VOL. I

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MASA.

SAINT JOHN, N. B., WEDNESDAY, DECEMBER 16, 1885.

THE CHIEF AND MAN IN PROMPT AND ADDRESS. THE CHIEF AND ADDRESS. THE

MESSENGER AND VICTORS

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Wite has been thrift in Yes Te-day!

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- Sabbath School.

BIBLE LE CON ...

Fourth Quarter.

Leusen XIII Dec. 27. REVIEW.

The review has in closely adapted from the one used by Rev. A. F. Scha Eller in the Olivet Sunday school, New York City, and gives in the Sunday School Trace for Sept. 13, 1884. "Quarterly review may be conducted either in the classes singly, or by the superintendent from the platform of most cases the latter is the better way. To be successful, the leader man fine's very clear idea of which the wants to the, and must do, it, rapidly, and with as much enthusiasm as possible. It must be intersapersed with lively singing of well-known myrmw; and must abolately proceed on the basis of question and answer. The following hits are given to assiste superur tendents in this work:

"Have of the board, at the opening of school, the Titles and Golden Texts as follows. (If you have not board in your school, repeat at ones of your argigresout and 'bring forth fruits ment for repentance by buying a board at once. Get a good board, five feet by three, and your will never regret it.)"

	TITLES.			6	OLDEN TEXT.
I.	E. AT D.	1			Fear not
II.	F. IN S.				The things.
III.	J'S F. Z.	*	WALL		Blessed
IV.	T. R				I was glad
V.	D. OF E.				He, being
VI.	S. OF J.			*	Arise, go
VII.	E. OF J. P.				The men
VIII.	H. G. R.	4			He did
IX.	H. P. A.	4.4	44		The Lord
X.	THE S. N.		The second		Cease
XI.	THE 8. 8.				The Lord
XII.	THE G. I.				Ho, every

THE COLOR TRACTICUS.

A. Althon, St. Asserts prompts with the color of the political and the political and the color of the political and the pol

one III., VI., and VII.? Teacher, 5, What is the greatest event foretoid in these leaves and the property of the state of the greatest event foretoid in these leaves. It is the state passes of hence and castile powers are considered of its class one. Teacher, 5, What is the class passes of hence and castile powers are classified to you. In Leavest ZLIa Theo the class of the class

"Didn't we have a good sermon ?" Inquired the eldest on, with all the less to astifaction in his tone.
"Good!" sehoed the fasher, soogrally, bristing up as usual when the word "sermon "was utlered. "He took ten minutes to prove something that we know "as well as he does, ten more—".

A shade of distress fitted across Sophyla eyen, the minister had made her feet that she was a sinher. Was that not worth her minister had not worth her minister had not worth her minister had been seen to the minister of the family, with a gesture of ampaisment, and the present of the family, with a gesture of ampaisment, and the present of the family, with a gesture of ampaisment, and the present of the family, with a gesture of ampaisment, and the present of the family with a gesture of ampaisment, and the present of the family with a gesture of a good of the family with a gesture of a good of the family with a gesture of the family with the minister.

The beyof fourteen looked up brightly, when a gesture of the good sed away. Somebody, an almost the family with the minister.

The beyof fourteen looked up brightly, we have such a family went amount of the lesson. Your teacher in such poke, with with each of the good sed away. Somebody, an almost to be an amount for a further with a gesture of the liber.

Public opinion



THE first packet, of the Weekly Livernood I shall Live in intended to be despatched from Ballize on Seam-rays, the Sisk uset, the same of the same of

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The Boyhood of Shakespeare, by Rose Kingsloy. With illustrations by Aired Far-Kingsloy. With illustrations by Aired Far-Neort Stories by accors of prominent writers. Note 7 berry, 7. A. Janvier, Washington 'light including Standard, Washington 'light Gary, Reschich Butter-ordin, W.O. Nicodard, Hagricet Frascott Sponfard, and many others. Entertaining Statethes by Albee W. Rollins, and testing Statethes by Albee W. Rollins, and testing the standard of the Standard Complete what the Aural Moreon Fromm, Andre Onstriptions, and departments will complete what the Aural Moreon in the world. We bear magazine for children in the world. We bear magazine for children in the world.

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### Messenger and Visitor.

WEDNESDAY, DECEmber 16, 1886.

THE WESSENGER AND VISITOR FOR 1886.

THE SIZE of the paper will be the same as this year. So far as sie knew there is but one religious weekly in the Dominion which gives so much reading matter as the Massesmons and Vastros.

