

Messenger and Visitor

THE CHRISTIAN MESSENGER,
VOLUME XLII.

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THE CHRISTIAN VISITOR,
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SAINT JOHN, N. B., WEDNESDAY, DECEMBER 17, 1890.

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We wish to call attention to the supplementary sheet which accompanies this issue, and especially to the original contributions on important subjects. We hope that this venture will prove so acceptable to our readers that we shall be encouraged to repeat it occasionally. Pastors and agents may aid the paper much by a little, special canvassing at this time. We shall be glad to supply them with extra copies of this issue so long as the edition lasts.

The march of sanitary reform in later centuries is indicated by the fact that the death rate in London now is but half as great as it was in the days of Queen Elizabeth. — On the platform at Mr. Henry M. Stanley's lecture in Toronto, was John Livingstone, a brother of David Livingstone, the missionary and explorer, whose name is inseparably associated with that of Stanley. Mr. John Livingstone lives in Ontario. He is in his 80th year. — King Kalakana, of Hawaii, lately arrived in California, and a San Francisco despatch says his mission is to propose to the State Department the annexation of his country to the United States. The King, however, has since stated that it is not annexation but reciprocity he is after. — Sunday, Dec. 7, being the fifth anniversary of Rev. W. B. Hinson's pastorate of the Moncton Baptist church, he spoke on the evening of that day, reviewing the history of his connection with the church. During the five years four church buildings have been erected or repaired, and 476 persons have been added to the membership. — Boston has elected Nathan Matthews, jr., a Democrat, for mayor. Of aldermen elected, seven are Democrats and five Republicans. — Dean Church, of St. Paul's, died on the 9th inst. — Sir James Ferguson, Parliamentary Secretary of the Foreign Office, has stated in Parliament that a *modus vivendi* has been concluded between Great Britain and Portugal, in regard to their respective possessions in Africa. — It is stated that 15,000 Jews have been led to Christ through reading Dr. Franz Delitzsch's Hebrew translation of the New Testament. — Two hundred pounds of the best honey were lately found in a church steeple in Hartford, Conn. — The first stone of the monument of John Williams, the missionary who was killed in the South Sea Islands, was laid by the son of the man who slew him.

CERTAIN CONTRIBUTIONS which we had expected for the supplement did not arrive in time, and have to be held over for the present. — The *Westonian* in its new dress presents a greatly improved appearance. We beg to present our congratulations and good wishes, and trust that our contemporary may become more and more indispensable to the large and important constituency which it represents. — OUR ADVERTISEMENTS. — We have pleasure in calling the attention of our readers to our Christmas Advertisements, found in the Supplement to this issue. The houses represented are prepared to furnish goods in their several lines at honest rates. We wish them a large patronage. — The article on World Missions by Miss Katie R. Hall, our readers will find worth reading and preserving, as it gives a bird's eye view of the missions of the world, and condenses within a comparatively small compass much valuable information: Miss Hall is a member of the senior class at Acadia college, and a daughter of Mr. T. H. Hall, of this city. In order that this article might appear entire this week, the regular W. B. M. U. column is omitted. — Though General Booth's scheme has received very wide-spread recognition and generous support, it is not, as before intimated, without adverse criticism. Professor Huxley, it is said, has denounced it as inadvisable. Mr. Bradlaugh has called attention to financial inaccuracies, and the Archbishop of Canterbury has refused to assist. These, with other adverse influences, we are told, have had the effect of checking contributions to some extent. — THE YEAR BOOK for 1890, of the Free Christian Baptist body of New Brunswick, has just issued from the press of Geo. W. Day, St. John. This volume of 130 pages contains, in addition to the records of annual conference, the usual information concerning the enterprises of the denomination. We observe that "The Basis of Union" finds place in an appendix. This, together with a conference resolution re-appointing the committee on Union, seems to show that the matter is considered as being still before the body, though no active measures have been taken during the year.

A CORRESPONDENT is anxious to secure a copy of the CHRISTIAN VISITOR, containing the conclusion of an article on "The Higher Christian Life," by the late Dr. S. T. Rand. The copy belongs to January or February, of 1863. Any person who will send the same to this office will receive reasonable payment for time and trouble. — In the supplementary sheet which accompanies this issue will be found an article by Mr. C. A. Eaton, of Newton, entitled, "Where are our Young Men." This article was written in response to a request from us. We have no doubt it will find many readers. Our churches will certainly be interested in hearing of the whereabouts, the plans and prospects of our young men who are pursuing their theological studies abroad. Our pastorless churches will do well to lay this article by for future reference. These young men should be assured of an interest in our sympathies and prayers. To some of them it may be that pecuniary assistance in the shape of a loan, to be repaid when convenient, would be helpful and acceptable. This suggestion, however, is purely voluntary on our part. At any rate we must not allow these brethren to forget that they still belong to us. — Mr. HENRY RICHARDS, a missionary who went from England under the auspices of Dr. Guinness and the Livingstone Inland Mission, has labored since 1879 at Banza Manteka, a town in the Cataracts, 100 to 150 miles from the mouth of the Congo. Mr. Stanley has spoken in the highest terms of Mr. Richards and his work. In his recently published book he says: "On April 1, we travelled to Banza Manteka. At the Livingstone Inland mission, Mr. and Mrs. Richards most kindly entertained us. At this place, a few years' mission work has produced a great change. Nearly all the native population had become professed Christians and attended divine services punctually with all the fervor of revivalists. Young men whom I had known as famous gin-drinkers, had become sober, decent men, and most mannerly in behaviour."

