

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME LII.

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A WAY WHEREBY OLD SUBSCRIBERS MAY GET THE PAPER FREE FOR NEXT YEAR.

We are empowered to make the following offer: Any old subscriber sending us the names of three new subscribers, with their subscriptions of \$4.50, shall have his paper free for one year. We hope to send out very many free papers on these terms.

— Because of its importance at the present time, we repeat in this issue the appeal of the Foreign Mission Board. This we do with the hope that it will command the prayerful consideration of all our people.

— Connections.—In a paper a few weeks ago, we announced that Bro. Isaac Shaw was agent for the MESSENGER AND VISITOR in Moncton; it should have been that he was agent in Berwick, N. S. Bro. C. E. Northrup is our agent in Moncton.

— Overcrowding.—We have been overcrowded with advertisements for a few weeks. This seems unavoidable at this time of year. After the present issue, we shall reduce the space occupied by them, and the subscribers will have no reason to complain. We regret, also, that an objectionable advertisement has slipped in for two weeks. It will appear no more.

— Greetings.—The MESSENGER AND VISITOR desires for all its readers a merry Christmas and a happy New Year. It may be that a greeting of this kind may seem to some almost a mockery, as their lives have been shadowed by bereavement and misfortune. To these we offer our deepest sympathy, a sympathy more real than it could have been one year ago. We would also remind all our readers that no heart can be full and satisfied, no life can be complete and happy, unless filled and made complete by God and His service. Most of all, therefore, do we hope and pray that all our readers may give themselves to God, to be saved by Him, to be filled from Him, and to be satisfied through grace from Him and service done Him.

— GRANDE LOUIS MISSION.—Bro. Thos. Bengough informs us that the treasurer of this mission had received \$250 from the churches of the Maritime Provinces, up to Dec. 14. As it is very desirable that all the money in hand from collections for the French mission be in the hands of the treasurer as soon as possible, will all those who have not remitted kindly do so at once. Rev. Mr. Upland, who has been for a day or two in St. John giving evidence in the McDonald case, says that the brethren in charge of the mission are greatly encouraged by the response thus far made by Maritime Baptists to the appeal made for help, and are very grateful. It is to be hoped that our people will take this mission into their hearts, and continue to give with increased liberality.

— A Request.—Through no idle curiosity, but to serve the highest purpose, we have a request to make of our ministers. We hope, in view of our object, that they will not consider it an impertinence. The request is this—that all who have adopted the plan of giving at least one tenth of their income to the Lord's treasury, will kindly write us, informing us of the fact, and of the effect of the adoption of this rule has been upon their prosperity and their inner lives. Permit us also to urge upon all our ministers the consideration of this question of their privilege to devote at least one-tenth of their income to the Lord's work. May we not hope that some may write informing us of their determination to adopt this rule for next year?

— The Daily Times, of Moncton, published its majority number on the 11th inst., in a very interesting and attractive style. The first page is adorned with a bird's-eye-view of the town and harbor of 1888. Carefully prepared sketches of the early history of the place, and its progress from 1792 to the present date are given. In this is included its agricultural, commercial, manufacturing and religious enterprises; its railroad facilities and works, etc., together with a full record of the birth and growth of the Times. The expenditure, energy and skill exhibited in this number prove that the proprietor well deserves to succeed. Moncton has had, for a Provincial town, unusual prosperity. The industry, skill and the combined enterprise of her people have been richly rewarded. She has been blessed from her early days with devoted Christian churches and temperance organizations. To the labor and influence of these bodies this town is doubtless indebted for its success. It is with pleasure we read in its records that the Baptist was the first, and is still its largest church.

Rev. J. F. Kempton.

Rev. Joseph F. Kempton was born Jan. 20, 1835, in Kempt, Queens Co. He was the eldest son of Dea. Jacob Kempton, one of the pioneers of North-east Queens. During his boyhood his advantages for education were very limited. There was no "Common School System" for Nova Scotia then, and in the newly-settled parts of the country, schools were few and far between. But Dea. Kempton and his neighbors held it of great importance to secure "schooling" for their children, and did what they could to obtain it. These sturdy farmers did not allow their sons to grow up without being able to read, write, and "cipher." So much Joseph Kempton had with which to begin life-work. Being the eldest of the family, as soon as he was old enough to assist, he was employed in the work of the farm. In this employment he grew up, a strong, hardy, well-developed man, firm in texture, both of body and mind; with good habits and a sound constitution.

When about twenty years of age he was converted to Christ. He at once united with the Baptist church at Brookfield, of which his parents were then members, the only Baptist church at that time in that part of the county. He was baptized by Rev. James Parker, who, for about eleven years, was pastor there. From the day of his conversion to Christ to the close of his life, Joseph Kempton's religious life was full and strong. His convictions of duty were clear, conscientious and decided. He believed in Christ with all his heart. He knew that religion was a reality, not a form, an empty name. He knew that the gospel was the power of God unto salvation, for he felt in himself that he was saved by it. Hence he began at once to commend this salvation to others, and endeavored to persuade his associates to accept the Saviour.

With the awakening of a new life and new hopes in the heart, came a new desire for knowledge. He felt, as he had not done previously, the need of education. But owing to his limited means, he was unable to attend school. He was, however, a man of a strong and earnest nature, and he was determined to make the best of his own efforts. He was loyal to the denomination to which he belonged. He felt himself committed to all the enterprises of the body, and he gave himself, with characteristic zeal, to carrying them forward. He was always modest in his estimate of his own abilities, but he shrank from no duty, drew back from no responsibility that belonged to him. As a pastor, he assumed the leadership of the church, not in lording it over God's heritage, but as called of God to "shepherd the flock." And the churches he served trusted him.

As a preacher, Mr. Kempton was not what is usually called, an eloquent, or a "smart" man. He indulged in no vagaries in his exposition of the Word. He used no sensational means to call out an audience. He uttered the truth as he understood it in a clear, common-sense, earnest way. He paid little heed to ornamentation of discourse, or to grace of style or delivery. He taught only to persuade men to turn to Christ. And he never lacked hearers. He did not lose his hold upon the congregation, or in the communities where he preached. His congregations usually grew larger the longer he preached to them. Men came to hear, and they listened, believed and were saved. No one said of any his sermons, "That was a fine effort." That was not the impression he sought to produce upon the minds of his hearers. But men felt constrained to consent to the truth, as they listened to his earnest appeals.

Mr. Kempton was very faithful in direct and personal dealing with men in regard to salvation. He felt impressed to speak to every one personally about the interests of eternity. He was not a professional ministry. To seek and to save was his aim, and he made that his occupation. And he won many souls to Christ by these personal appeals. Not because he seemed to have a special tact for such work. He seemed to others sometimes to lack judgment as to the time and place when he would introduce the subject of personal religion. But his evident honesty and sincerity of purpose usually disarmed opposition and carried the day. He was seldom repulsed. Many men bear testimony to the benefit received from his faithful dealing with them in private conversation.

His last illness was comparatively brief, and very painful. After the first shock, though very sharp, attack of pain in the back of the head, he continued his labors without abatement. His memory failed him, so that he could not remember to announce his engagements; but he wrote them out before he went into the pulpit, and held himself to his preaching service to within a few days of his decease. After his death a blank sheet

was found in his study Bible, on which he had recorded the text from which he would have preached the Sabbath before his death. The last few days of his life, the inflammation in the brain induced paralysis, and he lay perfectly quiet, but with only occasional return for a few moments of consciousness. On the morning of Oct. 5th, he gently, without a sigh or sign of suffering, fell asleep in Jesus. But he being dead, yet speaketh. He is missed from the circle of Christian workers with which he was most intimately associated. His wife and his four children mourn their irreparable loss. Let me die the death of the righteous. S. B. KEMPTON.

Ontario Letter.

The Canadian Evangelical Alliance held its first annual meeting in Toronto, on Wednesday and Thursday, Dec. 4th and 5th. The attendance of delegates and members was fairly good, and the speeches and discussions were most enthusiastic. Three main questions occupied the time, thought and eloquence of the Alliance, viz: Christian union, Papal aggression and the Sabbath. The first topic gave occasion to the utterance of some severe strictures upon the Baptists as being the stumbling block in the way of Christian unity by their close communion principles and practices. Surely the speaker—a prominent Presbyterian pastor of the city—must have forgotten that he himself was not in the line of the "apostolic succession" as judged from an Episcopalian standpoint.

In reply to the objection, Rev. R. G. Boyle, of Hamilton, Ont., assured the orator that when the churches should be prepared to unite on the basis of the Bible as the only ground of faith and practice, they would find no heartier sympathizers than the Baptists.

In the course of the debate on Papal aggression and the French Catholic question, a valuable paper was contributed by Rev. W. B. Cruick, B. A., of Montreal. He advised that in dealing with the French Canadians, care must be taken not to think and speak of them as generally ignorant and degraded, and not, while seeking to check the encroachments of Rome, to discourage the lawful aspirations of the people. Their secular and political education must be attended to, and the gospel must be given them. Mr. Cruick estimated that during the fifty-three years of French evangelization, 60,000 French Catholics had been brought to the light, of whom there are in the United States 40,000; in Canada 10,000; and in Heaven 10,000.

The theme of Sabbath observance was discussed by Drs. Caven of Toronto, and Laillaw of Hamilton, and Col. Shepard, of New York. The opinion prevailed that so far at least as Canada is concerned, the most flagrant violation of the Sabbath is on the part of railways, canals and public works; and that before anything can be done to check the wrong in these quarters, an understanding must be arrived at with the United States. This would be a discouraging feature of the case, but the fact that there is already an awakening on the other side of the line, and some of the great trunk lines are restricting their Sunday traffic, is a bright spot.

EDUCATIONALLY.—The writer spent an evening with the students at Woodstock College a few weeks ago, and had the privilege of addressing 100 as fine young men as this continent can produce. The professors speak enthusiastically of their work, and of the heartiness manifested by the students in all the departments. About 20 are looking towards the ministry. Moulton College in Toronto is more than meeting the highest expectations of its friends. There are 96 ladies in all faculties, of whom 50 are in the residence. The new dormitories will afford room for 75 or 80 boarders, and as applications are coming in already for the first term of 1890, the prospects for the immediate future are bright.

The Board of Governors of McMaster University have finally decided to open the Arts College in October, 1890. It will not be long then until the Baptist educational machine will be in full swing of operation.

The annual report of the FOREIGN MISSION BOARD of Ontario and Quebec is just out from the press. It shows a staff of 15 missionaries, 53 native helpers and pastors, 16 churches, 18 day schools, a boarding school with 35 boys and 20 girls, a seminary with 76 students, and a membership of 2,380.

The field is 200 miles in length along the sea coast, and varies in width from 30 to 50 miles. In this territory are 3,500 cities, towns and villages, with a population of 1,600,000.

The people of Ontario and Quebec have sustained these workers to the extent of \$20,115.51. In addition to this, the Woman's Societies have raised \$8,417.50.

The attention of the women is being drawn to the condition of the Indians of the North-west; and they have already some \$280.00 in the treasury as a beginning toward their evangelization.

The three brethren who have been INVALIDED do not seem to be mending as their friends had hoped.

Dr. Castle was to have spoken at the Rochester (N. Y.) Social Union lately, but was prevented by a sudden relapse.

Rev. Joshua Denovan has been bedridden again by a return of his disease.

Rev. Principal McGregor is still helpless from paralysis. Truly the Master's judgments are wonderful, and His ways are past finding out.

CHRISTMAS is at hand, with all the joy and happiness that come with that season; and all over the land, preparations are being made for the celebration of the advent of our Lord. As is most appropriate, gifts are the order of the day; and so bountiful is the flow of the benevolence inspired by Him who freely gave Himself for us all, that charities by the score are being organized for the helping of those who cannot provide themselves with Christmas cheer.

Under these circumstances, Ontario wishes the MESSENGER AND VISITOR the compliments of the season. P. K. D. Strathroy, Dec. 17.

German Correspondence.

BERLIN, Nov. 26.

While we are accustomed to regard the German army as a pernicious, unavoidable evil, it is but just to pay some attention to certain facts in its favor which foreigners themselves, and especially the English, are not slow to recognize. An Englishman, Sidney Whitman, in a book upon Germany, has devoted a chapter to the "Psychology of the German Army," which even Germans consider as bestowing too unqualified praise. I would like to present a few of the facts therein contained, in the modified light of a recent review of the same, by a German writer, tending to show the more favorable side of this great national institution.