THE PRICE—\$1.50 per year to all

THE PRICE—\$1.50 per year to an hop pay within thirty days after subscribgo renewing—\$2.50 if, nor paid within is time—is the lowest of any denominanal paper in the Dominion. We know no paper of this kind in America which was no much reading matter for the money.

of no paper of this study is american whole gives so much reading matter for the money. THE CONTENTS. The main features of the paper will be preserved, while no effort will be spared to improve it in all its departments. Begular correspondents have been scorred in Boston, New York, Chicago, and Toronto, and negotiations are in progress with correspondents in England and Germany. This, with occasional communications from elsewhere, will make our corresponding of department effectively. ur correspondence department especially

ind vari d.

se hoped that a history of the Lord's
in Acadia may be given during the
This, if we are able to secure it, prove intensely interesting and sug-

A first-class serial will begin win any one year.
We wish our paper to be wide-avake, necressing, instructive, helpful to the bi-ristian life, to workers for the Master, a building character, broadening sympathy, making loyal tor trith, and in pulsing ur work in the churches, and through ur work in the churches, and through

which as possible.

EARNEST REQUESTS. Pray for the Messessions any Vestros. No one can tell how much depends upon its tone and spirit. There is need of wisdom and help which can come only from God.

spirit. There is need of wiedom and help which can come only from God.

Every one who can, help make it interesting and profitable. Give us one of yone best thoughts now and then put in the crippest way. Send us all the news of the Lord's work on your fields.

Aid us in getting the Mnearsons AND VISTOR into all our families. Will it not be a service to the Master? Help us just

to a service to the anaster. Help as just now.

THANKS. The editor wishes to return thanks to the very, very many who have cheered him, in labors which have taxed every energy, by kind words, and hearty cooperation. It has been through the earnest sympathy of his brethren only that he has been able to carry the heavy burdens of the year. He craves the same sympathy and coperation, and, above all else, the prayers of his Christian-readers, as he faces the work and responsibilities of the new year.

HOW CAN THE RELIGIOUS INPLUENCE
AN OUR INSTITUTIONS OF LEARNING
RE SUSTAINED!

Two weeks ago we attempted to show how our institutions of Learning ar modification of the sustained of the sustai eat measure, our excess or failure in e great mission God has given us.

e great mission God has given us.

We yield to no one in appreciation of ental culture, and in admiration for the mental emittire, and in admiration for the power it assures. At the same time, it is is fact that mere mental ciollars may be a louistail blessing, judged of by the highest criterion—the good of maskin i. We have only to jook at Germany lo-day to be convinced of this; for while it is the land of rechelars, it is also the hot-bed of irreligion, excepticion and attenue. Indeed, there clars, it is also the host-bed of irreligion, their mand atheism. Indeed, there ever throug temptations pressing upon thoughtful student. The mind is just oming conscious of its power, and best to sever its independence. The transportion belief upon authority to belief or personal investigation is being made,

upon perional investigation is being made, and there is often

\* a stocour or poury between the two, into which many fall, and from which they need a strong hand to help them. Those who give themselves up to the study of text books are liable to have all the sprittaal energies desdened, and tokone too careless to be even sceptical. During this time, too, the student begins to consider seriously what the future life-work is to be. If the decision then

ing bathed in an atmosphere of carment Christian life and devotion, and that it can be done in no other way. We do not sight to despise the power of Christian reason as it grapples with mental doubt which way ariae in the perilous transition we have apoken of. We do mean to say, however, that the best weapon against all doubt is high Christian obseracter, and earnest, active piety, and the only sure astiguand against its power is in a present juner experience of the counteracting power of religion in the soul. Logic alone, without those allies, will be of little avail. So, also, the best way in which students can be won, at this denisive time, to choose a life of service, rather than is career of selfshiness, is through being surrounded by Christian devotion so that they will drink-it in as their lungs take in pure air. There is need of the onforcement of high aims by word, but much more is there need of the silent, all-power-fal speech, of the life, so far as this is possible.

How there is this strone pervasive.

fal apsech, of the life, so far as this is possible.