A very interesting article from Mr. Richards himself, giving an account of his work will be found in the December Baptist Missionary Magazine. — "THE RAMBLINGS OF A RAMBLER" in the *National Baptist*, is always readable and seldom more so than in the subjoined paragraph: Truth is all very well in its way. The Rambler has nothing to say against this. But let us not deal too lavishly in truth; suffer us now and then to indulge in delusions which are a comfort to us and do no harm to any one. Suffer the man of sixty to indulge in the delusion that he is not old; indulge the woman of forty in the gentle hallucination that she looks but 25. Half the pleasure of life lies in delusion. Do not set out to prove to the fond mother by a mathematical demonstration that her babe is not the best babe that ever was; that there may have been, that probably there are, babies equally winning and attractive and bright. Suffer the man to believe that he has the best wife in all the universe, the most beautiful, the most intelligent, the most fascinating. Suffer the wife to hug to her breast the delusion that she has as a husband the most brave, the most manly, the most wise, the most upright, the most considerate of men. Do not take down the last census and show to her that there are several millions of husbands, and that against her having the only paragon. Indulge both one and the other in their fond dreams. Do not rudely wake them up. Indulge a man in the belief, however erroneous, that his spring hat is becoming in the last degree and outdoes the hat of every other gentleman in the congregation. Likewise his entire attire. Oh yes, let us be happy in our delusions. Indulge the youth in the belief that he is considerably wiser now, but that he will be vastly wiser as he grows older. In fact, it may be said of delusions, as some one has said of air cushions, that there is nothing in them, but they add sensibly to our comfort.

IT IS INTIMATED THAT the official report which is now being prepared of the Dominion Topographical survey in Alberta will show that there are in that territory at the foot of the Rocky Mountains vast deposits of mineral wealth. Iron, copper, lead, bismuth, silver and gold are found in greater or less abundance. Of galena, a sample is shown assaying 49 per cent. of lead, 87 ounces of silver and half an ounce of gold per ton. Immense deposits of coal also are found on every one of a dozen rivers and streams issuing from the Rocky Mountains. In addition to the vast deposit of anthracite near Banff, there was recently discovered north of Banff, a seam of anthracite 40 feet thick. Other deposits of anthracite of great extent and value are reported. The government is said to have in its possession evidence which shows that Alberta is the greatest petroleum region in the world.

PASSING EVENTS.

THE PRUSSIAN GOVERNMENT, it is expected, will establish an Institute of Bacteriology, where Prof. Koch may pursue his studies, and after allotting to the famous professor a grant in recognition of his discovery, will undertake the work of producing the lymph.

THE CORONER'S JURY in the case of the South Bay disaster found that the explosion was due to the fact that one of the boilers was overheated and short of water. The jury also recommended to the government that the inspection of mill boilers should be compulsory. This recommendation in itself seems quite proper; but inspection could not prevent the condition of things that is assigned as the cause of the explosion. The feeling which has been expressed seems, therefore, quite natural, that the jury should have gone a step farther and fixed the responsibility for the condition of things which led to the explosion.

THE ITALIAN PARLIAMENT was opened by King Humbert, on the 10th instant. The speech from the throne was decidedly congratulatory and hopeful. The recent elections, the king said, had rendered the State more solid than ever. Italy was faithful to her foreign alliances, and the cordial relations that existed between the powers had dissipated the danger of international complications. The most reassuring anticipations everywhere prevail. Bills to improve the condition of the workmen were promised. In conclusion His Majesty said: "Following my father's example, I have always respected the rights of my ancestor's religion, but I will never suffer my sovereign authority to be derogated in that religion's name."

LEPROSY IN CAPE BRETON is again reported. A few months ago two persons at St. Ann were found to be afflicted with that terrible disease, and were by order of the Dominion government taken to the lazaretto at Tracadie. A late despatch from Ottawa states that the attention of the government has now been called to two other cases. The persons afflicted are women, and the presence of the disease is very observable by any one who sees them. It is feared that many persons on the Island of Cape Breton carry the seeds of the disease in their blood, and steps are being taken with a view to trace its origin and its transmission by the intermarriage of families which years ago are known to have been afflicted with leprosy, with a view to taking means for checking its further progress.

WHATEVER HE MAY BE OR MAY NOT BE, Emperor William of Germany cannot be accused of being a ruler who does not take an active interest in the things which concern the welfare of his people. There seems to be nothing great or small which he does not take cognizance of and have to do with. The other day he gave audience to a peasant who claims to have discovered a remedy for diphtheria, and had his son appointed to a place where he might experiment with his method under the supervision of the famous Dr. Koch. The Emperor has been looking into the public school system and is not entirely pleased with its results. There is too little attention paid, the Emperor believes, to the studies that have a practical bearing on life, and too little time allowed for healthy recreation and training of the body. There are too many people in Germany who are over-educated and are trying to earn their living by brain-work instead of hand-work.