Sidney Whitman places the moral worth of the German army higher than that of any of the world has ever seen. More than any in Europe does it hate war and bloodshed. As in Germany the people and the army are synonymous, so it appears to him as a true army of peace, a people in arms for the security of peace. In this sense can one be in sympathy with it, and rejoice in its fulfillment of the highest hopes.

In his three years of military service (only one year, however, for those who have passed a Gymnasium or other school examination), the German youth is certain of learning at least three virtues.—Punctuality, Obedience, and Cleanliness. These, together with the association of all classes upon the common ground of sense of duty, cannot fail of a beneficial re-education upon the entire nation. From the Emperor to the commonest soldier, the strict sense of duty which pervades the smallest details of service has become second nature, and during a course of several centuries, has fastened firm roots in the whole national being. The German officer is accustomed to regard nothing as insignificant which the royal service demands. He watches, with almost painful zeal, that the smallest, apparently most trifling exercise is brought to perfection. The training, theoretical and practical, of individual soldiers is not left to subalterns, as in other armies, but is under the personal direction and responsibility of the Lieutenants. These have also to care for the bodily welfare of the soldiers, for their clothing and proper nourishment in the barracks as well as in bivouac, in peace as well as in war. All this seems astounding to the Englishman, but is regarded by the German as a matter of course.

In speaking of the strict requirements for advancement and suitability for position, the following instance is cited: The celebrated General von Steinmetz, who in 1866 had won a brilliant victory at the head of the 5th army corps, was promoted to the position of commander-in-chief of the 1st army corps. But as his later achievements proved anything but satisfactory to the war department, his command was taken from him, and he was given in its place the peaceful position of Governor-General of Posen and Schlesien, after the motto: "Cassius, I love thee, but my lieutenant art thou no longer." So is a limit set to the highest as well as the lowest. The system of reward according to ability and worthiness

may sometimes bring hardships to individuals, but it at least prevents the advancement of such men as Thibaudin and Boulanger in France to the highest places of honor and power.

Neither do the nobles enjoy any particular right or advantage in the army, but must deserve their promotion from step to step as well as any other class. The general staff of the army certifies that "among the highest military aristocracy there is a large number of *Bürgerliche* (Commoners)—from one hundred and forty to one hundred and fifty officers. Once within this magic circle, the everyday *Bürgerliche* name is of as much worth as that of the highest noble!"

The spirit which unites people and army was shown most clearly in those bygone days in Berlin, Karlsruhe, and other places, when, after the arrival of the first victory dispatches, the vast multitudes with uncovered heads broke into the words of Luther's grand hymn: "A sure stronghold is our God." "This is the spirit," says our German writer, "which must animate us to protect and perpetuate its inestimable moral power in the heart of the nation. And if on the one hand our knowledge of the dangers into which the army can be so easily led makes the praise here lavished upon it seem hardly deserved; on the other hand it can only incite us to still further effort to reach and be worthy of the high ideal set before us."

So much for the moral worth of an army. If armies must be, why not? B. B.

W. B. M. D.

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

To W. M. A. SOCIETIES OF N. S.—Owing to the increase of Societies, which was not considered when the usual number of reports was ordered, we are short of reports this year. Will Societies not receiving them, please accept this statement? Mistakes will occur.

A. E. JOHNSON, Prov. Secy. for N. S.

Bible Reading.

FOR THE MONTHLY AID SOCIETY MEETING.

1 Kings 5: 17; 1 Chron. 22: 1-5.

There are few studies in the Old Testament so interesting as the temple and its worship. Everything, from the foundation stone to the dedication, is full of deep spiritual lessons.

Our subject for this meeting sounds common place, but there are "sermons in stones," and these stones of the old Jewish temple are rich in meaning to all missionary workers.

First, the foundation stones. These were probably white limestone; measuring some twenty or thirty feet in length, and from five to six in breadth. Hidden, out of sight, and yet the greatest care must be taken with them. They were to be great, costly, hewed, because on them were to rest the great superstructure, and it was to be "exceeding great" (2 Chron. 2: 9).

God has a spiritual temple which is in course of building, and He takes the greatest care with the foundation (cf. Gen. 49: 24; 1a. 28: 16; Eph. 2: 20).

It is tried. Able to bear the weight of the whole (Heb. 4: 15); tried, because it stood all storms; tried by devil and by man (Matt. 21: 42; Luke 4: 1-13).

It is precious; full of preciousness (1 Pet. 2: 7); precious to the Father (Prov. 8: 30; Col. 1: 13, vide margin).

But other stones were used, and brought from great distances, at much cost (cf. 1 Chron. 29: 2, with 1 Kings 5: 17). At how much greater cost the tones for this living temple (1a. 51: 1; 1 Chron. 6: 20; Acts 20: 25; 1 Pet. 1: 18, 19). Costly indeed!

They stood (cf. 1 Chron. 29: 2, with 1a. 54: 11) were to be literally "sparkling gems"; the carbuncle when held to the sun becomes like a burning coal, so Christ says of His church (Matt. 5: 16; Phil. 2: 15).

They were also to be *hewn stone*, polished, implying time, care, and trouble in the work (1 Kings 7: 9).

Christ spared no pains, first in seeking out the living stones (Luke 19: 10); in giving His blood to cleanse (Heb. 9: 14); and in polishing (Ps. 144: 12; John 15: 2; Mal. 3: 3).

He will sit down to the work, patiently, lovingly, fixing His eye on the metal, taking care that the fire is not too hot, until all dross is removed (Job 23: 10; 1 Peter 1: 7); until — (Ps. 45: 11; Ezek. 16: 14).

We do not see much of this work. Like the building of old (1 Kings 6: 7) it goes up silently; stone upon stone (John 3: 8), and will until the last stone is in place (Zech. 4: 7; Rev. 6: 9). It shall be seen that Christ was — (Hev. 1: 8); the head stone (Ps. 118: 22); *e. e.*, the foundation stone.

In the Sunshine of Christ's Love.

BY REV. THEODORE L. CUYLER.

One of the historic landmarks in the Church of Christ was that "upper room" in Jerusalem, where the Master instituted the sacrament which commemorates His atoning love. After He had broken the bread and given the cup to His disciples, He assumed them to "arise and go hence," and led them out towards Bethaniam. What a wonderful walk was that, and what a wonderful talk He gave them as they moved through the silent streets to the vale of Kidron! That chamber had been the scene of His redeeming love; the atmosphere was laden with its sweet fragrance. The first thing He speaks of is the vital union which He has formed between them and Himself—an union as close as the hand and glove to all its branches and tendrils. Then He tells them that even as the Father had loved Him, so did He love them, and tenderly charges them, "Abide ye in My love." Not their love to Him, but His love for them. He treated a warm, bright, blessed atmosphere of love, and He urges His little flock to continue in it.

It is possible for all of us Christians to live steadily in this bright sunshine, where His love is falling in a constant stream of warm comfort. It must be for our Master never commands what we cannot perform. Sinless perfection may not be attainable in this life. But there is one thing which all of Christ's redeemed people can do, and that is to keep themselves in the joyful atmosphere of His love. If it is our fault, and our shame, that we spend so many days in the chilling fog—or under the heavy clouds of unbelief, or down in the damp dark cellars of conformity to the world. There are three conditions which Christ enjoins upon us. As if we fulfilled them we shall abide in the sunshine of His love.

1. The first one is obedience. "If ye keep My commandments, ye shall abide in My love, even as I have kept My Father's commandments, and abide in His love." A boy leaves home for school or college, and his mother packs his trunk with many a tear moistening his wardrobe. She puts a Bible there, and says to him, "Now, my dear boy, this you will read every morning and night; and while you are on your knees in prayer your mother is with you." By-and-by her heart leaps with joy when he writes to her that he is doing just what she had him; and every time that obedient lad has opened that book and bends on his knees before God, he is surrounded by the sweet atmosphere of his mother's love. He gains two blessings: strength to resist outside temptations, and the sweet happiness of pleasing his devoted mother.

In like manner we who call ourselves Christians should abide in the bright warm atmosphere of our Master's love. We must heartily accept a whole Christ, both as Saviour and Lord, and accept Him without any reserves or limitations. He has a right to command; it is our duty to obey. Stephen Girard, the Philadelphia millionaire, was once called on by a poor man who wanted employment. Girard told him to go into a vacant lot near by and carry all the stones on one side of the lot over to the other side, and the next day to move them all back again. At the end of the week, when he came for his wages, Girard said to him, "I like you. There is no nonsense about you. You do just what you are told to do, and ask no questions; you shall work as long as I have any work for you to do." This is the kind of service which Christ wants. "Lord, what wilt Thou have me to do?" The why we must leave with Him. Genuine hearty obedience is not a galling burden; it becomes the secret of perfect joy. "Christ tells us that our 'joy shall be full'."

2. The second direction for keeping in the bright beamings of the divine love, is growth in holy character. Turn to the Epistle of Jude and read this: "Building up yourselves on your most beloved faith, keep yourselves in the love of God." The construction of a Christian character is like the construction of a house. There must first be a solid foundation. But some church members never get much beyond this. Up ponder on lifeless service and see how many of these stone-cold hearts that have twenty years ago. These grass-green stones are the foundation for a Russian Cathedral, but no Cathedral stands there yet. Some people start with a certain amount of faith in Christ, and profess that before the world. They are like the stones. They are not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and beautiful Christian life. Every Sunday they come and draw away some bricks and stones from the wall of truth; but they do not build them into their character. Such self-stuffed professors know but little of the sweet sunshine and joy of Christ's love. They are growing rich, or growing popular, or growing in self-esteem, but they are not growing in love. They try to live out in another atmosphere than the love of Christ; and their party is "winter-killed" and withering away. "Such religion is a poor, joyless thing; it succeeds no better than an attempt to raise oranges among the freezing fogs of Newfoundland."

3. There is one more essential to a strong and happy life. Keeping Christ's commandments and constructing a solid holy character, cannot be done without divine help. Therefore the Apostle adds: "Praying in the Holy Spirit, keep yourselves in the love of God." I can understand why a backslider does not pray; or if he does, makes it a hollow formality. But every one who desires to be lifted into the sweet warm atmosphere of communion with Christ, must use the wings of fervent prayer. Those who make it their business to battle down besetting sins, and to build themselves up in Bible holiness, cannot make headway without constant laying hold of the promises of divine strength. Prayer keeps us in the love of Jesus; and while keeping in that warm, pure, healthy atmosphere, we find that prayer has a wonderful power. Jesus told His disciples that if they would only abide in His love, they might "ask what they would and it shall be done unto you." "My good friends, do you want to be happy? Do you want to have power with God and peace with yourself? Do you want to get some instalment of heaven in advance? There is only one

sure way, and that is to live in the light-giving, warmth-giving sunshine of your Saviour's love.

Christianity and Evolution.

There is a revival of interest in the controversy concerning science and religion, due to the agitation in Presbyterian circles about the revision of the Westminster Confession. Dr. McCosh, a Scotchman, master of wide learning, an old man, a famous educator, has pronounced a sort of eulogy on the old Presbyterian formularies, and urged the adoption of new ones. Dr. McCosh has also been an advocate of Theistic Evolution; by these facts the revival of a discussion of science and religion has been renewed. The renewal of the discussion does not mean that the old battles are to be fought. The warfare between scientific investigators and the theologians is ended, for both have done their best; all that is left is to arrange the results in order, and for each to reconstruct the conquered territory. Here the discussion is strongest, and bids fair to increase in weight and bulk for some years to come.

Theology is not likely to have any severe struggle with the physicists; the main struggle will be among ourselves, to formulate the truths that have been won in the conflict, and to recast such forms of expression as need re-orientation. But the objections are not to respect, and if it is done—as there is every evidence that it will be—in love and gentleness, the gains are great and blessed. The coming conflict is on another line. The historic criticism, which we are going to call the war drums and see the shock of battle. The keenest opponent of the religion of Christianity of today, Prof. T. Huxley, is not using many of the old weapons of early pseudo-scientific materialism, but has turned to the method of historic criticism, and is forging his weapons out of materials gathered there.

In the conflict with materialism, theology has suffered nothing. Christianity has not been enfeebled at any point. Fifteen years ago, when I began my ministry, the smoke of the conflict was yet in the air. Too often the theologian was panic-stricken, and afraid to wait until the air was clear. To-day we find that the apostles of old materialism can not define psychology in "terms of matter," and have abandoned spontaneous generation, teaching in its stead "Biogenesis," or that there can be no life without antecedent life. They have found their hands empty of matter and are standing in the presence of their unknown God, whom ignorantly they will not worship.