How, then, is this strong, pervacive, persistent influence to be brought to bear upon the flower of our young men and women, to lead the unsaved to Christ, to induce as many as possible to make sacritic and the series of the ser mind, but also of his very heart and sunt, upon their natures. The more commanding the intellectual superiority, the more the homage and respect called forth by mental gifts and attainments, the more will the student be open to impression of all kinds from his instructors. There is no position in which a musa can more affect the future than that of the man who h' the training of the best minds of his denomination under his charge. Thomas Arnold, affauly, impressed hinner! for a generation upon the best thought of England, and helped to conjoin the best limit with it. Dr. Dwight, of Yale, was able to turn the tide of skepticism which was aweeping all before it, by virtue of his position, where he had it in his power to swar the growing thought for the Rapints of New England whee, as Precident of Brown University, he exercised masterful mental power over those who were to become leaders among them. Ontario and Quebec Bapties to-day are much what Dr Fyfe, of precious memery, made them, through the lengths all becality of the trudents at Woodstock. No one but thought had been the carried on the characters and ideas of the students at Woodstock. No one but this place of commanding inflaence. They need divine help as few do. They are conscious of this need. They should have the largest place in our sympathies and prayers. Let us not forget that they are conscious of this need. They should have the largest place in our sympathies and prayers. Let us not forget that they are conscious of this need. They should have the largest place in our sympathies and prayers. Let us not forget that they are conscious of this need. They should have the largest place in our sympathies and prayers. Let us not forget that they are conscious of this need. They should have the largest place in our sympathies and prayers. Let us not forget that they are conscious of this need on man are chosen to fill for enpresse nothers, and years, unless it stultify itself, have special care that they are the surface of the form and are also and it is

a measure which cannot be assiyased or described. We have ourselve had enough experience in the work to knew have hard it is to keep the son! alive and the life carnest is the routine and offil of the class and lecture room. We write these words to make our people feel that our instructors in our fastitutions of Learning, though their work is not very trutch seen by the eye which looks only on the ourface, is second to no other in its bearing on the future of our denomination, and the cannot of Christ generally. While they work mostly out of our night, let them not be out of our might but let me at least pray that they may have that Infanse concern for those who are uneased; that carnot purpose to lead all up to the noblest heights of devotion to God and men, which shall promp the medicarners personal sudcavor, and watch for ways to make use of all means at head to realize this high aim.

We shall pursue this subject turther.

Bose the restoration of a minister who has been separated from the denomination to seembership in one of our churches, imply restoration to the ministry?
 Bas a church the power to restore such an one to the ministry?

special qualifications censioning there. When a minister is separated our denomination, he has no claim citter melbership or the ministerial. He may give evidence that he is fitt membership, when for sufficient reasons to the contract of the contract of

2. Yes, we believe the church has this ower. It is the church that calls a man power. It is the church cast easies to ordination at first. It is the ch that ardains, while invited ministers assist. But this act of the church not make a brother a minister of our sommadion. It is the council recogni him on behalf of the denomination which gives him a standing in the body. In the case which the question refers to, the church could restore the minister, but it could not give him a standing in the denomination. He could be only a crisister of that clurch. Hence it is that the ordination by the church and the recignition of the council representing the denomination should always go together.

### W. R. VANDERBILT

Death has reapt a rish bacvest during the last few weeks. Gen. McClellan was arrest stricken down very suddenly? more recently King Alphonso, of Spain, and Vice-President Hendricks were realthed away from life, and now the intelligence has been flashed around the world that W. H. Vanderbilt is the unmbered with the dead. The assessment to call them from life came auddenly to them all, but to none more unexpectedly than to the last. After a morning of business cares, in pleasant anticipation of a few hourse of recreation, and while in conversation with a friend, in feel dead. He is said to have been the richest mas in the world: A statrment just published makes him world 194.650,000. He has long had the prond title of King of Wall Street, because of the controlling position he held in the atook exchange. As him news of his desir became known, the stock market became more feverible this is often him result of such a great event as a change of government. It is concluded, however, that his sons will carry on the business on the idlines, and this belief has quieted the excitement.

W. H. Yanderbilt was in the airty-fifth yes of his age, having been born in New Brunswick, New Jersey, Aug. 19, 1821.

He received nothing but a business, education, and made no pretentions to literary tastes. His father, the Commodore, required him to work his own way in his youth. This, no doubt, is one reason why youth. This, no doubt, is one reason why are of the states. He has made some princely gifts, and seems to have been charitable in an understand the seems of the seems o

portion to his immense wealth. His l, just published, has bequests to vari-charitable objects amounting to about

will, just published, has bequests to skirous charitable objects amounting to about \$1,000,000.