FRANCE IS A COUNTRY OF immense resources. The greatness of her industrial, financial and military forces gives her a leading position among the nations. The French peasant in time of peace is frugal and industrious, and makes an excellent soldier in time of war. The close of the Franco-Prussian war left France saddled with what seemed an utterly ruinous debt, but it has been steadily reduced, and the nation, meantime, has prospered. The public debt of France is still the largest in the world, amounting to over \$6,500,000,000, or making allowance for offsets, to over \$4,500,000,000. This immense indebtedness, however, is easily carried and the bonds of the French government command as low a rate of interest as those of Great Britain. When England, the other day, was threatened with a financial panic, France was her resource. This solidity of credit is attributed principally to "the frugality and saving methods of the agricultural classes, which have really been the mainstay and backbone of France in all her troubles in the past, and they have always been ready to take up all the

TO HIMSELF, SHAME AND SORROW TO HIS FAMILY.

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WHAT SOME IRREVERENT WAG will be sure to call a pan-petticoat convention is to assemble at Washington, D. C., on the 13th of February next. It will be held under the auspices of the International Council of Women, of which Milliecent Garrett Fawcett, of England, is president, and the National Council of Women of the United States. Eleven of the most important national organizations of women will be represented, and all organizations of women which are interested in education, philanthropy, reform and social culture, may obtain membership. No special theories of reform are to be advanced for discussion, save that of unity for the general good of women and, through them, of all humanity. If any man has not waked up to the fact that woman is becoming a mighty power in the public life of the world, as she has long been in its private life, it is high time that he was getting the cobwebs out of his eyes. The application of the intellect of women to the social problems of the world, and the organization of the forces of women for the prosecution of social reforms, is one of the most significant features of this most significant century.

THE SITUATION IN REGARD TO IRISH AFFAIRS does not seem to have altered materially during the past week, except that the battle field has been shifted from London to Dublin. Parnell has been received in Dublin and in Cork with enthusiastic demonstrations, while some of the chiefs of the other party seem to have met with quite a different reception. A short but sharp campaign was fought for the possession of the newspaper *United Ireland*, of which Parnell was one of the directors, but which had taken a stand against his leadership. At last accounts the paper was in the hands of the Parnellites, with whom it seems likely to remain permanently. The Anti-Parnellite party, it is announced, will establish a paper of their own in Dublin. It is not easy at present to say which of the two factions has the better prospect for popular endorsement in Ireland. The respective parties will shortly try their strength at Kilkenny, where an election is to be held to fill a vacancy in parliament. This contest has been brought on by the Anti-Parnellite party, and it is to be supposed they regarded the conditions favorable to themselves. The Roman Catholic bishops have washed their hands of Parnell, but whether they will seek to control the popular vote or whether it is subject to their control remains to be seen. Present appearances would indicate that the popular sentiment is with Parnell. The results of the Kilkenny contest will be awaited with interest.

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THE NORTH BAPTIST church, the Woman's Mission Society, the W. C. T. U., and the family and friends of Mr. J. F. Parsons have sustained a great loss in the death of Mrs. Parsons, after a very brief illness. Mrs. Parsons was a most active and useful Christian woman in the many spheres she occupied. She was highly esteemed. The family has the sympathy of the entire community.

THE FRIENDS OF Rev. J. F. Avery, will be glad to learn that since his recent loss by fire, his salary has been increased by \$500. This, Bro. Avery says, is "a silver streak in the dark cloud."

LORD CHIEF-JUSTICE COLERIDGE. The *Youth's Companion* announces as an important accession to its list of contributors, the Lord Chief Justice of England, Lord Coleridge, who will write on "Success at the Bar." Sir Morrell Mackenzie, physician to the late Emperor of Germany, contributes a similar paper on "Success in the Medical Profession."

loans the government required. The present chamber intends authorizing an other large expenditure on the navy of 700,000,000 francs, and the whole of this large sum the masses are prepared to subscribe for promptly."

A MAN NAMED MARSHALL GILLOU and his wife, who for some months past had been living at Hubbard's Cove, Halifax Co., were discovered one day last week lying near each other in a swamp. They had swallowed large doses of opium and their limbs were badly frozen. Both were unconscious, but alive. Gilloou soon afterwards died. The woman revived and it is thought will live. Gilloou had good advantages as a boy, it would seem, but had gone wrong from the start, had served a term in the Massachusetts State Prison, and afterwards succeeded in obtaining a large amount of money by forgery. This being dissipated and his place of concealment discovered, he resolved to die by his own hand rather than face the results of exposure. A miserable ending of a sinful career! He is described as having been a man of 35, well-dressed and gentlemanly-looking, and his wife as a very pretty and stylish young woman.

LAST WEEK THE ENGLISH FARMER DELEGATES were in Nova Scotia. After visiting the experimental farm at Nappan, they spent a day or two in the Annapolis and Cornwallis Valleys, and were present at the annual dinner of the Kings Co. Agricultural Society, which took place at Wolfville on the evening of the 11th inst. It is a pity the delegates could not have visited this section of the country at a more favorable season of the year. A glance at the country in June or September would give a visitor an impression vastly different from that which its December aspect affords. But no doubt some of the fruits of the orchards could be seen, and much interesting and valuable information would be obtainable from the intelligent agriculturists whom the gentlemen from England would meet. Two of these gentlemen, Messrs. Hutchison and Murphy, expected to sail by the *Sardinian* on Saturday, while Major Stevenson remains to investigate the fisheries of Nova Scotia and Prince Edward Island.