They have left abundant room for the Christian preacher to declare him. Their perception of the finite has widened, and they stand with the conception of the infinite enlarged as the background to every conception they have. Their consciousness is as undefinable to them as the Infinite, and the denial of God because they do not know Him, provides reason for the denial of consciousness on the same basis. The conclusion of agnosticism is the absurdity of a denial of man as well as of God. Leave an ordinary Agnostic to the conclusion of his reasoning process, and he will argue himself out of the universe before he is done. The most common experience of my ministry in these days is that of leading an Agnostic up to deny one's personality. Agnosticism is the denial of man.

The attempt on the part of Herbert Spencer, and the effort of Bain, to resolve religion in primitive man to simply the effects of sensations, sense impressions, and their leaving out of consideration the fact of the conceptions of consciousness, even in their relation to what the senses have perceived, constitute the weakness of their argument.

No, after the stir and ferment around the method of evolution, there is nothing in it which conflicts with fundamental Christian truth. That it even destroys the doctrine of the fall is an assumption. It provides a broader basis for the Augustinian doctrines of sovereignty, regeneration, and reprobation, for the doctrine of reprobation. The field of illustration and analogy has been intensified. Drummond and Hugh McMillan and many others are working the mine with deft skill. And while no man should turn his pulpit into a scientific lecture platform on Sundays, he can still, if he has the skill and industry, find new hammers for driving nails as a master of assemblies. He need not defend evolution, but a thorough knowledge of what modern evolution is increases the power of a preacher and widens the sphere of his influence over men of liberal culture.

For a man to say "that he knows the Gospel and that is enough," may be popular with ignorance and prejudice, but no man preaches save in the language of some science, either Hellenistic, Copernican or Evolutional. No day escapes the influence of science on language, and he who speaks in the vernacular of to-day speaks language representing some stage of scientific culture. The saying may be sound and nothing else. The Gospel for the common people can not be devoid of it. The masses know more of the general outline of evolution than they are generally credited with. It is a barefaced assumption upon the part of the skeptic that science is with him. It is not; it furnishes often the best weapon for the hand of the theologian.

In olden time, when David wanted a weapon he visited the priest, to whose care he had committed the sword which he had wrested from the giant Goliath, and as the venerable priest unwrapped the blade, the warrior of Israel said to him: "There is none like that. Give it me!" It has seemed to me that if we would take the sword once yielded by Philistine giants against us, and turn its point upon our foes, we would find it even as David said: "I lead it in my experience."—Rev. M. C. Lockwood, in Journal and Messenger.

Views of a Pastor's Wife—How it Appears to Her.

A CHRISTMAS STORY FOR YOUNG PEOPLE.

A great deal has been said and written about pastors resigning, but I wonder if anybody ever spent a woman's thought on the subject of pastors' wives resigning, or if they really resign. They often have to be resigned. Are they ever called to the pastorate? I know they go in the pastorate, call or no call. They are not paid a salary to come, but I have heard of some where the church would pay a liberal salary if they would go. A pastor's wife, of course, is never sent for to visit the church to see if she will do, as the pastors are frequently "sampled," but when she does get there, judging from the description of her, she is about the largest subject in the parish.

Well, I have the profoundest sympathy for a woman who tries to be a help to the called pastor who has called her, and a feeling of impatience comes over me when I hear a woman who has answered that call say, "Oh! I am not a public character. My husband belongs to the public—I don't!" Well, if you do not, the public thinks you do, and it amounts to the same thing. A pastor's wife has it in her power to do enough harm in six months to counteract all the good her husband has done in a year. I shudder when I think of what a responsibility rests upon her. She is not there being dwelling in another sphere, but should be a co-laborer with her husband in the great work God has called him to do. She should not be a cold, formal appendix to the pastor, but a woman, a loving and wide-awake woman; a friend to the poor, a sympathizer and lightener of the burdens of the pastor. Of all classes of people a pastor should have a bright, cheerful, and happy home. It is so many phases of sadness, home should be a place where gladness and sunshine predominate. But I did not mean to write all this. Will some reader tell me what he or she thinks of pastors' wives accepting of a resignation? I know how hard it is to be resigned when resigning time comes. There may be some doubt about a preacher's call, but there can be none as to that of the pastor's wife. She knows she is called. Why is it, then, that she has no place in the matter of resignation?—Western Baptist.

Zenana Work is Telling.

A Moslem manifesto, issued at Lahore, and circulated in different parts of India, testifies to the success of Christian workers in Zenana. In this manifesto it is said: "Behold the spies and beguilers, English women in Christian missions, under pretence of educating and teaching handiwork, do about teaching all your women folk in every house, saying, 'Why do you waste your lives? Come, become Christians; be free!' and 'numberless households have been destroyed by being destroyed'—that is to say, numberless women have been disciplined to Christ or are being disciplined. An opinion has been obtained from the doctors of Islam—'It is not right to let such women come into the houses'—and from the lawyers or scribes—'The unbefitting woman of another faith is as a strange man'—and men are exhorted: 'Let Mohammedans be extremely wary of such women, and on no account let them come into their houses.' It is possible that the work in Zenana may be hindered, but the danger which has been scattered broadcast, and we cannot doubt that the result will be any other than helpful to the extension of the kingdom of God.—Freeman.

—Dr. Theodore L. Cuyler never uttered a truer saying—and he has uttered many which will be long remembered—than when he said, "This sinful world is not to be saved by geniuses." It will be a blessed day for Christianity when both our churches and preachers realize this. The churches are run mad about geniuses. They are looking for some one to fill their pulpits, and this begets the desire with many preachers to try to measure up to the desired standard. The result is disastrous all around. The geniuses are pretty good on a dress parade, but when it comes to the real life of the world, the news of saving the world commonplace have to do the work.—Baltimore Baptist.

—Every day a little knowledge. One fact in a day. How small is one fact? Only one. Ten years pass by. Three thousand six hundred and fifty facts are not a small thing. Every day, a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been done. What power of self-mastery shall he enjoy who looks to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living be in any sense a true living. It is not in great deeds of kindness only that the blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.

—If a man is to exist millions of years after his death, if one can speak of years in considering the admeasurements of eternity, to be himself he must be able to remember himself. Let a man now think what will probably be the precious things of memory a myriad of years hence, when all the present state of terrestrial affairs shall have passed away, all his history destroyed, all his monuments forgotten. Will it be the accumulation of a few poor, pitiful millions of dollars, most of which he could not use even while in the flesh? Will it be that his name was in the newspapers of his day? Will it be that he had a momentary thrill of physical enjoyment? What will it be? If, amid all these things, he were ever able to turn one soul from the error of his way, and stopped and dried up a stream of sin, and brought that soul into the blessedness of eternity, will not the memory of that the world to come be to the man something in value outweighing all thrones and crowns and sceptres and terrestrial palaces?—Dr. Charles F. Deems.

How Daisy Brought Her Father Home.

A CHRISTMAS STORY FOR YOUNG PEOPLE.

"Mollie, where's Daisy?" "Eh, marm?" said Mollie, suspending her scrubbing and looking up at her questioner with a face in which good nature largely overbalanced intelligence. "Don't you know where Daisy is?" repeated Mrs. Trosby, as she wiped the flour from her hands. "She was talking with you not half an hour ago, and now you look as surprised as if you didn't know what I asked you. Oh, Mollie, Mollie, I real shall have to get you some memory powder."

"Yes, marm," said Mollie, looking at her scrubbing brush with a deeply studious expression. Then her face brightened. "Yes, marm; Daisy is gone out. She can't be out to the bread and butter, and to have her hood tied. Then she went down to the shore, marm. Britain was with her." "She must have gone to grandpapa's," said Mrs. Trosby, as assuring herself that the Christmas pudding was boiling in a highly satisfactory manner, she turned her attention to the turkey. "I wonder what the child wanted bread and butter for?" "Eh, marm?" said Mollie.

Then the scrubbing was resumed, and Mrs. Trosby's brain was tumbling about the hundred and fifty indispensable for Christmas were making fair progress. For it was Christmas Eve, Christmas Eve in Cornwall. Within the fire roared and crackled in a joyous way, as it always does on about the Christmas eve, turning the pink in Mrs. Trosby's cheeks to a deep red as she bent over her cooking. Without the sun shone joyously, the wind blew—it always blows on that coast—joyously—the long Atlantic waves rolled on the shore in a joyous way, tumbling about in a state of joyous confusion—all seemed to join in joyous tribute to Christmas tide. Mrs. Trosby gave some finishing touches to her little parlor, a veritable bower of evergreen, where the bright English holly contrasted with the coral that owned its birthplace, amid the fair islands of the tropic sea. Then she must needs run down the garden, between the shell-bordered beds, to where the flagstaff stood, and shading her eyes with her hand, looked over the sparkling sea for the white sails of the Cornish Lass.

Seven years had passed since its captain had brought her to mistress of the little rose-covered cottage on the cliff, and he had never been absent from home at Christmas. As for Daisy, she had a little daughter whom God had sent them, the mother's heart was at rest, for at the trim, white house, where the old coast-guardman now kept loving watch for his son's ship, Daisy was a frequent and welcome visitor, and grandpapa did his best in his loving way to undermine the mother's affection, while grandmamma shook her head over her knitting, quoted sundry Spartan-like maxims, then ably seconded her husband's efforts.

And Britain was with her—Britain, the Newfoundland dog, who had been Daisy's constant companion since the days when directly mother's back was turned, the little maiden would crawl down to the beach, and clap her hands as the tide came rolling in.

Now it happened that morning, Daisy rose early with her usual cheer, excited at the thought of her father's return, to sleep any longer. She resolved to be very good and not hinder her mother, so she ate her bread and milk without asking for more sugar, looked at the Christmas duties on the pantry shelves with her hands behind her, saying softly, "Daisy must not touch," then temptation took herself out of the way of temptation.

A bright idea. She would go and meet him. She knew just where he would be, and she had no need to ask for his help. She slipped on her shoes, and hid away into the sunset. Yet there was something that sent her to Mollie instead of mamma, to be made ready, and get provisions for her voyage. Then she trotted down to the beach with Britain.

"That is where oceanuts grow and monkeys live. Oh, Britain, we must get a monkey. I have wanted one for ever so long. I asked papa to bring me one, but he said one monkey in the house was enough, if there were two he should have to run away. Britain, do you think he meant me?" Britain looked meditatively at the rudder.

There was a little jerk, and they were off. Daisy clapped her hands with glee. Britain looked at her, and then at the fast increasing stretch of water between them and the shore, for the tide was going out, and the boat was carried swiftly out to sea. To the left a ledge of rocks ran out some distance and at the extreme end the boat jarred against them and stopped. The dog turned to spring on the rocks, then caught Daisy's cloak firmly with his teeth, and regardless of a succession of slaps from her fat little hands, strove to drag her off the boat, but in vain.

"Bad dog! Naughty Britain!" said Daisy, struggling desperately. Again the tide carried them on. Britain let go his hold and remained in the boat, barking loudly; but the wind carried the sound out to sea. Slowly the sharp outlines of the cliffs grew misty. With a low howl the dog had laid down in the boat.

"You wicked, wicked dog," said Daisy, who was munching her bread and butter with great satisfaction. "I'm sure you have gone mad—being like that, and trying to bite me. I'm never going to speak to you again, and," she added, severely, "I will not give you one bit of bread and butter. I wonder," she continued, after a short pause, "how many monkeys this boat will hold. Britain, you must catch them for me. I want a beautiful. One each for all the little girls I know, and one, no, two, for the minister. I like him, though he looks rather serious. Perhaps two monkeys might make him laugh." Britain, who was munching his bread and butter with great satisfaction, slowly the grey clouds spread over the sky, shutting out the sunshine, and piling themselves in dark masses high up on the horizon. Colder and stronger grew the wind.

"I think those islands are a very long way off," said Daisy, shivering. "I've nothing to do. Britain is cross."

They were out of sight of land now. She could see nothing but sea and sky. Her bread and butter were all gone, and it was a cold, hungry, and homesick little maiden who sat there, looking wearily across the waters for the western isles. Then she roused herself. "This will never do," she said, bravely, "I'm going to sing that song I learnt at Sunday-school, and over the dark waters the clear childish voice rang out—

"No room for Thee, Lord Jesus, On all Thine own wide earth. No friendly roof to shelter Thy gentle, lowly birth. Was this the world's reception Of Her Redeemer-King? Who left His throne in heaven Eternal life to bring?"

The child paused in her song and looked wistfully up at the sky, rapidly darkening with the coming storm. "Britain," she said, coaxingly, "won't you be friends? I am a great deal naughtier than you, mamma does not know where I am."