It is hard to estimate the value of a life such as his. His wealth has not been made or used in promoting new industries which would be a blessing, through affording ampleyment. It is largely in government stock of virsual kinds and has been gained in a great measure, by dealings in Wall Street. Many look with alarm upon the great share of the wealth of the United States which has been gathered into the hands of a few, and, consider it a menace to the wealtheat of the States which has been gathered into the hands of a few, and, consider it a menace to the walfactor the country. These regard Mr. Vanderrollte's death as a gain, hands wealth enough to buy a principality, and has as income larger, probably, than all the missionary scottistes of the world combined, has a tremendous responsibility, surrounded as he is by the millions of the world has goe, in the twinking of an eye, to give account of the millions entrasted to him, to Him whose steward has was. From the beautiful or the comparative him, to Him whose steward he was. From importance of earthly and heavenly things, one can have small doubt but that, had be his life to live over again, the accumula-tion of wealth would have a smaller place in his thoughts, and the proper use of it a

The death of great men, and of wealthy The death or green races, and or season, on moreose upon us anew the indistable fact that at the graveside all distable fact that a difference theomaid it is a difference theorem in the second that the second that is a difference that the second The only difference thee—aid it is a difference which eternity and heaven and hell alone can span—is whether a man is saved in Christ or lost, in self and sin. At this time there is a reversal of the world's existing the state of things, and in the column light then shed, what mere prize most and esteem the highest, shrivels into insignificance, while what is least recognised in the rash of life then becomes all important. May we will learn to jidge of earthly filings by their value when the great testing time comes, and so live that death shall not revolutionize all our deas and plane, but only lift us up to the highest realization of both -How many old subscribers will send us in a new name, this lui week?

THE BRITISH SLECTIONS.

These are now over. The result is about as we auticipated a fortnight ago. The Tories and Parmellites combined have an arrow majority of four. The mot active allies of the Tories were the clergy of the Resulbishment, who ared pulpit, platform, and press to get the people to support the party pledged to the upholding of their church. The publicans, also, alarmed by the tax which Gladstoce put upon beer, and resigned rather than abandon, used their bars as means to sway those under their power to oppose the Libersia. But the most decisive, drament in the contest was the Irish vote. This went so blee for the Tories, and gave them the vistory in a large number of English constituencies where the parties had been pretty evenly unstached. Gladstone asserts that all the constituencies won from the Libersia Anglicen constituencies won from the Libersia Anglicen been through this vote. The Romain pricets were an active as their Anglicen neighbors, on the same side. On the Libersia was the string majority they, possess in England, Soutland and Wales.

Parnell has the balance of power for which he has striven. He has, however, done all the could to alienate his best friends through throwing all his immense influence against them. He has determined to compet the Bugtish Parlisiment to grant his demands, rather than trust to the good will and sense of justice of the best men of England. The If Ories and Parnellites combined have too small! a majority thick of the possible for them to carry through such eight and the too and! is mind the result of the sections will be to render have the friends here the surface of the theory to the first he would lead them to grant his demands, rather than trust to the good will and sense of justice of the best men of England. The If Ories and Parnellites on the section of the section of the section of the condition of the c

Income the question which is of chief inter-

circumstances, it is the only thing to be dose.

The question which is of ohief interest to most of our readers is doubtless that of the friestablishment of the Church of England, so called. The Conservatives have forced this as an issue, and it has been directly before the electors in every district in England, Scotland, and Wales. Notwithstanding this issue, the Conservatives have been beaten in these three countries, and were it not for the frish voters, who were indifferent to the issue, their defeat, would have been overwhelming. This fact must hasten the introduction of legislation for dissessablishment. It is not expected, however, that this will be a tempted by the present parliament. It is not expected, however, that this will be a tempted by the present parliament. It is made to grapple with great questions with advantage. It is possible that there may be a disruption of parties and new lines drawn. The Radicals do not seem inclined to follow Gladstone's lead, unless its pledge himself to favor measures for home reform to meet their riews. In the next few weeks we may expect developments which shall give some positive intimation of what the final issue of the elections will be.

THE RALKAN WAR
in said to be at on end. The great powers are said to have agreed to esanction the union of Bulgaria and Bounclia. This is claimed as a triumph for Salisbury. It is, however, the breaking up of the Arrangement which he himself helped to secure at the Berlin. Conference.

the Berlin Conference.

### CHRISTMAS PRESENT.

Micror not the Mississium and Vistron be a most acceptable Christman greenst so a friend? We can testify with what jay the thought of its weekly visits and been halfed by some of the Lord's poor to whom we have sent copies free. Could \$1.50 be we have sent copies ree. Oould \$1.00 be spent for a friend in any way which would give more pleasure and profit? Shall not some of the kindly thought of this happy time expense itself in this way?

The Older Church Menual, called the Teaching of the Twelve Apostles, with translations and discussions of post-apostolic Teaching, Baptism, Worship, Discipline, and with Hustrations and draw the Chartain of the Jerusalem Manuscript, by Philip, Sohaff, published by Funk & Wagnalla, New Lork.