AN INTERNATIONAL COPYRIGHT BILL has passed the United States House of Representatives, and it is believed will, without doubt, receive the approval of the Senate. The long fought battle for literary rights is thus practically won, and the reproach of literary piracy, as a national sin, will be taken away from the American people. When the bill becomes law it will assure to foreign authors the protection of copyright in the United States, when the nations to which such authors belong shall afford similar protection to American authors. The effect of the law will be, of course, to increase the price somewhat of certain classes of books in this country. In reference to old standards and classics of English literature the law will have no effect upon the price, but it will prevent the issue of cheap reprints of copyrighted works belonging to the present day and will have its greatest effect, as regards the increase of price, upon the current popular fiction published in England, the cheap reprints of which now make so large a figure in the American book trade.

A RECORD OF THE NUMBER OF DEATHS, with the attending circumstances, occurring in this country during the year, and directly attributable to drunkenness and the liquor traffic, would afford some painfully instructive reading. In addition to the ruined manhood, the wrecked homes, the blighted hopes, the lost honor and life long shame and misery which are the constant fruits of the business which centres in the distillery and the saloon, there are cases not infrequent in which a miserable and dishonored death is the direct and sudden result of the drinking habit which the saloon begets and fosters. Two cases in point have come under our notice during the past few weeks. Last Thanksgiving day a young man, a clerk in the I. C. R. office at Moncton, went gunning with an acquaintance, got drunk, sat down on the railway track and was killed instantly by a passing train. The other night in Digby, a man jumped out of his bed in a phrenetic state, seized a pistol and sent a bullet through his brain. The coroner's jury found that death was due to insanity caused by the excessive use of intoxicating liquor. This man was 35 years of age, a husband and father of a family. It is said he was not a constant drinker, but had his occasional or periodical spree. Like many another otherwise valuable citizen, the saloon was to him a temptation, which in his weaker moments he had not power to resist. So he drank dishonor and death

to himself, shame and sorrow to his family. Is it any wonder in the face of such facts as these and the frequency of them, that the moral sentiment of the country is feeling itself moved to demand that the saloon and the curse which it perpetuates shall be prohibited?

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Mr. Stanley's Services to Missions.

REV. JAMES JOHNSTON ASA.

Dr. Livingstone himself set before Mr. Stanley the ideal missionary, and created in his mind a profound conviction of the value and grandeur of foreign missions.

Some years ago, Mr. Stanley remarked that "the enterprising and the adventurous idea of a missionary until he saw Livingstone, and then he recognized what a type of noble physical, and spiritual manhood, a fine good missionary and a good man could be."

The consequences of the meeting between the young journalist and the famous explorer at Ujiji on Tanganyika, in 1871, were illustrated daily in the broadening pathway for the advance of commerce, philanthropy, and Christianity in Africa.

It is gratifying to trace the loyal manner in which Mr. Stanley has followed the resolutions of long past years. Concerning these, the lamented Rev. J. T. Comber of the Congo mission said, at the public breakfast which the Baptist Missionary Society gave to Mr. Stanley in 1885.

persuasion, Mr. Stanley in his late speech at the Guildhall, London, vividly directed attention to some 500 English travellers and missionaries who had left their bones in the last of the continents.

A False Standard of Success. It is not time that in our American life we adopted a higher standard in regard to what constitutes real success?

Our girls do not escape the fatal contagion, and into their bright young lives there enters the wish for beauty and luxury which money can procure.

Every human being has a mission to perform. Every man has a part to do in the world's great drama—one of most unrepeatable importance.

Next, let mothers turn sternly down all temporary borrowing from a fund which does not belong to the children, as, for instance, money committed to a little treasurer for safekeeping.

In our talk around the fireside, when we are off guard, so to speak, and in the thoughts which lie back of, and inspire, our talk, let us be careful to speak the true place. Money is means to an end.

Reflecting Christ's Image.

BY GEO. BRANTON TAYLOR.

In a little book of Professor Drummond's, called The Perfected Life, occurs the following question: "What is the life which we lead, with unreflected face, reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory?"

What, then, is the practical lesson? It is obvious. Make Christ your most constant companion. Be more under His influence than under any other influence.

Every human being has a mission to perform. Every man has a part to do in the world's great drama—one of most unrepeatable importance.

There are various ways in which good may be accomplished, but when a good resolution is formed the work is too often begun with a lack of confidence and perseverance and impatient to accomplish the undertaking we despair at the first difficulty.

Much good may be done with the pen, and how much good has been done in this way, by the influence of many pen and pencil writers.

A true man never frets about his place in the world, but just slides into it by the gravity of his nature, and swings there as easily as a star.

"So we have left all to follow Thee." More than that can I say to thee. It does not affect the case that Peter's "all" was but a few boats and nets; had he been as rich as Croesus he could have done no more than lay his all before the feet of Christ.

Said the late W. B. O. Peabody: "Christ meant that His religion should endure; and therefore He would not write it with an iron pen in the rock forever; He chose rather to have it engraved on the only immortal thing in this world, and that is the heart of man."

The Factotum.

BY GEO. BRANTON TAYLOR.