The big tears gathered in the bright eyes. "Oh, Britain, I do want her so," and with a burst of tears she hid her face in her shaggy coat, but in a few moments she sat up, and dried her eyes.

"I am going to turn the boat right round," she said, "then we shall go home."

Britain watched the little hands at the rudder unweary. The only result of Daisy's efforts was to send a wave washing over the boat. Daisy gave up. "I can't do it," she said, "I can't do it, and it must be nearly night, so I shall go to sleep. You may, too, if you like. Britain, I expect the boat will go on all right. Then next morning we shall be at the Spice Islands, and we will get someone to turn the boat round, and come home directly. We won't stay for the monkeys, Britain, because mamma does not want them. And you must not be afraid, though the sea is dark, for I am going to ask the Lord Jesus to forgive me (you have not done anything bad), and take us home."

So Daisy said her simple prayer, and with a "good night," to Britain, lay down in the stern, wrapped in a piece of oil sail, and slept, while Britain kept anxious watch over the waste of waters.

Shrilly the wind whistled through the rigging and filled the sails of the Cornish Lass, as she sped through the waters, homeward bound.

Far behind her lay the Coral Reef Islands, with their perpetual summer-land and fragrance-laden breezes. While before, almost in sight, rose the wintry shores of England, where the keen wind played among the leafless boughs.

Below in his cabin the captain sat writing, now and then glancing lovingly to English holly, and a fat little girl with an angelic expression in her eyes. "Daisy at Church," her father laughingly called it.

The door opened, admitting a gust of wind and the mate. "Captain Trosby, I'm almost certain there's a dog barking somewhere near, but we can't see anything, though for the matter of that the air is too thick to see at all."

There was nothing to be seen when they reached the deck, though the wind brought distinctly the sound of a dog, who was barking with the energy of despair.

The ship's course was changed. Quickly a boat was lowered and sped on its errand of mercy. "Keep on, old fellow," shouted the mate, with a shrill whistle, as the dog barked merrily to a low howl, and ceased in weariness.

The dog did keep on, with short, joyous barks, as he saw the rescue boat approaching. It seemed a long time to those waiting on the ship, before a glad shout told them the castaways were found, and then, as the boat neared the ship, the captain heard the words— "Captain, it's your own little Daisy. She was bound for the Spice Islands, she says, to look for you and some monkeys."

A few moments and she was in his arms. "Papa, I was not going to get any monkeys," said Daisy, "I had been going to, but I remembered mamma did not want me to have one, so I changed my mind." "Thank God," said her father, fervently, as he put her down gently, thinking of his darling's danger, now happily past, while Daisy, quieted by his look, resolved never to ask for a monkey again.

On through the heaving waters, while louder grew the murmur of the coming storm. On till the harbor lights gleamed across the waves. Now the storm may come, little the Cornish Lass will care, rocking securely at her anchorage.

"Included the storm swept round the cottage that night, as the mother heard the story of Daisy's adventures, to which the culprit listened quietly. "But, mamma, I went to fetch papa home. I thought of the monkeys afterwards, and mamma, I am very sorry. I will not go away again when you don't know," she said pleadingly. Her mother kissed her, and bending low to stroke Britain's head, a bright tear fell among his curls. He looked up in canine bewilderment, his brain puzzled over the amount of attention he was receiving.

And this is how Daisy brought her father home.—Annie Taylor, in Massey's Illustrated.

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MESSENGER and VISITOR.

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Messenger and Visitor

WEDNESDAY, DECEMBER 25, 1889.

WILL OUR LORD'S SECOND COMING BE DEFERRED OR AFTER THE MILLENNIUM?

We object to the Pre-millennial view, because:

1. It requires that the period covered by the millennium and the last great conflict with evil spoken of in Rev. 20, shall intervene between the resurrection of the righteous and the resurrection of the wicked.

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that he declares over and over again that they are to be raised at the last day, John 6: 39, 40, 44, 54; John 11: 24.

IV. Pre-millennialism requires that probation continue after our Lord's second coming; but the Scriptures ever associate this event with the end, after which there shall be no gospel offers.

Take, for instance, the parable of the ten virgins (Matt. 25: 1-14). It is at the time of the coming of the bridegroom—our Lord's second coming—that the door is shut, after the wedding procession enters the house. After this the door continues closed, signifying that the time for preparation and change has gone forever. This close of probation is not many centuries after His coming; but at His coming.

The parables of the pounds and talents declare the same truth. The servants' testing time ended with the coming of their Lord, and their final reward or doom began. There was no further opportunity given to retrieve themselves. Of the same significance is Matt. 23: 31, sq. All the passages which associate the judgment day with our Lord's second coming declare the same truth—that probation ends at our Lord's second coming. We fail to find any hint of a probation for any after our Lord shall come, as pre-millennialism necessarily supposes.

V. The second advent is to be accomplished by the conflagration of the earth. (2 Peter 3: 8-13; 1 Thess. 4: 16, 17). This is utterly irreconcilable with the idea which pre-millennialism makes necessary—that the race which is alive at our Lord's second coming is to continue to propagate itself by natural generation. How can the wicked live through that burning day?

VI. Pre-millennialism requires us to believe that the kingdom and reign of Christ are yet to be established; but see Matt. 4: 17: 16: 28; Acts 5: 31. Especially read carefully Heb. 10: 12, 13.

This last passage proves that His reign in heaven began with His resurrection—that this is His only reign—that under this reign He expects the final triumph of His Kingdom. This passage, therefore, states explicitly the opposite of the pre-millennial idea that His kingdom will not triumph until He leaves His seat at the right hand of God, comes to earth, and forces on the triumph by the exercise of His Omnipotence.

VII. Pre-millennialism requires the existence of a state of things almost, if not altogether, inconceivable.

According to this theory, saints with glorified bodies, and sinners with mortal bodies exist together on the earth. Glorified saints associate with sin and misery and death, and this state is to be considered superior to the disembodied state in paradise.

As the reader will have perceived, we have only glanced at the objections to the pre-millennial theory. The passages we have quoted under each are plain and explicit, and each, unless greatly wrested from its natural and apparently necessary meaning, is sufficient to overthrow the theory. It must be shown by our pre-millennial brethren, in opposition to all these plain passages, that our Lord's second coming is not in connection with the resurrection of the wicked, the final judgment, and the end of the world,—that there intervenes between the resurrection of the righteous and that of the wicked an immense stretch of years, embracing the grandest period of the church's history and her most terrific struggle with the powers of evil,—that the same long and fatal period intervenes between our Lord's coming and the last day, unless it be even attempted to be shown that it is all included in the last day,—that our Lord's second coming does not close the state of probation; but that probation goes on for centuries and centuries,—that the wicked live through the fires of the last conflagration, and continue to people the earth,—to marry and to be given in marriage, to live and die. Objection might be taken to other of the necessary presuppositions or consequences of this belief, and many more passages might be quoted to sustain the positions taken; but we shall not at present refer to them. Let it be remembered that either one of the objections we have referred to is sufficient to overthrow the idea of the pre-millennial advent of our Lord, and that therefore they must all be explained away before that idea can stand, and the reader will see that there are the best reasons for refusing to accept it.

THE BROAD WAY IN THE CHURCH.

In these times of energetic church work, church extension and church exaltation, all of which is most commendable, there is need of caution and careful thought, with a prayerful study of the Word of God, lest much of all this so-called Christian work with the religious profession attached thereto, be but a misleading device of evil, by which souls are the more seriously enslaved instead of being saved thereby. This danger arises from two directions: First, it may not be forgotten that the devil's most successful work has always been done in angelic garb. As a messenger for good he presents himself for service at the door of every church, and it may be noticed that he is quite sure to come with plans, and devices which are sure to take—sure to bring in the outsiders—

something striking, sensational, drawing, amusing, entertaining, etc. For anything to be said or done which may have an irreverent aspect, the end to be accomplished is presented as a justification. It is really wonderful how the devil has managed to keep good, and as well bad company. "When the sons of God came together, Satan came also." He had a pet agent among the apostles of our Lord. It is not therefore to be wondered at if he find a place—even a chief seat—in modern churches. Then the danger we name is vastly increased by the fact that in these modern days the door of the church is a wide one, and often wide open at that. This it is said must be so to meet the modes of modern thought. This is the swing from the strict "puritanical" stringency of the past. Accompanying this open door idea is another, which is most earnestly propagated, that is, that the church is a very safe place for all sorts of people to be in.

Denominationalism is very apt to set up this plea when looking for an increase of membership. That this open door theory is popular we have abundant proof in the wonderfully large membership of Christian churches; and again in the sad fact that this membership embraces all sorts of people—the best and the worst to be found in the commonwealth. Since this is so we cannot affirm that the church is, under these circumstances, a place where all who enter are sure of salvation, or a place in which they are greatly helped thereto. May it not be feared that of all the ways taken by the servants of sin, on their way to perdition, the church may afford the one most respectable and enjoyable for them. How plainly it is seen that if the church of Christ lowers its standard of righteousness for the accommodation of the spirit of worldliness that it must be shorn of its power for good. That when it opens its doors for the admittance of the unregenerate, and when unsanctified services, such as her Lord has not ordained for her, are practiced by her members, she, by whatever name known, becomes a snare and delusion, instead of a light to guide lost souls heavenward. To gather the young into our Sabbath-schools is only a blessing as it is a means of bringing them into the love and service of Christ. Church membership is a blessing, too, and a safe place for those, and only those, "who are born not of blood, nor of the will of flesh, nor of the will of man, but of God;" who have received Christ as their Saviour, and of Him have received power to become sons of God. Christ is the way, the truth and the life; no man can be saved only by Him, in His way. This is a narrow way, and it is worse than folly for His church to attempt to make it otherwise.

RAMBLINGS.

On Saturday, the 8th, we started on a ramble—not precisely a pleasure trip; but still a trip made very pleasant by the kindness of numerous friends. We spent Sunday and Monday in Amherst.

We were glad to find Bro. Steele improved and improving in health. We had the pleasure of listening to a vigorous and searching sermon preached by him in the morning, and of attempting to speak in the evening ourselves. Bro. Steele has evidently trained his people to expect to hear something worth listening to; for they ever give the closest attention. We were told that scarcely a week passes in which applications for seats have not to be refused; because there are no more to be had. This means that there will be a steady overflow into churches of other denominations of those who should and would become regular attendants upon Baptist worship. This means that family after family, with all the growth of power and influence which generations bring, are to be lost to the truth as we hold it—a very serious matter. We understand there are difficulties in the way of building a new house, at present, which will be removed in a year or two; but the difficulty should be serious, which would offset a steady drain on the future strength of the church, such as is inevitable, when families have to go elsewhere because there is no room for them in the place of worship of their choice.

Amherst is growing steadily in all kinds of material prosperity. It is to be doubted whether there is another town—city we should now say,—which has a more solid and substantial trade, or where the outlook is more favorable. From Amherst, we went to Springfield.

The Baptist church here is still pastorless. It has been a long time since we have visited a people who seem more in earnest to get a pastor or more ready to give one a warm and hearty welcome. They seem very hungry for preaching. They know how, also, to entertain strangers, who are not angels by any means, and make them feel at home. They are in negotiation with a very earnest and estimable brother to take the pastorate, and hope not to be disappointed again.

The mines are now being steadily worked, there being contracts already on hand to keep all hands employed until the spring. Times are therefore very good. Last winter and spring, when the increase of freight charges threatened

to close up the works, many miners were compelled to leave, thus leaving to those who remain all the work they can do. We spent part of a day at Oxford.

Here, as at Springfield, the Baptist church is pastorless, but is in negotiation with a brother who has gained for himself a good record for steady, solid work, and hope to secure his services. Here, also, a goodly number of families have welcomed the MESSENGER AND VISITOR. It seems almost everywhere that the great majority of the Baptist families without the paper only need to be asked in order to take it. May it prove a great blessing in all the homes into which it goes. We are sure, also, that the coming pastor will find a warm welcome from the Baptists of the Oxford field.

Oxford has had a severe blow in the destruction of its largest wooden factory. The people are bestirring themselves to erect another, and have the stock about all subscribed. The other industries are all in full operation, and Oxford is still a stirring, thriving place. Its trade will be much helped by the two railways which pass through it, and are now ready for the running of regular trains.

Notes on Jeddore.