We have already called attention to the old MS. discovered by Bishop Briennion in the library of the Jerusalem Courent, Constantinople. Not aven the Sinatiti MS, when discovered by Tinchendorf, made agreetr sensation than the publication of the Teaching of the Twelve Apostles, in 1883. Soholars in Germany and England published critical treaties upon it. In America it has rectived careful attention at the hands of Drs. Hitchnock and Smyth. Dr. Schaff's is the last work called feetility it, and it is acclosiveling by Jilly in the Critica are not agreed as to the date of the teaching. Bome put it back as far as 186 or 180. The majority, however,

assign it a date about the beginning of the second century, and there is little doubt but that it is the earliest Christian doument we have after the writings compelsed in the New Testament. This given it its great value and importance. Its testimouty as to the institutions and doutrines of the New Testament is of great weight.

But, as Dr. Schaff says, it "claims no apostolic authority; it is simply the aummany of what an unknown author learned, either from personal instruction or oral tradition, to be the teaching of the Apostics."

ites," as the season of the Sabitation," It has an important bearing on the Sabitation, "As to seared seasons, the Dideske bears witness to the celebration of the first day of the week." In this it agrees with all the writings of the apostolic fathers. Thy, none of them, know of any day but the first of the week for the assembling of Christians for worship. If the apostles celebrated the seventh day, they make no mention of it in their writings, and within a century of their death, all the Church, without any question, celebrated the first day.

without any question, celebrated the first day.

The greatest interest, for Baptists, of the Didache is in its references to the ordinances. The following are its instructions, as translated by Dr. Schaff:

ances. The following are its instructions, as iranslated by Dr. Sohast.

"As regards Baptiam, baptive in this manner: Haring first given all the preceding instruction [on the Way of Life and the Way of Death, Che. I-v]h, bapting into the name of the Father, and of the Son, and of the Holy Spirit, in living [running] water.

"But if thou hast not living water, baptive into other water: and if thou canst not in cold, (then) he warrie [water].

"But if thou hast neither feetiher running or standing, neither cold nor warm water, in wifficent quantity for insupersion], pour (etchegen) water on the had three times. Into the name of Father and Son and Holy Spirits."

"But before Baptiam let the baptive sup the candidate for Baptism fast, and any others who can; and thou shalt command him who is to be baptized to fast one or two days before."

Dr. S. devoter three chapters to an elabor-

Dr. S. devotes three chapters to an elabor-te dispussion of this part of the Didacks, ad of baptism generally.

He admits that "Nothing is said of ju-

ase disensation of this part of the Didecks, and of baptims generally.

He admits that "Nothing is said of infant baptism. The reference to instruction and the direction of fasting show that the writer has in view only the Sapisism of catechairmens, or adult believers." How can this ominous silence be axplained in harmony, with Pedobaptism? In this way.

harmony with Pedobaptian 7. In this way, ...

Christianity always begins by preaching the goopel to such as can hear, understand and believe. Beptism follows as a soleum act of introduction into fellowship with Christ and she privileges and duties of church-membership. Inflant Baptism has no sense and would be worre than useless where there is no Christian family or Christian congregation to fulfil the conditions of Baptism and to guarantee a Christian burdure. Hence in the Apostolic and the whole stolewise and to guarantee a Christian burdure. Hence in the Apostolic and the whole stolewise age to the time of Constantine Baptism of believing converts was the rule, and is to this day, one every missionary field. Hence in the New Testament the baptized are side of the condition o

who have died and risen with Christ, and who have put on Official. Baptism and zonversion are almost used as epropymous terms.

There is something in this statement to which we take serious exception. What right has Dr. S. to link the "Apostolic and the whole anti-Nisene age, to the time of Constantine," together, and asserted both that the "Baptism of believing adults was the rule "? It is true that in Inant. Saptism, as late as the time of Constantine, was only the exception; but was it even the exception in the apostolic age? Granted also, for the sake of argument, that "Tofant baptism has no sense, and would be worse than use-less were there no Christian family or Christian bourgestion to fulfil the condition of baptism and to guarantee a Christian nurture." But are we to believe there were no Christian families as the result of apostolic techning? "Why, then, do we have so frequently apostolic greet age sent to families and households? Are we to suppose that the life of our Lord and x halformating the property of the control of a some property of the control of the control of the control of the true that adult baptem is the rule to-day on mission fields, it does not explain odd. there days towards the children—so that it was useless to leave them any instruction? If it the true that adult baptein is the real to-day on mission fields, it does not explain how, there is no place left for any exceptions in the New Testament and the Didache: Let a Pedoblysist missionary or a field where missions have been carried on for one hundred years is assummany of the practice of his church as to baptism, and would it be probable—possible—for him to omit infant baptism altogether? The only reasonable and lenable belief is that the writer of the Didache wrote as would a Baptist from a Baptist mission field, and did not mention infant baptism because there was no such practice.