It is frequently declared that conversation is no longer the fine art of it once was, and we are forced to admit the truth of this assertion, when at so many boards which groan with empty chairs and with dainties for the gastronomic man, we find no feast of reason, no flow of soul, no flash of wit, no charming bon-mots.

How are these evils to be avoided? Will you hear how we avoided them in our boarding house? All villages are in the habit of having a "factotum."

There is much in this preparation of heart. The sermons, doubtless, were mainly prepared before the prayers were offered. Some other hearers slept under the same sermons, while others criticised them severely.

On a chilly, rainy Sabbath morning I stood at the table waiting for the Vermont people waiting for a horse-car. Through the swinging doors I heard the sounds of a prayer and praise service, and as some one opened an inner door the tender words "He leadeth me" floated out with a sweet restful perfume.

Seeking the Better Country. The management and discipline of our thoughts is included in that seeking, and I am afraid that that is a part of Christian culture woefully neglected by the average Christian of this day.

Meeting houses on wheels are coming into fashion. The latest one is a chapel and parsonage combined, a car sixty feet long, and will run on the Northern Pacific and other railroads, carrying two Baptist home missionaries.

Mr. W. Thayer, Wright, P. Q., had dyspepsia for 20 years. Tried many remedies and doctors, but got no relief. His appetite was very poor, had a distressing pain in his side and stomach, and gradual wasting away of flesh, when he heard of, and immediately commenced taking Northrop & Lyman's Vegetable Discovery.

At a P. SHAND & CO.'S, YOU CAN PURCHASE THE FINEST SHOES FOR THE LOWEST PRICES. WINDSOR, ENGLAND.

Church and State in Japan.

BY GEO. BRANTON TAYLOR.

An interesting question has arisen in Japan as to the part which shall be taken by Buddhist priests in the new popular government. A politico-religious association, known as the "Sovereign-revering and Buddhist-believing Grand Combination," has recently been established, and is supposed to be mainly composed of priests.

Prayer for Preachers. A faithful brother once remarked: "Whenever I go to the house of God praying for the preacher, I always get a good sermon."

Standing Without. On a chilly, rainy Sabbath morning I stood at the table waiting for the Vermont people waiting for a horse-car.

Seeking the Better Country. The management and discipline of our thoughts is included in that seeking, and I am afraid that that is a part of Christian culture woefully neglected by the average Christian of this day.

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FOR DEBILITY, Ayer's Sarsaparilla

is a certain cure, when the complaint originates in impoverished blood. I was a great sufferer from a low condition of the blood and general debility, becoming finally so reduced that I was unfit for work.

FOR ERUPTIONS

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Sabbath School.
BIBLE LESSONS.
 Fourth Quarter.
STUDIES IN LUKE'S GOSPEL.
 Lesson XIII. Dec. 23.
 REVIEW AND CHRISTMAS.

After a year's study of the life of Christ, it is well, both for review, and as a fitting Christmas lesson, to take, as it were, a bird's-eye view of His life, and impress upon the scholars the main incidents, leaving a picture which never can be effaced. Below is given a series of questions, showing one way in which this general view of Christ's life may be set forth.

I. HIS BIRTH AND EARLY LIFE. When and where was Jesus born? His mother's name? Give three incidents of His early life. In what place did He live for how many years? What was His occupation? When and where was He baptized?

II. THE TIME AND PLACE OF HIS MINISTRY. How old was Jesus when He began His public ministry? How long did it last? In what two countries was most of it spent? What other countries did He visit? Name the chief cities in which He taught. Name two mountains, a lake, and a river connected with His life.

III. HIS TEACHINGS. What sermon of Jesus is recorded? In what way did He do much of His teaching? Name some of the principal parables He spoke. Give some of His illustrations. What were some of the leading truths He taught?

IV. HIS MIRACLES. Name some of the principal miracles. What was the purpose of the miracles? Over what evils and enemies of men did they show our Saviour's power? Were they all miracles of help and blessing?

V. INCIDENTS REVEALING HIS CHARACTER. How did He gain the victory over temptation? What did His example teach about the Sabbath? What was revealed concerning Him on the Mount of Transfiguration? What by His night of prayer? By His washing the disciples' feet? By His agony in the garden? By His words upon the cross?

VI. THE ATONEMENT ON THE CROSS. By whom was Jesus betrayed? Where? By whom was He condemned? On what occasions was He mocked? How many times did He cry out? How many times did He speak on the cross? How long did the crucifixion last? What happened at its close? Where was Jesus buried?

VII. HIS RESURRECTION. How long was Jesus in the tomb? When did He rise? Who saw Him first? How many times did He appear? In what places? For how long? What was His last act on earth? From what place did He ascend to God? Where is He now?

VIII. HIS LAST COMMANDS. What was Jesus' last message to His people? (Mark 16: 15-16.) Who is to go? Where are they to go? Are any nations to be omitted? What are we to preach and teach? (Matt. 28: 19-20; Luke 24: 46-47.) What aids did God give them? (Mark 16: 17-18.) Have missions been successful? Have any churches succeeded without the missionary spirit? Is such a Saviour worthy of being preached everywhere?

away. I'm sorry, my boy, but I shall have to punish you for this bit of mischief. March out into the yard and get me a switch!"

Papa could be very severe when occasion required and the General knew that marching out and getting a switch meant a whipping!