Having been detained at Jeddore, Halifax Co., for some days, I thought a few notes concerning this interesting field and worthy people might be of interest to lovers of our Zion. Jeddore harbor lies close to our general course along the eastern coast, and often from stress of weather we shelter there. But some years had passed since my last visit, and I was surprised to see so many signs of improvement. White houses, neat fences and clean yards greeted me everywhere. Some years ago the three graveyards lay unfenced, open to the tread of cattle, and now these were enclosed and cared for; even the old and unused one in which, I was told, lie the remains of a Baptist minister, Rev. Mr. Holmes. On inquiry, I learned that the change was brought about through the efforts of Rev. Mr. Maider, now of Ontario, who spent the first years of his ministry here. But the most marked and prominent improvement is in the places of worship. When there in 1882, there was a small old house on the west side, almost hidden behind the beach. On the east side, in a very conspicuous place, stood a weak building that creaked and groaned with every breeze; and at the head of the harbor was an old, unfinished, dilapidated looking house. These were the churches—too small, untidy and uncomfortable. Now what a change.

The first object that catches the eye on entering the harbor is the tall spire of the well-proportioned and finely situated church on west side, a building that would be a credit to any community; and the next object is the equally, if not more, beautiful church on the east side. The spire of this one is not quite so high, but as it stands on a more elevated site, it seems in better proportion on the whole. These churches, beautiful in form and situation, improve on closer examination. If the exterior pleases, the interior surprises. No one expects in a fishing hamlet to find churches with city finish. But here we find more. Both are marvels of beauty and decorative art. The ceilings of both are painted, and planned in panels, and these panels are displays of the taste and skill of an artist. Another surprise was added when we learned that these were the work of the rev. gentleman above named, who did the one on the west side when laboring here, and came from Ontario and spent his vacation in doing the east side one for his old friends.

Another surprise was had at the Head of the harbor. Here the old dilapidated house was transferred into a neat, comfortable, and creditable church, only somewhat too small for that community. "Oh," said an old resident, "Mr. Maider brought it about. The old shell was owned by a man who lived forty miles from here. He'd neither finish nor sell to us. But Mr. Maider, after all efforts failed drove up forty miles to arrange matters, and when nothing else would do, bought the building himself. Called a meeting here, presented his deed, and said, 'Now buy from me and finish.' And here you see the results. The only thing now we desire is that Mr. Maider would come back and labor with us." But I was not only pleased with the material progress of seven years, but also with the many signs of spiritual life. They seem an earnest and active people. An old quarrel, the particulars of which I knew years ago, disturbed the peace of the old church for years, and embittered the life of the late Rev. Mr. Meadows, resulted in separation and the formation of the East Jeddore church. Both churches do better separate, and if a good pastor was settled over them would reap good spiritual harvests. The people deserve credit for their efforts, and are an example of earnest, active Christianity.

Lockeport, Dec. 1889.

For W. B. M. U.

New Tacket, per Lila A. Nowlan, F. M. \$ 6 50 Acadia Mines, per Mrs. G. W. Cox 5 25 Dorchester, per Mrs. L. M. Weeks 4 00 Amherst Point (Mission Band) per Mrs. M. A. Logan 18 00

Mrs. Mary Smith, Amherst, N. S.

MESSENGER AND VISITOR free for one year. See offer top of column first page.

A woman convicted of violation of the Soot Act, in default of payment of her fine, has been committed to jail. The city fathers do not favor the Act. The council met and passed a preamble which is very amusing, introductory to the following resolution:

Therefore resolved, That in the opinion of this council, imprisonment of a woman for a breach of an enactment destructive of individual liberty, opposed to the spirit of the age and denounced by theologians and moralists of the highest standing, is an act worthy of the days of the Star Chamber and Jeffreys. Surely these worthies should feel better, after a deliverance of this kind. The trial of McDonald on the charge of poisoning Mrs. Macrae with poisoned candy, was finished on Saturday. The jury find him guilty of sending the poisoned candy to the clergymen of St. John; but acquit him of the murder of Mrs. Macrae because of insanity. The judges have not yet finally disposed of the case.

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The Foreign Mission Board through the undersigned committee, especially call the attention of the Maritime Baptists to the following:

1. The impaired health of Sister Archibald, who has been on the foreign field for the period of eleven years, makes her return to her native land in the near future an imperative duty. This sister must not be sacrificed.

2. The great Chocomaque field, where Bro. and Sister Archibald now toil, with its 800,000 perishing souls, and in some respects the most important of all our stations, must not be left without a missionary family.

3. We have only one missionary family on each of the other fields and their presence is a necessity at their respective stations. It is well known that Bro. and Sister Higgins, now on their way east, have been designated to the new station at Visianagram.

4. A new missionary family is, in the opinion of your Board, a present, pressing necessity. We therefore appeal to those who have heard the call of the Master for foreign work to communicate with us at their earliest convenience. The fields are whitening for the harvest, and the outlook for a large ingathering was never more hopeful than at present. On the Chocomaque field Bro. Archibald reports six lately baptized.

Who responds? Who will say "Here am I, send me?"

5. Your Board ask all our brothers and sisters to unite with us in prayer to the God of missions that He will lay the burden of this appeal on some consecrated hearts; and also ask of you in this our attempt to honestly discharge our duties—that you cheerfully come to our aid with increased financial gifts, while we make ready to send to the relief of those now so worried and weary. Who will be among the first to send us the hundreds of dollars needed for the increased expenditures?

Faithfully yours, in the cause of the Master and in behalf of the Board.

W. J. STEWART, Secy. G. O. GATES, Com.

Halifax District Meeting.

The December meeting of the Halifax District was held with the Second St. Margaret's Bay church, on the 9th, 10th and 11th inst. The pastors present were brethren Archibald, of Sackville, McDonald, of First St. Margaret's Bay, Manning and Sims, of Halifax. Formerly this church was classed in the Lunenburg District, and was only assigned to us at the last meeting of the Association; hence this was our first meeting on this field. The members of this church are scattered along the western shore of St. Margaret's Bay, over a stretch of about eighteen miles, from the Head of the Bay down to, and even below, Mill Cove. In consequence of this scattered condition of the people there are no less than five different preaching stations. There is a very comfortable meeting-house at the Head of the Bay, and another at Hubbard's Cove. At Mill Cove there is a very attractive house, not quite finished, which was begun under the direction of our lamented brother, Rev. J. F. Kempton, and now standing as a monument to his zeal and devotion. At Black Point the meetings are held in the school-house, and at Ingram River in the hall. Two Sabbath schools are maintained in connection with the church, but nothing very encouraging could be learned regarding the prayer-meetings. Like others in this county, this church has suffered very much on account of its being left so much of the time without pastoral care. During the three days we spent on the field we met with the brethren at each of the stations, and we were everywhere received with the utmost cordiality and greeted by eager and attentive listeners. Our chief aim was to encourage the brethren to unite in an earnest effort to secure a pastor. In fact we found them already wishing and hoping for a pastor, but knowing not in which direction to look for one. They are greatly in need of an experienced leader and will undertake to raise four hundred and fifty, or five hundred dollars, towards the support of such a man; and with a little present help from the Home Mission Board, they would no doubt in a very little time become self-sustaining. Bro. Howard Wright, now studying at the Academy at Wolfville, spent a few months with this church during last summer, and did yeoman service, and won sincere respect and affection throughout the community. The field is as promising as it is needy. It will not long be left alone. If we do not more fully possess it, others will, and that very soon. Even already they are entering in.

Where is the man who will take charge of this cause? For the right man a very hearty welcome waits. The collections taken during this visit amounted to six dollars and twenty-four cents, which will be forwarded to the Treasurer of the Convention Fund.

Halifax, Dec. 19. W. H. CLARK.

LADIES—New York Domestic Paper Patterns are more dressy, better fitting, and more easily put together than any other. Send 5 cents in stamps and I will mail to you a catalogue (16 pages) of Summer, 1889, styles.—W. H. BULL, 33 King Street, St. John, N. B.

From Burma.

Tuesday, Oct. 31. An item in the MESSINGHER AND VISITOR respecting our health may give unnecessary alarm to our friends. I therefore write to say that we are both improving. The cool weather is now beginning and we hope to build up more rapidly. The school and other work which we have kept going all the time, consumes our strength almost as fast as we gain it, or leaves but a small balance in our favor. The great demand for educated natives for subordinate positions under the government in Upper Burma has raised the price of such assistance as we need in school beyond our reach, and so we have to do work that we would like to make over to others. Of course this demand is only temporary, as the supply is rapidly increasing. Government service is fascinating to a native, be it ever so low a position, or the remuneration ever so small. There is a chance to rise to where he will be looked up to by others, and that is worth any effort.

This season has been trying in the score of health. The rain has been light, but long continued, just when the sun was over our heads there would be several days without rain, and at such times the heat was intense. A good many missionaries have been ailing. Mrs. Kelly, widow of Mr. Kelly who was drowned a few years ago while touring in the Shan States, and who since his death has labored with great faithfulness and efficiency for the Shans, is now very ill in the main. She is daily waiting for the message to depart. Her illness is internal cancer. Mr. and Mrs. Ferguson of the Keachin Mission, and Mr. and Mrs. Peabody of the Burmese Boy's School in Maulmain, all of whom came out new last autumn, have been obliged to go home. Miss Wilson, who came out the year previous, then the picture of health, has also failed and gone back to America. These early breakdowns have a depressing effect on the churches at home, but the Lord does not see fit to prevent them. The Baptists of the Provinces have much cause for gratitude that all their missionaries are graciously preserved, and do so much work at so small expense. May these evident tokens of Divine approval incite to more effort and prayer on the part of the churches. We are glad the mission is to be so strongly reinforced, and trust the new workers may be greatly blessed. We are glad we had the opportunity of even a brief visit to that mission field, and cannot but admire the heroism of those who toil on from year to year in that trying climate, and against obstacles that we do not have on this other shore.

There is nothing of special interest in our work in Burma at present. We can only hope that seed is being sown, and the fruit will appear by-and-by. The lamented Crawley did not see all the fruit he desired, but until to-day one after another in Henthada and the regions round about comes out for Christ, and tells how he was awakened under Teacher Crawley's preaching. This fact is encouraging to weary workers. The MESSINGHER AND VISITOR gives us much pleasure, and we congratulate you on your success. The news from the churches and institutions are read by us with interest. I am glad that Acadia, so chary in giving her honorary degrees, appreciates the services of laboring men when she does move in that direction. I wish she had not allowed another to get ahead of her in the case of Bro. Boggs, so worthy a son. The degrees of small colleges across your border are so often fiddle D. D., that many do not feel honored by them. H. MORROW.

Manitoba Correspondence.

THE CRISIS OF THE BAPTIST CAUSE IN MANITOBA AND NORTH-WEST.

The greatness of the cause and the wishes of my "fellow laborers" call upon me to give more light upon our Western heritage. The West is truly a great and glorious country. I might also say that it covers considerable ground. But to say where this part of the West begins and ends, and what is between the beginning and the end, is not the object of this letter. I have a broader, weightier and more extensive subject, one that extends beyond all West, even beyond the West of the Judgment-day; it pertains to the everlasting weal or woe, life or death of souls. Having faith in God, the Gospel and the Baptists of Canada, we wish to place before the Baptist churches and Sabbath-schools of Eastern Canada the greatest opportunity for soul saving, ever within their reach.

Canada has half a continent. The most fertile half is west. Here are boundless resources for development. Here a nation is being born almost every year. Here is the world's great soil mine of about 500,000,000 acres of grain-growing land, out of which the bread of future generations must come. Here is room for one million bread miners before the country will be as thickly settled as Ontario. Here is room for the overcrowded millions of the Old World. They are coming. Nearly 20,000, during the past six months, have arrived. Immigration is rapidly increasing. The government of Canada, regardless of nationality, race, or religion, is "putting forth every effort" (7) that it may increase, because the

material development of this vast country is dependent upon immigration. God made gold and iron mines and soil for development. Therefore, this land must soon be the centre of a vast population. Our great need, however, is a present rather than a prospective one. Our uneducated and unchristianized immigration is already a menace to all our civil, social, and religious institutions. There are thousands without a single missionary. Baptists should win them for Christ while the country is in a formative state. The crisis is a present one. Therefore we call upon you to help us. At our last H. M. Board meeting our treasury was empty.

Brethren, Sunday-schools, Missionary Societies, now is the time for work that will yield glorious results. If you expect the Baptist interest of the West to increase, then with liberal spirits you must help us lay broad plans and develop them with invincible determination. We believe you will help us. Please don't wait for the regular day that's appointed; pay part of the old debt to the Lord now, and then begin on Bro. Cohoon's plan and give systematically in the future.