appear so argent as so preclude lesiking a place for immersion, unless one were supposed to be in danger of immediate death, or disabled by sickness. However this may be, to conclude that effusion in radii in any case, because the Didacke says it is permitted when immersion is impossible, is a hazardous way of reasoning. Let usil lustrate: A mother selfs her child that he may eat the cake, if there is no bread in the basket. The boy concludes from this that he may eat the cake if there is bread in the basket.

that he may cat the cake if there is bread in the basket.

Dr. S.'a'last conclusion is, "From this [satumed.—Eb.] that (that in the past aportolic age a degree of freedom prevailed which was afterwards somewhat restricted), we may reason (a fortiers) that the ame freedom existed in the epostolic age. It cannot be supposed that the twelve apostles were like liberal than the writer of the Diddochs, whe wrote, as it were, in their name."

Now we know that the tendence of the

name."

Now know that the tendescy of the after ages was to add to the institutions and other rames of the apostolic age. In the case of baptism, from the time of the Didacks, effusion gradually gained more and, more place, as it was first permitted when stephen weight of ages of distill, on the first motion that there was no salvation fairle nerico that there was to salvassion without it, but those thus poured upon were not allowed to hold offices in the church, then those thus poured upon were permitted to hold office, and finally it was ablowed equal and unconditional validity in all cases. Instead, therefore, of our reasoning, a Fortieri, that the apostless man cases. In the content of the con

New Testament itself.

Beaides, in all this, the chief argument
for immersion is omitted—[6 symbolism.
How anything but a buried, in the water
symbolines death to sin, we find not.
It will be noticed, also, that the Dieseke

It will be noticed, also, that the Didache makes a clear distinction between baptism and pouring. It does not eay, "If thou hast neither (kinds of water, for immersion), baptise apon the head," but, "If thou hast neither, pour upon the head," etc.

The Didache forbids the Lord's Supper to the obleagized, as do all the speechle and church fathers.

Dr. Schaff bears the following testimony: "The Baptists and Quakers were the first organized Christian openmunities which detached ead value for me collegisations): stanched salvation from ecclesiastical or inances, and taught the salvation of un-aptized infants and unbaptized but be-eving adults."

Dr. S.'s work.

The Old Instament Student for November contains articles on Jerusalem, The Hebrew Wisdom, Origin of the Old Testament, Religion (conclusion), The Prince of Ezekiel, Story of Bushim Reconsidered, Studies in Archivology and Comparative Religion (conclusion), and the usual Book Nations. Religion (cor

Notices
Dr. J. A. Smith, gives the results of his studies on the origin of evil in his lest article on Comparative Religions as follows:
"(1) That, the axistence of evil, as a human heritage, and a common calamity, has not failed—as/indeed, how could it? has not failed—as, indeed, how could it F-to gain, the attention of neep, even in pre-historic and primitive times, while as-teningly and the fact of it existence have not been waiting, either in pagan religion, or in pagan philosophy. (2) That such at-tempt at solution, where they occur in cereion of the verge, and to man was preserved, surprising, and in man was preserved, surprising, and in man was preserved, surprising that the chastery surprises. (a) That is still these mythological representations, an evil these mythological representations, an evil was a surprise author to that of this is recognited to the control of the control agency superior to that of man is recog-nized, while it is a fault in nearly all of them that they fail to give that place to the burner agency which implies human infant baptism because there was no such practice.

Dr. S.'s conclusions from the teaching of the Didache on the mode of baptism are stated thus:

"We have, therefore, a right to infer that at the end of the first century there was no right uniformity in regard to the mode of baptism, and no scruple shout the validity of aspersion or pouring, provided only the head was baptised into the trium name with the intention of baptisms."

But is this port a least "there."

the noney is sounded in the total in a the total in money formally p tion of the court Education Board We can not doubt able to do all th Nor can we doubt ling, if the facts them. Would it a lk more of the we are associated prominent, it may purpose, provided more interested in the convention exi-for effecting this a lar of the Fina from the pulpit, p faithfully employe to apprehend the obligations which corresponding relig awakened and the received.