Presently the General returned. He brought no switch, but he held out one chubby hand with something in it. "Papa," he said, trying to speak bravely, "I couldn't find any switch. Jack trimmed the hedge last week, you know. I looked for a shingle in the wood house, but Jane had burned them all up under the kettle. But, papa," sturdily repressing a little choke in his voice and holding out his hand resolutely, "here is a stone. I thought it might prove useful. I'll stand perfectly still, you know."

Papa suddenly turned and looked out of the window, while mamma bent over her buttonhole. Then Papa cleared his throat, and lifting the General up in his arms, said gently, "Well, little man, if you are truly sorry, I think I'll let you off this time."

And when the General gave papa a grateful hug, the stone dropped from his fingers and rolled on the floor, where the kitchen maid, in a muffled breast, stepped and picked it up, and with a tender little smile put it in her work-basket. — Mary E. Brush, in Youth's Companion.

Mean Fun - A True Story.
 BY LILLIAN T. ROBERTS.

"Ho, ho, oh-h-o-o!" with side-splitting laughter screamed Billy Langdon, as "Ha, ha!" yelled Jim and Jack Reynolds, fairly doubling up with merriment.

Not that it was so very funny, either. All one could see was a little Scotch girl sprawling on the ground, her basket empty, the piece of unwatered bread intended for her dinner, lying in the mud, and her one soft-boiled egg a moment since, cleverly balanced on Billy's toe, and sent smashly up against the tall board fence whence it sent a yellow pattern on the ground.

"Ding-dong!" rang out the school-bell, and away scudded the boys, while the poor little dame picked herself up, brushed the mud from the bread, and putting it into her basket cast a rueful glance at the demolished egg, and hurried within.

If Mary McNeil's eyes were more swollen than usual that morning the teacher did not notice it, for between the blows of a drunken father and a half-crazed mother, she had a sorry time of it generally. But it made the three boys almost giddy outright as they saw her rubbing her grimy fists into her red eyes, and knew that she was crying for that shattered egg, whose yellow core was even then trickling down the fence. What a good joke was that! Through all sorts of weather the Scotch girl and her shaven-haired brother came regularly to school. She was clad in a vivid purple apron, her hair braided in tiny wisps tied with bits of string, her feet covered with coarse shoes several sizes too large. The little boy wore a red cap, a coat of blue cloth, baggy at the shoulders, and so big at the seat that the boys nicknamed him "Whistle Breeches." A comical twain, pathetically comical to one who knew from what a poverty-stricken home they came.

Winfield Scott Davenport! It was a very long name for a very little boy, but a great grandfather was responsible for it, for when he was given the privilege of naming his first great-grandson he said, in his most decided way: "Call him Winfield Scott."

You see he had fought under that noted general, and was a great admirer of him.

As the child grew older, he displayed great liking for military matters. He and a little girl friend, Tiny, would make long marches around the yard, waving flags, tooting horns and charging valiantly on the old cat, the fussy turkey gobbler, and once completely routing a family of pigs that were rooting in the onion-bed.

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 NORTHROP & LYMAN'S
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A GREAT BLOOD PURIFIER AND HEALTH REGULATOR

No Medicine Equals It. Its Properties are such as to Rapidly Insure Sound Health and Long Life.

Pleasant to the Taste, and Warranted FREE FROM ANYTHING INJURIOUS To the most Delicate Constitution of Either Sex.

Douglas was on his way to school and he stopped to watch the fun. As usual he got in the way of Billy Langdon, who was trying to see if his limb would not carry him the highest.

"Out of my way," "Whistle breeches," he shouted, or I'll whack you with the limb!"

Douglas started to go, but his slow movements annoyed Billy, and he let go. The sweeping branch hit Douglas square in the face, while one sharp-pointed bud cut directly across the pupil of the eye. Douglas gave a piercing shriek, and Billy saw part of the eye-ball lying on the little fellow's cheek.

A dozen frightened children carried the news to the teacher.

"Run for the doctor, some one," she said as she bound her handkerchief around Douglas's face.

Billy stood near, his face white to the very lips.

"I'll go," he said, and off he ran. But he could not run fast enough to shut out the sight of that empty eye-socket. Then he thought of the yesterday's stolen egg, and the many, many times he had thoughtlessly tormented the little fellow.

The doctor was in, but Billy was so exhausted he could scarcely speak the message. He doctored hurriedly off, but not until he had consigned the boy to the care of his kind-hearted wife, for his keen eyes saw that the boy's nerves were all upset. The woman's heart pitied the boy sorely as she told her the whole story. He made an honest confession, not covering up anything. She talked earnestly with him, for she knew Billy's father, and Billy, entirely overcome, saw his actions in their true light.

"I only meant to have a little fun, but I see now it was mean fun," he said.

Poor little Douglas! He was sent to a hospital where the eye was taken out and a glass one put in its place.

Billy Langdon did the mean thing. He drew his hoarded money from the bank, of his own accord, to pay the hospital expenses, and there was nothing that he was not willing to deny himself for the comfort of the poor boy. It was the turning point in Billy's life. When weeks after, Douglas returned to school, wan and pale, the boys, under Billy's leadership, made a little hero of him. Such daily lunches he and his sister shared! He hardly knew how to accept so many favors, and his queer little face was continually wreathed with smiles. His loss brought him so much happiness that he only dimly realized it, but it gave Billy Langdon a sharp pang whenever he caught sight of the glass eye, and he wondered how he ever got sport out of such mean fun.—Christian at Work.