We give the following reasons for asking you to help us and to do it in a systematic way:

1. This is to be the centre of a vast population.
2. It is a strategic point, because of the possibilities of material growth, wealth and political power.
3. The Catholic church expects by means of immigration to supplant our free schools by the parochial system, to subjugate our liberties, and to control our political institutions.
4. All classes of immigrants are in great need of knowledge for their minds, light for their consciences, and salvation for their souls.
5. The evils of intemperance must be checked by God's appointed power—the gospel.
6. As the country unfolds, new methods of work must be adopted at an increase of expenditure.
7. New missions, yearly increasing, enforce further subdivision of means and laborers.
8. Our Home Mission Board cannot lessen present grants to churches, and at least twelve new fields are calling for aid.
9. We cannot permanently advance with fragmentary and disjointed plans, which are unavoidably caused by spasmodic giving.
10. We need systematic giving as a data from which to calculate plans for the future.
11. Our churches as yet receive but little aid financially from immigrant converts.
12. Statistics show that in proportion to our membership we have given more liberally than any other section of Canada, like situated (not boastful).
13. You are Christians under the command of the great commission; and this is a part of God's great world-wide calling, loudly for immediate help.

H. H. HALL. Emerson, Man. Dec. 14. P. S.—A merry Christmas and a happy conscience to all who will help us to hasten on the Lord's great New Year. H. H. H.

Religious Intelligence.

NEWS FROM THE CHURCHES.

ST. GEORGE.—The Mission Band, composed of seventeen little girls, organized last April, gave a concert Friday evening, 13th, which was a decided success. They had a good audience and kept their profound attention. Money collected by the band and the collection at the concert amounted to \$20.18 for Foreign Missions. We have a noble band of workers here. C. E. FINNO.

MARLBOROUGH.—I baptized two into the Marlborough Baptist church, Sunday, Dec. 15. This church is without a pastor. I have been preaching to them occasionally since I came to St. George, and last Friday afternoon, 13th, we met in conference, and at the close of the meeting all were able to say, "Praise the Lord, oh my soul." Brethren pray for this church. C. E. FINNO.

JACKSONVILLE.—Bro. S. J. Archibald has been made glad by the receipt of a donation from his flock in Jacksonville, amounting to over \$40.00, chiefly cash. Bro. Archibald in a note adds: "We are looking and praying for God's blessing in a true revival of religion. We hope before long to have our new house of worship opened, then we will have two handsome churches."

GRAND-NOB.—We accepted the pastorate of the Baptist church in the town of Grand-Notre, in connection with Boylston, a few weeks ago. The Baptists are not numerous in this locality; yet there is good material; we received a very hearty reception, our congregations are good, with increasing interest; one has asked for baptism. We contemplate special services in the near future and pray for a great blessing. WILLARD F. ANDERSON.

THE BAPTIST UNIVERSAL CONFERENCE OF ST. JOHN.—The reports from the churches were as follows: Bro. Walton stated that one had been received by experience, and one had professed conversion, in Portland since last session. Bro. Coombs reported for Robesay, where he has been laboring. The prospects are good. He was at Willow Grove on Sunday, with Bro. May, and the interest was good. Bro. Hartley's church is encouraged by a quickening of spiritual life, and the prospects are good for ingathering. Last week he was at Dutch Valley to baptize eight candidates for his son. At the mission, Bro. Ingram reports increasing congregations. Bro. Capp read an interesting paper on the Jesuit Question.

BALTIMORE.—Bro. Macey drops have fallen upon us all along. We found out decisions for the Master have been made manifest in the usual way. Of late we have been holding some special meetings. God has blessed our labors in giving us several witnesses for the Master. Last evening at the call of decisions for God, some eight or ten arose. To God be all the praise. We are expecting many more soon. Brethren, pray for us. F. C. WAGNER. Dec. 20.

MONCTON.—On the first of December we preshed our fourth anniversary sermon. Reviewing the four years, we found there had been added to our fellowship three hundred and fifty. Speaking of the last pastoral year, we had to report that our membership had been increased one hundred and three, which is the largest increase during any one year that we have had. We found ourselves in the possession of an enlarged church, and, thank God, a correspondingly large congregation; and of a new church in Cherryfield, with regular services. We reported regular meetings in three outstations, held the whole year round; and a marked increase in the attendance at our Sunday-schools; also that during the present month the church and its branches will be holding some eighty-three services of one kind and another. And although the pastor is some times away, we are constantly visiting (saw sick calls) we reported twelve hundred and forty sick calls made during the year. It was given us that same day to baptize a brother and sister, and to receive by letter two others, so that the new year of church work is auspiciously commenced. We also expect Bro. Isa Wallace to work during January in the outstations, the church, of course, meeting all his expenses. May we not hope that some of your readers will ask God's presence to be with our brother during his labors with us. W. B. HINSON.

BEAR RIVER, N. S.—By invitation I spent last Sabbath, the 15th, with the church at Bear River. We were in time to attend the conference meeting on Saturday afternoon. Although the day was unfavorable, a large number was present, and all, without exception, voluntarily testified for Christ. On Sunday we were greeted with large and very attentive congregations. Having been some time without a pastor, the people are hungry, as one sister expressed it, "Baptist preaching" it was a pleasure to speak to such eager listeners. This is a grand field for an earnest, faithful minister, and the pastor who comes here will find a large number of active and sympathetic Christians to co-operate with him in Christian work. The place itself is a delightful spot, well situated to have a seat in any lot with them. We trust that the Great Head of the church will soon send them a judicious, devoted and energetic leader. Bro. Ganong, of Acadia, who so acceptably supplied the pulpit during the summer, is expected to spend his Christmas vacation with them. But the church are very anxious to have a settled pastor, and it is hoped that their desires will soon be realized. Where is the right man for this large and important field? Whoever comes will find a delightful spot, well situated to have a seat in any lot with them, and a good force of earnest Christians to rally around him. W. H. ROBINSON. Dec. 19.

PERSONAL. Rev. G. W. Springer wishes his correspondence addressed to Newcastle, Northumberland Co. Rev. J. W. Carpenter having removed to Turbin Creek, Albert Co., wishes all our correspondents to address him at that place. Bro. W. H. Robinson has accepted the call to the pastorate of the Maitland and Beaver River Baptist churches, Yarmouth Co., N. S. All correspondents are requested to notice the change.

ACADIA COLLEGE.—The Rhetorical exhibition of the Junior Class, at Acadia College, was held on the evening of Thursday, the 19th. The large college hall was well filled with an attentive audience. Dr. Sawyer, the President, presided. After music by members of the class and prayer by Dr. Sawyer, nine young men, selected out of a class of thirty-nine, delivered orations. These were listened to with marked interest, by the audience. Perhaps of this itself, is proof enough of their real merit. Without using any comparisons, the papers were certainly well written, and very well delivered. The music, both violin, vocal and piano, was excellent. The exercises from first to last were very interesting, and fully up to the high mark reached by junior classes of former years. The following were the speakers: "Satire and Satirists," E. A. Read, Berwick, N. S.; "France Under the Republic," E. E. Daley, St. John, N. B.; "Our Recent Knowledge of the Deep Sea," H. G. Estabrook, Sackville, N. S.; "The Peace of Aristophanes," W. N. Hutchins, Halifax, N. S.; "Alfred Russel Wallace," C. R. Higgins, Wolfville, N. S.; "The French in Canada," J. E. Bars, Wolfville, N. S.; "The Monastery as a Civilizing Force," Z. L. Faab, Bridgetown, N. S.; "Joseph Howe as Author and Orator," J. W. Litch, Bridgetown, N. S.; "Elizabeth Barrett Browning," H. N. Shaw, Boston, Mass., U. S. S. B. K.

Worms derange the whole system. Mother Graves' Worm Exterminator deranges worms and gives rest to the sufferer. It only costs twenty-five cents to try it and be convinced.

Marrriages.

KINSMAN.—At Canning, Nov. 27, by Rev. W. C. Vignont, Mason Kinsman, to Emma L. Vignont, N. S. DENHAM-BAILLY.—At Randolph, N. B., Dec. 16, by Rev. C. H. Martell, Ernest Dunham, to Hattie Bailly, both of Long Resolt. JUSTARON-SHAW.—At the Baptist parsonage, Fennfield, by Rev. C. S. Stearns, Capt. Sydney L. Justaron, to Minnie Shaw, all of Fennfield. FREEMAN-TUPPER.—At the Parsonage, Liverpool, N. S., Dec. 14, by Rev. S. H. Cain, Archie Stanley Freeman, of Green-

field, to Mary Emma Tupper, of Milton. LEWIS-MURRAY.—At Fennfield, N. B., Dec. 3, by Rev. L. A. Palmer, E. A. Edgar, F. Alward, to Berdella Murray, both of Kinross Settlement, Parish of Salisbury, N. B.

ARTHURS-HARRIS.—At the residence of the bride's father, St. Mary's, York Co., Dec. 19, by Rev. F. D. Cranley, Joseph Arthurs, of Westfield, Kings Co., to Christina Haines, of St. Mary's.

Deaths.

GRANT.—At Roschvale, Guysboro, N. S., Dec. 15, James Grant, Esq., aged 86 years.

TUPPER.—Suddenly at Newton, Mass., through an accident, John, son of John A. Tupper, Esq., of Bridgewater, N. S., aged 29 years. The deceased left a wife and two small children. His death has caused a deep sadness to prevail throughout his native place. The sympathies of all are extended toward those who mourn.

VINCENT.—At Johnston, Queen's Co., Dec. 12, after a lingering illness of consumption, Maggie, the beloved wife of Albert Vincent, aged 26 years. She chose God for her guide when fourteen years of age, and ever since her greatest delight has been to do His will. A sorrowful husband weeps in a lonely home, a little son will miss the dearest of earthly friends, and the church of God, with the community at large, has lost one who ever sought to advance the kingdom of Christ and do good to all.

ALEXANDER.—At Jacksonville, N. B., Dec. 4, Deacon David Alexander passed to his rest after great suffering, aged 76 years. Born in Scotland, of Presbyterian parents, he was one of the first settlers of this place. Born of God and united with this church in 1856. He was baptized by Rev. Theo. Todd. The funeral services were conducted by the pastor, assisted by two former pastors, Revs. Theo. Todd and Geo. Howard, who spoke very tenderly and warmly of our old friend. He was a Baptist of the old stamp. We meet very few men or women now who love, read, and have such a firm grip of Bible truth. He was a man of far more than ordinary intelligence. It was pleasure and profit to any one to visit him. He leaves an aged and lonely widow, who nursed him most tenderly all through his sickness, and sons and grandchildren to mourn their loss.

FELCH.—Deacon W. Clark Felch, of Torbrook, passed onward to the better land on Dec. 4, at the ripe age of 86. In his death the Nictaux church has lost one of her true and tried standard bearers. For between 50 and 60 years he has been a consistent and loyal member of the church. He was baptized by the Rev. I. E. Bill, and converted to God during his pastorate at Nictaux. He was constant in his attendance of the meetings of the church, and until recently was active in Sabbath-school matters. He took a deep interest in the moral and spiritual interests of the community. For 26 years he has been an esteemed deacon of the church. In that honorable position he strove to appreciate the responsibilities of the office, and carried out his best judgment with vigilance and integrity. Bro. Felch was a man whose presence and power were felt. His presence will be missed for many a day by the congregation, by the pastor, and also by the transient visitor. His partner with whom he lived for nearly 50 years passed over the river some years ago. Bro. Felch felt her loss, but it was a consolation to him in his last years to enjoy the kindly attentions of his daughter, Mrs. Parker. He died in harness. As the time of his departure drew near, he constantly expressed his great desire to go beyond this world of sin and pain and death to his eternal abode. He has gone. His work is done. His sorrow is past.

GOLDEN EAGLE BREAD KEEPS MOIST SIX DAYS.

SOLD BY

W. Frank Hatheway, ST. JOHN, N. B.

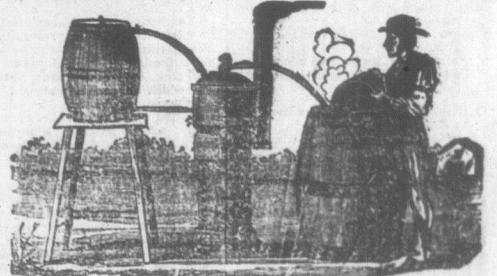
CHEESE, BEANS, MOLASSES, HERRING.

1,000 Packages above Goods Landing and for sale at Bottom Prices

C. M. BOSTWICK & CO. ST. JOHN, N. B.

WE HAD AN ACADIA COLLEGE SCHOOL. Address, stating terms, C. A. SHAW, Berwick, N. S.

THE "TRIUMPH" STEAM GENERATOR.