DEC

### Notes from If it is always p

gin at home, it me to do the same of now almost a year fled hither to escar phere of central primary object in course, an object that for one without it to fled health is to find latter, at least, the About seventeen About seventeen y mencement was me After two or three almost deserted. almost deserted, houses were vacan coen bought at his for a song. This till the opening when a more substin. Since then there has tixeeded, per year, and the velopment is more. The history of there has been sin At the time of the here, a commoditor commoditor.

here, a commodiou built. For a time mercus. But prosperous. But cline came the doo church were board for several years.
Fisher, spw a miss come here under a Mission Society and a Baptist church, and the several years of the several years of the several years of the southers left the church on davorable ponditic had been divided bles. The house been painted for se snattractive in its countries of the southers of the several years of the left of the lef burdensome det d forbade our in

state of affairs. It been painted on the papered within, been made within fort. All necessary readily, arran success, from all was accomplished Nousember. At the service the passes, condision of our of for subset plana minutes eleven, pledgred, and we a out of debt. This

Since I last wrot tion has met at h important business report of the He showed a marked of work dose, and sions reported. I

salvation red upon were in the upon were ally it was al validity e, of our apostles writer of equired to reverse of in the Diense with a 10 such

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Ha a divide feef 1 go safely Over the exchang thore, framemorther's residing the Bible There by the open door. And its pages are dware still, Now she is sammorthorn the hill-

She arose the next morning with a wareful in the beart, a row in 6 feer soul and light in he week the tree sees that that neces been therebefore. Thus night is he went to observe the sees the sees the sees the sees that a significant sees the sees the sees the sees that the sees the sees that the sees that the sees the sees that the sees the sees that the sees the sees that the

She arose the next morning with a understand the possibilities, and with this warned in her beart, a rest in her soul and in matter once for all."

"O'cranity," said Nellie. "I and glad."

thoughtful in the Tulue," and the heavishand, feeling that he had not been as every fall of his wife's comfort as he ought to have been.

"You see, Nellie," he went, on, that there is a difference between theory and practice. My theory is a good one, is it not."

"Excellest, could not be better," she ascented demurely.

"But then you see that I literally did not not it in practice worth a cent,"

"Nov. Charlie, that will ho," interrupted his wife, I am net coing to have you condemning yourself at the rate. I have not suffered any in misch bely or estate. If I had you would have heard from me before this. Let me assure you, Mr. Benson, that I am not very much straid of you, only joud smough to keep ms in proper subjection," and again her laugh was mer y and infectious.

"Yery well, Nell," said Charlie, "we'll call it equas now. But I make not stop any longer or. I will lose my tain. How mer y and infectious."

"Are you sure that will be snough?" he asked, for he wanted to be on the right side, now in, practice as well as in theory. "Quite sure," but not work allowed a margin."

"I haven't that amough with me, Nellie," he said, "but I will bring it out from the city to-night. Will that do!"

"Yee, I did not mean to use it today, was the response, adding, but you have not saked me what I want it for."

"No, and I do not mean to use you. I know you. will use our. money wisely, Nellie dear."

And he kiased her good-by and was off for the train.—Christian Weekly.

And he kissed her good-by and was off for the train.—Christian Weekly.

When Osborne house was residy to go into, the Queer and her family had a house-warming. It was a gay and merry and happy time. There is a beautiful hymn of Martin Luther's which the Germans often sing at house-warming. And Prince Albert being a German, and keeping, a tender liking for the pleasant house-customs, repeated it at his house warming. Here it is:

God bless our going out, nor less Our coming in, and make them surey God bless our going out, nor less Our coming in, and make them surey God bless our daily begad, and bless Whate our delivery which is considered to the less our daily begad, and heles of the salvation make us.

And heirs of His salvation make us.

Well, the little princesses

And heirs of His salvation make us.

Well, the little princes and princesses
had very good times at Osborne. On thei
mother's birthday they had a fine present
You never could gussawshist it was, so I wil
tell you. It was a lovely Swise cottage, a
grown up cottage—out a playe cottage, wit
grounds all about it. And these ground
were given to them too. Here each on
had a garden, where they raised vegetable
and flowers. They had hot-houses and
forcing-frames, so they could have flower
and vegetables as early as other gardenese
Bach had a set of garden tools, marked
with his or her name, from Victoria to
Bestrice.
Did they work in these garden? Yes

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Mayra AND RIDBEN THOUSERS. S.
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very pretty droy, meak small and grunder
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Having purchase chinery, &c., of th Co., are now prepa-facture of BUILDING Planing, Matchir Turning, &c., Bas cricket Bats and a EF CALL AND SI

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"Il has become an common to begin an article, in an elegant, interesting uppe, "Then ruy is into nome advertisement, that we avoid all such.

