial Secretary, Halifax. The Debentures are free from Provincial, Local and Municipal Taxation.

The Tenders must state the rate of premium offered. The Debentures will bear interest from JANUARY 1st, 1900, and the purchaser will be required to pay the accrued interest to the date of delivery.

Monday, January 9th.

If Debentures are not ready for delivery, purchasers will receive Scrip Certificates, which will afterwards be exchanged for Debentures. The Government do not bind themselves to accept the highest or lowest bids.

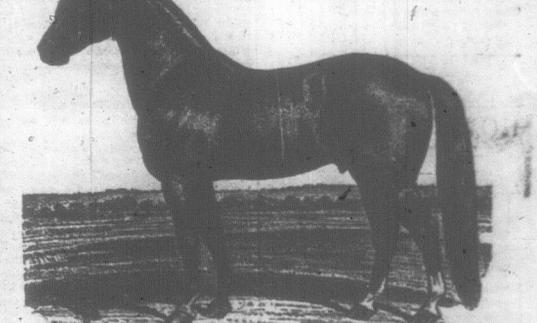
W. F. FIELDING, Provincial Secretary.

Halifax, N. S., Dec. 31, 1899.

THIS IS IT. The Celebrated "LIGHTNING" HAY KNIFE. MADE OF THE BEST REFINED CAST STEEL, OIL TEMPERED. \$2. THIS IS THE BEST KNIFE IN THE WORLD. To cut HAY and STRAW from MOW or STACK, ENSILAGE from SILD; CORN STALKS, BAILED HAY, and UNTHRESHED OATS into FINE FEED; to cut FROZEN HAY; to cut COMPOST and STRAWY DRESSING; to cut FEAT; and for DITCHING, SEVERING GRASS ROOTS, and cutting off BUSH ROOTS an inch through. It saves time in PITCHING, cutting through a load of Cling Clover Hay so as to make it pitch off easily.

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Burdock BLOOD BITTERS. THE KEY TO HEALTH. Unlocks all the clogged passages of the Stomach, Liver, Bowels and Blood, carrying off all humors and impurities from the entire system, correcting Acidity, and curing Biliousness, Dyspepsia, Sick Headache, Constipation, Rheumatism, Dropsy, Dry Skin, Dizziness, Jaundice, Heartburn, Nervous and General Debility, Salt Rheum, Erysipelas, Scrofula, Etc. It purifies and eradicates from the Blood all poisonous humors, from a common Pimple to the worst Scrofulous Sore.

WANTED, AN ACADIA COLLEGE SCHOLARSHIP. Address, stating terms, C. A. SHAW, Berwick, N. S.

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