Any child will take McLean's Vegetable Worm Syrup; it is not only exceedingly pleasant but is a sure remedy for all kinds of these pests. It is not to be used for imitations. Get McLean's, the original and only genuine.

— Aunt—Do they teach by the object system at your school?—Boy—Yes, in they is a few objects to something or other.—Good News.

A POPULAR SUCCESS.
 IT effectually and thoroughly Purifies and Enriches the Blood, gives Life, Strength and Vigor to the whole Organism of Digestion, restores to healthy action the functions of the Liver, regulates the Bowels, acts upon the Nervous System and Secretive Organs, restores the functions of the Kidneys and Skin, and in this way frees the system of disease. Its effects are surprising to all, in so effectually and thoroughly cleansing the entire system, and

PERMANENTLY CURING ALL DISEASES ARISING FROM IMPURITIES OF THE BLOOD.

such as Scrofula, and every kind of Unhealthy Humor, Female Weakness, and those complaints known by the names of Erysipelas, Cancer, Salt-Rheum, Pimples or Blotches on the Face, Neck or Ears, Ulcers, Fever Sores, Boils, Scald Head, Sore Eyes, Neuralgia, Rheumatism, Dyspepsia, Biliousness, Pains in the Side, Shoulder, Back or Loins, Diseases of the Liver and Kidneys, Constipation, Piles, Headache, Dizziness, Nervousness, Flatulency at the Stomach, and General Weakness and Debility.

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All Diseases are Cured by our Medicated Electric Belts and Appliances

Which are brought directly into contact with the diseased parts; they act as perfect absorbents by destroying the germs of disease and removing all impurities from the body. Diseases are successfully treated by correspondence, as our goods can be applied at home.

ALL HOME REFERENCES. NO FOREIGN OR MANUFACTURED TESTIMONIALS.

Isaac Radford, 25 Adelaide St. East—Butterfly Belt and Insulator cured him of Inflammatory Rheumatism in four weeks. Samuel W. Abbott, Millbrook's Building, cured in six weeks, rheumatism in knees and feet—knee pain and insulator. A. E. Caldwell, 209 St. John St., cured had dyspepsia for six years, entirely cured in eight weeks—Butterfly Belt and Insulator. R. Austin, 24 Adelaide St. West, City, dyspepsia six years. Butterfly Belt cured him. W. J. Gould, Gurney's Store Works, City, not able to work for three weeks, cured in four days—sciatia. Mrs. J. Swift, 27 Agnes St., City, cured of sciatic in six weeks. Jas. Weeks, Parkdale, had a letter to work on the sixth day—neuritis. Mrs. Geo. Plummer, 179, River and Kilgus, was free from pain, strong and happy. Mrs. Harriet, 222 Queen St. East, City, cured of blood poisoning. E. Riggs, 220 Adelaide St. West, City, cured by Actina. Miss Annie Wray, Manning ave., finds Actina invaluable. John Thompson, Toronto Junction, cured of tumor in the eye in two weeks by Actina. Miss Laura Grosse, John St., City, constitutional sore eyes, cured in one month. G. C. Rockwood, 14 Bulwer St., City, cured of lame back in a few days. Thomas Guthrie, Argyle, Man., says our Butterfly Belt and suspensory did him more good than all the medicine he paid for in twelve years. Thos. Bryant, 56 Dundas street, nervous debility—improved from the first day until cured. W. T. Brown, 73 Richmond St. West, varicose cured in 4 weeks—Butterfly Belt and Suspensory. Senator A. E. Botsford, advises everybody to use Actina for falling eye-sight. Mrs. J. Stevens, 23 Tecumseth street, City, Rheumatism in the eyelids, spent three weeks in hospital. Mrs. E. M. Forsyth, 15 Bulwer St., City, reports a lump drawn from her breast 12 years standing. Senator A. E. Botsford, advises everybody to use Actina for falling eye-sight. Mrs. J. Stevens, 23 Tecumseth street, City, Rheumatism in the eyelids, spent three weeks in hospital. Mrs. E. M. Forsyth, 15 Bulwer St., City, reports a lump drawn from her breast 12 years standing. Senator A. E. Botsford, advises everybody to use Actina for falling eye-sight. Mrs. J. Stevens, 23 Tecumseth street, City, Rheumatism in the eyelids, spent three weeks in hospital. Mrs. E. M. Forsyth, 15 Bulwer St., City, reports a lump drawn from her breast 12 years standing.

ANY BELT REQUIRING VINEGAR OR ACID WILL BURN THE SKIN
 All Electric Belt Companies in Canada use Vinegar or Acids in their Appliances excepting this Company.

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 IMPOSSIBLE UNDER THE INFLUENCE OF ACTINA

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 THOUSANDS OF BOTTLES GIVEN AWAY YEARLY.

When I say Cure I do not mean merely to stop them for a time, but to have them return again. I MEAN A RADICAL CURE. I have made the disease of Fits, Epilepsy or Falling Stickers a life-long study. I warrant my remedy to Cure the worst cases. Others have failed in so reason for not using my Cure. Send at once for a treatise and a Free Bottle of my Infallible Remedy. Give Express and Post Office orders and it will be sent to you. — H. G. RIGBY, B.C. Branch Office, 126 WEST ADELAIDE STREET, TORONTO.