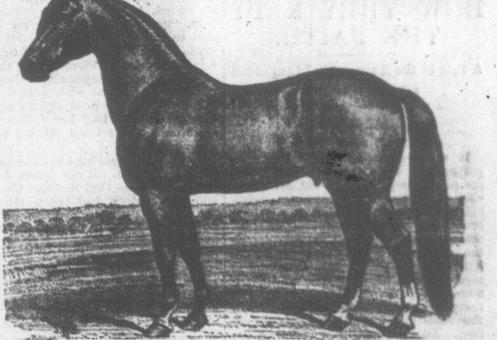


FOR COOKING FEED FOR STOCK, HEATING WATER, &c.

It will cook or steam any kind of feed placed in a barrel or vat, with but little care, without danger of burning, and with less fuel than by any other plan. It will steam mashes very perfectly sweet; steam dry corn stalks and straw so they will become soft and palatable, and cook potatoes so as to render them more digestible and valuable for food. It will save labor, save fuel, and at the same time make stock thrive better. Descriptive Catalogue, with full information as to economy of cooking feed for stock, &c., free on application to

W. F. BURDITT & Co., St. John, N. B., General Agents for the Maritime Provinces, or by their Local Agents in every County.

LAME HORSES.



FELLOWS' LEMING'S ESSENCE Cures Sprains, Bruises, Cuts, Burns, Stings, Swellings, Rheumatism, Headaches, Stomach, Stips, Stiffness, and all other Lamenesses. Numerous testimonials testify to the wonderful efficacy of this great remedy; and every day fresh testimony from all parts of the country, proving that Fellows' Leming's Essence is without a rival in all cases of Lameness in Horses for which it is prescribed.

PRICE 50 CENTS.

HALEY BROS. & CO.,

—MANUFACTURERS OF—

Doors, Sashes, Blinds, &c.

A LARGE AND COMPLETE STOCK CONSTANTLY ON HAND.

Liberal discounts to Wholesale Trade.

11 TO 17 MAIN STREET,

SAINT JOHN, N. B.

NOTICE.

PARTIES who intend to furnish Private Houses or Hotels this season, should not fail to write for samples of CARPETS, OILCLOTHS, and LINOLEUMS. Note the Advantages: No Expense! The Lowest Prices Quoted! The Newest Designs to select from! WILSON CARPETS, with Borders in French Designs; BRUSSELS Carpets, with Borders, at all prices, to match all shades of Parlor Furniture; BALMORAL and TAPESTRY BRUSSELS Carpets are quoted lower than any house in the trade. OILCLOTHS, LINOLEUMS, and COBK Carpets, direct from Kilmory, Scotland, put in one piece and any shape or order. Free Paper and Drawing Room Furniture upholstered to match the colors and designs of Carpets. Satisfaction guaranteed. Address HAROLD GILBERT, 76 KING STREET, ST. JOHN, N. B.

READ THIS.

—ASK YOUR MERCHANTS FOR—

YARMOUTH WOOLLEN MILL

TWEEDS, HOMESPUNS, FLANNELS, YARNS, &c.

They will give you satisfaction both in appearance and wear, being manufactured of all Pure Wool Stock.

WOOD BROS. & Co.,

107 and 109 GRANVILLE STREET,

HALIFAX, N. S.

DIRECT IMPORTERS.

SPRING STOCK COMPLETE.

SPECIAL LARGE DEPARTMENTS OF DRESS GOODS, SILKS, HOSIERY, GLOVES, MANTLES, CORSETS, UMBRELLAS, PRINTS, HOUSEHOLD GOODS, TRIMMINGS, &c., &c.

In fact everything to be found in a well appointed Dry Goods store. Discount for Cash. Special Discount to Clergymen. Send for samples.

W. K. McHEFFEY & Co.,

—IMPORTERS OF—

DRY GOODS & CARPETS,

ARE OFFERING SPECIAL VALUE IN Brussels, Tapestry, and Super-Wool Carpets

TILL THE 1st JANUARY, 1890.

Full Size Samples sent by express on application.

WATER ST., - WINDSOR, N. S.

1889--FALL. WINTER--1890.

COMPLETE IN EVERY DEPARTMENT. OUR STOCK OF DRY AND FANCY GOODS.

SPECIALTIES IN DRESS GOODS, including newest designs in Dress Fabrics, LADIES' WRAPS and JACKETS in Cloth, Plush and Fur. Also, FUR-LINED CLOAKS, TRIMMED MILLINERY, FUR BOAS and MUFFS. Staple Goods at low prices. CUSTOM TAILORING to Ladies and Gentlemen's Orders in Garments, by skilled workmen on the premises. Samples on application.

WM. CUMMINGS & SONS,

COMMERCIAL STREET, TRURO, N. S.

HALL'S BOOK STORE, Fredericton.

BAPTIST HYMNALS, SABBATH SCHOOL LIBRARIES, PAPER, CARDS, GOSPEL HYMNS.

Head Quarters for School Books, Sheet Music and Music Books,

"PRIESTS INTO GOD."

There is a silent ministry That knows no rite of book or bell; That dwine alone can see, And heaven's own language only tell.

THE FARM.

Diarrhoea and cholera in fowls will be prevented by giving occasionally once or twice a week—carbolic acid in their drinking water.

liquor traffic located and the best means of an attack upon it suggested. The great practical question as to the now of the suppression of the liquor traffic has been long before the country.

CATARRH AND COPD HEAD HOW CURED. NASAL BALM. CATARRH. A certain and speedy cure for Cold in the Head and Catarrh in all its stages.

SHE (The Sensible Housewife) Sent the Largest Number of Wrappers of WOODILL'S German Baking Powder AND WRITES: WESTVILLE, Pictou Co., Sept. 5, 1888.

RHEUMATISM CURED. PORT GREVILLE, Sept. 15th, 1888. I had a bad attack of rheumatism in the hip, caused by cold and exposure.

GATES' LIFE OF MAN BITTERS IS THE BEST. LOWER ECONOMY, Sept. 4th, 1888. G. GATES, 506 E. CO. - Dear Sir: I was troubled for a long time with a very bad feeling, like a craving at my stomach, and had to use it.

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.

BAPTIST BOOK ROOM, 91 GRANVILLE ST., HALIFAX, N. S.

1889 'XMAS. 1889 Order at One. Boy's Own Paper (bound), 1889, \$2.00; Girl's Own Paper, 1889, 2.00; Christmas, 80; Sunday at Home, 75; Wide Awake, 75; Pansy's Sunday Book (bound) 1889, 1.25; Zigzag Journey - Acadia, 1.00; Knockabouts in Spain, 1.00; Three Vassar Girls in Europe and Turkey, 1.25; Story Time, 1889, 75; The Nursery, 75; Babyland, 75; Young Folk's Stories, by Pansy, 50; Wide Awake for 1889, 50; Pansy's Sunday Book, 1888, 1.00; Chatterbox, 1888, 50; Young of America, 50; The Pansy, 1888, 1.00.

The Canadian Baptist Hymnal. Handsome Present for 'Xmas. In JUVENILE BOOKS there are upwards of fifty different kinds and titles, ranging from 10c, 12c, 15c, 25c, 40c, and up. Thirty different titles "MOTHER GOOSE" series, 15c. each. Booklets and Novelties. Calendars of Nations, 1890, \$1.25; Landscapes, 1890, 1.25; Children's Songs, 1890, 1.25; Maltese Cross, 1890, 1.25; Star and Crescent, 1890, 1.25; Young of America, 1890, 1.25; All Around the Year, 1890, 50c.

CHRISTMAS AND REWARD CARDS FOR THE MILLION. GEO. A. McDONALD, Secy-Treas. \$60 SALARY. \$40 Expenses in advance. No soliciting. Delivered at home or travelling. No Post Cards. Address, with stamp, HAFER & CO., Pictou, N. S.

CHANGE OF TIME. 2 TRIPS PER WEEK 2 FROM ST. JOHN, N. B. By the Superior Side-Wheel Steamers of the INTERNATIONAL S. S. CO. TO BOSTON.

COMMENCING MONDAY, Nov. 11th, and until further notice, one of the two steamers of this Company will leave St. John for Boston, via Eastport and Portland, every MONDAY and THURSDAY morning at 7.35, Eastern Standard time.

INTERCOLONIAL RAILWAY. '89. Winter Arrangement. '90. ON AND AFTER MONDAY, 18th NOVEMBER, 1889, the Trains of this Railway will run Daily (Sunday excepted) as follows: Trains will leave Saint John, N. S. as follows: Day Express for Halifax & Campbellton, 7.30; Accommodation for Point de Chene, 11.15; Fast Express for Halifax, 11.30; Fast Express for Quebec and Montreal, 11.35; Express for Sussex, 11.45.

MUSIC ANY PERSON CAN PLAY THE PIANO & ORGAN. Send for book of testimonials, price, Address: MORGAN & CO., 81 Murray St., New York, N. Y.

POSITIVELY THE FIRST AND ONLY FILLED-GOLD Engine-Case American Movement Watch EVER SOLD FOR \$9.75. We have secured them, but there is only one left in the world. It is the only watch we can get any more after this one. It is a beautiful watch, and is made of the finest materials. It is a beautiful watch, and is made of the finest materials.

10,000 AMERICAN STEM WINDING WATCHES FREE TO BE GIVEN. We will give 10,000 American Stem Winding and Stem Setting American Watches FREE to those who will give us 10,000 names of the people who are in need of them. We will also send you a copy of our new and improved American Stem Winding and Stem Setting American Watches FREE to those who will give us 10,000 names of the people who are in need of them.

The Representative MUSIC HOUSE. W. H. JOHNSON, 121 and 123 Hollis St., Halifax, N. S. PIANOS and ORGANS BY THE GREATEST MAKERS. Don't fail to write or call for prices, and we'll save you money and be sure of a first-class instrument. CASH OR EASY TERMS.

COGNAC THE BEST IN THE WORLD. MOPE IN 'X' THAN OTHER MAKES. Miners, Farmers, Mechanics, etc. RUPTURED OR DEFORMED. Send direct to the largest, oldest and most reliable establishment of the kind in Canada. CHAS. GLUTHE, 34 KING STREET WEST, - TORONTO, ONTARIO.

SEARCH Old trunks and closets for letters, receipts, etc., dated between 1847 and 1880, and you will find old NEWS PAPERS, etc., which will pay cash. Will give from 1 cent to \$7.00 each for New Britain, Nova Scotia stamps. These are a few prices: N. S. 1c, 2c, 3c, 4c, 5c, 6c, 7c, 8c, 9c, 10c, 11c, 12c, 13c, 14c, 15c, 16c, 17c, 18c, 19c, 20c, 21c, 22c, 23c, 24c, 25c, 26c, 27c, 28c, 29c, 30c, 31c, 32c, 33c, 34c, 35c, 36c, 37c, 38c, 39c, 40c, 41c, 42c, 43c, 44c, 45c, 46c, 47c, 48c, 49c, 50c, 51c, 52c, 53c, 54c, 55c, 56c, 57c, 58c, 59c, 60c, 61c, 62c, 63c, 64c, 65c, 66c, 67c, 68c, 69c, 70c, 71c, 72c, 73c, 74c, 75c, 76c, 77c, 78c, 79c, 80c, 81c, 82c, 83c, 84c, 85c, 86c, 87c, 88c, 89c, 90c, 91c, 92c, 93c, 94c, 95c, 96c, 97c, 98c, 99c, 100c.

BUCKEY BELL FOUNDRY. BALEY'S COMPONDS. BALEY'S COMPONDS. BALEY'S COMPONDS.

THE HOME.

A Mother of Men. Years ago a family of four—a father, a mother and two sons—dwelt in a small house situated in the roughest locality of the rocky town of Ashford, Connecticut.

TEMPERANCE. A Fallacy of Prohibition.

It is a matter of pleasure that the subject of temperance legislation is occupying so large a place in the secular press of to-day as it does. It is a sure sign of a rising sentiment in its behalf in the public mind.

A Child's Influence.

A gentleman travelling some time since, to and from the West, met on the cars a little girl of about twelve years of age. She was crossing the country entirely alone, but without apprehension or anxiety.

No Exaggeration.

Dr. Jas. G. Terment, residing at 34 Daly Street, Ottawa, has expressed his belief in the efficacy of the Nasal Balm.

Kindness Saved Him.

At a dinner party, several years ago, in Washington, a story was told of the effect of a single act of kindness, which may interest the boys readers. About forty years ago, a young man of the name of Nye was appointed Judge of Common Pleas in one of the rural districts of New York.

What is the charge against you?