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"Having a larce sale, and is supplasting all

"There's to derying the virtues of the Hoplant, and the proprietors of log filters
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are so palpable to every one a observation."

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'No! Did She Die? "No! "ingered and suffered along, pining away all the time for years,"
"The donorir doing her no good,"
"And as hash was cared by this Hop
Bitters the Papers sty so much about,"
"Indeed! Indeed!"
"Itoe thankful we should be for that
mediclese."

medicine."

A Daughter's Misery.

"Eleven years our daughter suffered on a bed of mission of kidney, liver, "From a complection of kidney, liver, rehumatic trouble and Nersous delility.

"Under the care of the best physiciane, "Who gave her disease various names, "kituso relief," and now sile, is restored to us in good health by "as imple a remedy as Hop Bitters, that we whad altuned to years before using it."

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Reproper sensite without a bunch of green. Reprop the white labet "hun all the vile, poisonous stuff with "Hop" or "Hops" in

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record of the principal events flast transgive throughout the year, presents in an
able manner, the progress made in the
different elements of the climes, and overlate
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cheats them. Children less to bring up his
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of knowledge comes with resuling and grows
upon it; and the love of knowledge in a
young mind in almost a warrant against
the inferior accitiented to passion and vice.
A little library growing larger every year,
is an honorable part of a passion and vice.
A little library growing larger every year,
is an honorable part of a proung man's his
tory. It is a man's duty to have books. A
library is not a locury, but one of the
necessites of life."

The American Cyclopedia, as a work of
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The american Cyclopedia, as a work of
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The right of a rove to bloom
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With none to other a naw
And none to other a naw
If it reaches a root or points a thorn
even a rose-free may.

even a rose-free may.
The right to a life of uv own—
Not merely a casual bit
Of somebody absets life, flung out.
That taking hold of it,
I may stand as a object doss, after a nueral writ.

end writ.

The right to gather and glean What food I need and can Fronthe garnered store of knowledge Which man has heaped for man, Taking with free hands freely and after an ordered plan.

The right—ah, best and -weetest!—To stand all undermayed Whenever sorrew or want or sin. Gall for a sommin and, with none to cavil o question, by never look gain-aid.

I do not ask for a ballot;
Though arraylle were at rake;
Evough beg for the noble photos.
That man for banhaolt rake
Should give ungrudgingly, nor withhold
til I must fight and take.

AMERICAN CYCLOPACIAN

I WISH to amounce to the people of St.

John this I shall be here, for core
the taking order for the American Cyclowork, would do well to camine this cowork, would do well to camine this cowork, would do well to camine this
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WOOD WORKING CO.

THE PRESENCE OF STREET, No. 10 May of the own the product of the conductive of the c

to themselves. Clean eighte-line and clean clother-line are necessary to the creditable result of wash day.

—It is estimated that this year's lamb crop in the United States amounts to 13, 000,000 head.

—There is no cure for a cow that sucks herself except to slit the tongue for an inch and a half at the end and middle. If this is objected to the animal should be fattened and killed, which will no doubt be a more disagreeable remedy to the cow and the owner than the other—Indiana Farmer.

—The apple crop of Niagara County, N. Y., this year is estimated at 800,000-barrels, and for smother to 2,000. The net price of the fruit is about \$1.00 harrels, and on smother to 2,000. The net price of the fruit is about \$1.00 harrels, and or fatt of the the main diet of the farm-horse, its effect being to fatten at the expense of the measural development. Corn-fed horses have to carry too beavy a load of fat to do their best as work animals. Oats form the ideal working dies for the new of the measure of the measure of the measure of the measure of the insulance of the insulance development. Corn-fed horses have to carry too beavy a load of fat to do their best as work animals. Oats form the ideal working dies for the new of the insulance o

Why Some Farmers FallThey will not make compost.
They bread to and from scrubs.
They do not chry their home.
They have no sheller for stock.
They pare woulded to old methods.
They give no attention to details.
They have no method or system.
They weigh and measure stingily.
They have their ploughs in the field.
They have their ploughs in the field.
They have their ploughs in the field.
They have no pleasure in the dust.
They take no pleasure in their work.
They never use paint on the farm.
They prop the are doer with a rail.
They milt the cows late in the day.
They stay we call and milk the cow.
They which would be shall be sha

cere can or ever appet to see are those for the found is live all of whose singless have been directived by the reacement and have been directived by the reacement and the particular of the pa

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