"What is the charge against you?" he asked. "Stealing," was the boy's reply. "Yes, you are guilty, are you?" "Yes, I am," he answered, to the judge's surprise.

Do not waste a minute.

"Do not waste a minute, not a second, in trying to demonstrate to others the merits of your own performance. If your work does not vindicate itself, you cannot vindicate it; but you can labor steadily on to something which needs no advocate but itself."

To the Deaf.

TO THE DEAF.—A person cured of Deafness and advised to read of 23 years' standing by a simple remedy, will send a description of it FREE to any person who applies to NICHOLSON, 30 St. John St., Montreal.

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A lady writes: "I was enabled to remove the corns, root and branch, by the use of Holloway's Corn Cure." Others who have tried it have the same experience.

Do not waste a minute, not a second, in trying to demonstrate to others the merits of your own performance. If your work does not vindicate itself, you cannot vindicate it; but you can labor steadily on to something which needs no advocate but itself."

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News Summary.

Only twice since 1863 has the St. John river closed later than this year. The Little Bay, Newfoundland, copper mine has reached a depth of 1,400 feet. About 400 cars of smelts passed through St. John last week for the United States market.

BAKING POWDER Absolutely Pure. This powder never varies. A marvel of purity, strength and wholesomeness. No more adulteration! This is the ordinary kind, and cannot be sold in competition with the scientific...

A young man with a thorough business education will advance as much in two years as he would in five without it. A business college course gives him ideas of money-making, and fills him with plans for getting on in the world.

SWELLS Business College WINDSOR, N. S.

UNION BAPTIST SEMINARY.

Opens September 12th, at St. Martins, N. S. A beautiful and healthy seaside resort. Instruction given in English, Mathematics, History, Classics, Modern Languages, Art, Music, and Instrumental Music, etc.

Horton Academy, WOLFVILLE, N. S.

The Winter Term of Horton Academy opens Wednesday, January 25th. With an efficient staff of instructors, a quiet, comfortable and healthful atmosphere, good discipline and moderate charges, this institution offers superior advantages to those wishing to pursue a course of study.

Acadia Seminary, WOLFVILLE, N. S.

The Winter Term of this School for Young Ladies begins on Wednesday, Jan. 1st, 1891. Three courses of study—Classical, Literary, and Musical. Diplomas given upon graduation in any course.

Kendall's Cure (Large) (Small) Blisters.

Persian Pills. Flint's Powders. Wholesale and Retail.

S. McDIARMID, Druggist, etc.

40 King Street, St. John, N. B.

Burdock BLOOD BITTERS THE KEY TO HEALTH. Unclogs all the clogged secretions of the Stomach, Liver, Bowels and Blood, carrying off all humors and impurities from the entire system.

USE DEARBORN & CO'S ABSOLUTELY PURE SPICES & CATTAR. See our guarantee on every package. (Best is Cheapest) Ask your Grocer for them.

Coughs, Sore Throat, Influenza, Whooping Cough, Croup, Bronchitis and all the aches of the Throat, Lungs and Chest are quickly and permanently cured by the use of Wistar's Balsam of Wild Cherry. None genuine unless signed "W. W. W." on the wrapper.

The Canadian Pacific Telegraph Co. have made connection with Canada and have opened offices at Truro, New Glasgow, Guysboro and Antigonish.

The last issue of the Royal Gazette contained the proclamation giving effect to the Town's Incorporation Act, in the case of Amherst. The necessary elections for the town are to be held on January 8.

A Horton correspondent of the Halifax Herald says: There is some talk about a dyke from Kingsport to Long Island and the extension of the C. P. R. across to Grand Pre station. It is claimed some 6,000 to 15,000 acres of land will be reclaimed, worth \$100 per acre, and all further expense or danger in connection with the dykes on the Cornwallis river will be obviated.

William T. Standen, the well known insurance expert, of New York, speaking of the Dominion Safety Fund Life Association, St. John, N. B., says: "I do not think I ever saw so perfect a plan, adapted in every way to the wants of those who look for a cheap and reliable form of life insurance. I examined it with the intention of finding some fault with it, if possible; but I was unable to lay my hands upon any element of weakness."

Work still goes on at Chignecto Ship Railway. The contractors intend to connect at Port Clyde this winter a dredge capable of lifting 800 yards of earth per day. The machinery is being made by Beatty, of Welland, Ont. The steam shovel will continue working at the dock basin—as well as at Tidnish during the winter. Contracts have been made for 5,000 yards of dimension stone and 3,000 yards of broken stone, to be delivered next season, and with A. L. Gunn, of Hantsport, N. S., for 2,000 yards of out stone. Other contracts are being made for 90,000 yards of broken stone.

\$100,000 reward offered by W. McKeirle, of New Glasgow, to a Boston doctor, to cure him of Dyspepsia. The doctor failed to cure. Four Boston Doctors have restored the man to perfect health. Ask your druggist for it.

Santa Barbara Co., Cal., has produced a 207 pound squash. It is estimated that 12,500 cases of shoes, valued at \$800,000 were burned in the Lynn fire.

A dealer at Ypsilanti, Mich., buys \$20,000 worth of poultry annually for the Boston market.

Iowa's corn crop of 336,000,000 bushels is worth \$75,000,000, and would fill a train of cars 500 miles in length.

More than 2,000 Christmas trees have been cut on one lot in Bucksport, Me., this year for the New York market.

The sardine pack at Eastport for the past season has been far below that of last year. Some of the factories did not open at all this season.

Over 200 clerks, employed in the different mercantile establishments, burned out by the recent fire in Boston, are still unemployed, and will remain so until new quarters are secured by their employers.

It is a curious fact that the two heaviest fires from which Boston has ever suffered, the recent one and the one of 1872, both occurred in the same building. The fire of 1872 was in the same box, no. 52.

A new mineral spring has recently been discovered near the well known Poland, Me., spring, and is attracting considerable attention. It is situated in North Raymond. In connection with this announcement it is proper to state that the owners of mineral springs in the United States will apply to the present congress for the placing of such a duty on foreign mineral waters as will secure the home markets for the sale of the home waters.

An Extended Experience. Writes a well-known chemist, permits me to say that Putnam's Painless Corn Extractor never fails. It makes no sore spots in the flesh, and consequently is perfectly safe to use.

To Our Subscribers. The SPECIAL ANNOUNCEMENT which appeared in our columns some time since, announcing a special arrangement with Dr. B. J. KENDALL Co., of Enosburgh Falls, Vt., publishers of "A Treatise on the Horse and his Diseases," whereby our subscribers were enabled to obtain a copy of that valuable work FREE by sending their address to W. F. J. KENDALL Co. (and enclosing a two-cent stamp for mailing same), is renewed for a limited period. We trust all will avail themselves of the opportunity of obtaining this valuable work. To every lover of the Horse it is indispensable, as it treats in a simple manner all the diseases which afflict this noble animal. Its phenomenal sale throughout the United States and Canada, make it standard authority. Mention this paper when sending for "Treatise."

The Royal Academical, W. P. Frith, whose charming reminiscences have been so widely quoted, has written two fascinating articles for The Youth's Companion on his experiences with "Fountain Models," including Italian toothlike, corky Arab, and children of the royal family.

A new style of horsehoe has been patented by two Wisconsin men. The shoe is made in sections with elastic cushions between the rivets connecting the sections, making a shoe in which there will be a vertical yielding or give, avoiding shocks or jar to the horse while travelling over pavements or roads.

SAVE YOUR DOCTOR'S BILL.—When Dr. Wistar's Balsam of Wild Cherry will cure coughs, colds, bleeding of the lungs, and arrest the fall destroyer, consumption, it does more than most physicians can do. The use of a single bottle will satisfy the incredulous that they need look no further for the required aid.

OFFICE OF GERMAN ELECTRIC BELT AGENCY. U.S. PATENT No. 357,847. P.O. BOX 178 BROOKLYN, N.Y. Dec 2, 1889. ABSOLUTE CURE FOR RHEUMATISM, NEURALGIA, DEBILITY, DISEASES OF THE LIVER, KIDNEY AND LUNGS. REMEDY COMPLAINTS.

To the Editor, Please announce to your readers that we will for a short time give away to those likely to make good agents one of our \$5.00 German Electric Belts Free. A letter or postal card will receive immediate attention. Yours very truly, German Electric Belt Agency. We would call our Readers attention to the above offer, and would advise all who are not enjoying good health to write at once to the GERMAN ELECTRIC BELT AGENCY, P. O. BOX 178, BROOKLYN, N. Y. Mentioning this paper.

Convention Funds Received.

Table listing funds received from various churches and individuals, including West Onslow, Temple church, Yarmouth, Tracadie, N. S., Hopewell, N. E., Summerside, P. E. I., etc.

A Paper Worth Reading.

A representative of the well known firm of Fulford & Co., Brockville, Ont., proprietors of Nasal Balm is in town this week in the interest of his firm, and among other advertising matter is distributing a paper which may be regarded as somewhat of a curiosity. It is called The Golden Age, and purports to be printed in the year 1998, and is filled with items and paragraphs of events that may reasonably be expected to occur at that date.

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary, the formula of a simple vegetable remedy for the cure and permanent cure of Consumption, Bronchitis, Catarrh, Asthma, and all the affections of the Lungs, and also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested his wonderful curative powers in thousands of cases, has felt it his duty to prepare and publish this simple, safe, and reliable remedy, and to send it free of charge to all who desire it, in order to relieve human suffering. It will send free of charge to all who desire it, in order to relieve human suffering.

CANTATAS FOR CHILDREN.

CHRISTMAS AT THE KERCHIEFS, 20 cts.; \$1.00 doz.; LEWIS CAUGHT NAPPING, 20 cts.; \$1.00 doz.; THE JINGLE BELLS, 20 cts.; \$1.00 doz.; LEWIS CHRISTMAS GIFT, 20 cts.; \$1.00 doz.; ROSEBUD, GOOD TIDINGS, 20 cts.; \$1.00 doz.; EMERSON, MESSAGE OF CHRISTMAS, 20 cts.; \$1.00 doz.; TOWN, 20 cts.; \$1.00 doz.

FOUR CHRISTMAS SERVICES.

By Rossell. Each 5 cts.; \$1 per 100. Hilday of Christ Child. Old, Sweet Story. Joyful Chimes.

CAROLS AND SONGS.

Collections by Howard, 10 Carols; 7 Carols; (each 10 cts.) HOLLY BOUGH, 10 cts.; \$1.00 doz.; 10 NEW PIECES FOR XMAS (10 cts.).

WE PUBLISH IN SHEET MUSIC FORM very many superior pieces, that, for quality, might be termed Prize Songs. Six good specimens are: Signal Bells at Sea, (40 cts.) Hays; Victors of Old Fols at Fols, (20 cts.) Stalls; Mamma's Lull-By, (30 cts.) Edwards; Children's Lull-Dance, (30 cts.) Elder; Parts Expedition Grand March, (30 cts.) Kolsh; Military Schottisch, (30 cts.) Rollinson. Any book or piece mailed for retail price.

500,000 COPIES OF THE Double New Year's Number OF THE YOUTH'S COMPANION. Choice Stories—Sixteen Pages—Profusely Illustrated. The Companion for 1890 will be unsurpassed by any previous volume in the variety and excellence of its articles. A more brilliant list of contributors has never been announced by any periodical. Subscriptions sent at once will begin with the New Year's Story. Price, \$1.75 post-paid. Sample copies FREE. Send CHECK, MONEY-ORDER, or REGISTERED LETTER at our risk. Please mention this paper's Address. THE YOUTH'S COMPANION, Boston, Mass.

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NEW YEAR'S NOTICE! Show your regard for your friends on New Year's Day by giving them a Drink of JOHNSTON'S FLUID BEEF. Made in a minute by merely ADDING BOILING WATER. PALATABLE, WARMING, AND NUTRITIOUS. THE MOST HEALTHY WINTER BEVERAGE.

ESTABLISHED 1860. DAY AND EVENING CLASSES will re-open, after Xmas Holidays, on THURSDAY, Jan. 5th. WE were never in so complete working order as at present. Each of our departments (Business, Bookbinding, Typing, Writing, and Calligraphy) is in charge of a Specialist of actual practical experience. Our assistants are also capable and experienced, and all signs indicate that the year 1891 will be the most successful we have ever known. Students (Ladies or Gentlemen) can enter at any time. Circulars mailed to any address. I. O. HALL. BAER & CO.'S ADVERTISEMENT WILL APPEAR NEXT WEEK. VIRGINIA—A FINE AND WILD BOLD COUNTRY.

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