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 ALL QUALITIES, ANY WIDTH, OR CUT TO PLAN ANY SIZE

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FOOD AND **INVALIDS**

How to insure a robust child-hood is a question of great moment to the mother who is unable to nurse the little one and the selection of a wet nurse is attended with much difficulty and risk. Send to WOLBACH & Co., Palmer Mass., for pamphlet entitled "Healthy Child Rites". RIDGE'S FOOD has without doubt reared more children than all other foods combined. RIDGE'S FOOD has stood the test of time and still holds its own as the most valuable and all conditions of child life. Send to WOLBACH & Co., Palmer, Mass., or pamphlet.

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CURES SANDRUFF, &c.
 Explains the remarkable success that has attended its introduction to the public.

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"Cabinet Office Finish" for Beddings, Dress Stores, Offices, etc. **SCHOOL, OFFICE, CHURCH AND HOUSE FURNITURE, etc., etc.** BRICKS, LIME, CEMENT, GYPSUM PLASTER, etc. Manufacturers of & Dealers in all kinds of Builders' Materials. Send for Estimates.

MESSINGER AND VISITOR.
\$4.00 per annum
When paid within thirty days \$3.00.

Messenger and Visitor

WEDNESDAY, DECEMBER 17, 1890.

Attention is being attracted to a new remedy for diphtheria, the discovery of a German peasant named Reiger, whose son is being permitted to experiment with the remedy in Berlin, under the supervision of Prof. Koch.

The organization of a Young People for religious culture and Christian effort has become a notable feature of the present generation. The Baptist young people of the United States, and especially the western and north-western parts of the Union, have evidently felt strongly the influence of the Christian Endeavor movement, and have been busily organizing themselves for work.

The Evangelical Alliance is announced to meet in Florence, Italy, in April next. The Protestants of Italy are hoping that much good may result therefrom, and arrangements are being made to continue a series of evangelical services for some weeks in Florence, the best preaching talent in Italy being engaged for the purpose.

There can be no doubt that the attitude of England in reference to the opium trade in the East has been, and is, a serious embarrassment to missionary work, both in India and China.

TEMPERANCE MATTERS IN HALIFAX.

In view of the constant violation of the license law by both licensed and unlicensed dealers in Halifax, there was organized some time ago a Law and Order League, with the purpose of securing a better enforcement of the law regulating the sale of intoxicating liquors in that city.

Now there may be differences of opinion in regard to the ethical character of the methods pursued by the League in this matter. For ourselves we are not greatly in love with this manner of procedure. But, at all events, it seems to us fairly on a par with detective methods generally.

After the above was in type, the letter of our Halifax correspondent, which appears elsewhere in this issue, reached this office, giving a somewhat more detailed account of the campaign now in progress between the temperance people of Halifax and the liquor sellers.

The laborers in this field have our sincerest sympathy and our prayers. We feel bound to help them to the full measure of our ability. All must take heart and banish all discouragement.

Young men seem to be coming to the front in political and municipal affairs in Massachusetts. Governor Russell is but 35. Congressman Sherman Hoar was graduated a few years ago at Harvard, and is not over 30.

DR. PARKER AND THE PEOPLE'S BIBLE.

Those who wish to make the acquaintance of Dr. Parker, of London, through his published works, cannot do so, perhaps, more pleasantly or profitably than by reading "The Psalter," which appears as volume XII, in the series entitled "The People's Bible," now in course of publication by Funk & Wagnalls, of New York.

It will not be necessary that the pastor or other Bible student should possess all the volumes of this extensive work, but we are sure that a few of these volumes, judiciously selected, will form a valuable addition to the library.

We have been informed by some who have heard Dr. Parker preach that there is something rather tremendous about his style, and that he seems to have the abiding conviction that he is the celebrated Dr. Parker, of London.

But to return to the volume before us. Dr. Parker says in his introduction: "I must leave the Psalter almost untouched. This book alone would afford ample materials for the whole twenty-five volumes which I proposed to issue when I conceived the idea of the People's Bible, so abundant and so rich are its immortal songs."

We had intended to present some passages from the volume as illustrative of the author's style and method in this work; but this article has outgrown our intention and we must save the quota-

tions for another time. We believe our pastors, as well as others, would find themselves well repaid for the reading of a few of Dr. Parker's volumes on the Old Testament. There may be differences of opinion as to the respective value of the twelve volumes which have been published.

PHYSICAL TRAINING AT ACADIA.

Referring to the new gymnasium, the Acadia Athenaeum for November says: "A much felt want of Acadia has been at last supplied." The building stands about seventy feet to the south of Chipman Hall.

It is perhaps possible, however, that some will be disposed to regard the building and equipment of a gymnasium in connection with the college as merely a matter of providing amusement for the students. Such an idea, if it should be entertained by any, we must regard as entirely erroneous and as arising from a lack of information in reference to the real conditions and requirements of a student's life.

The action of the students who have given impulse and support to this matter, we must, therefore, regard as in the highest degree commendable. Their enthusiasm in this direction is no less praiseworthy than it would have been if directed to the endowment of a chair in theology.

Home Missions.

The regular monthly meeting of the H. M. Board was held on the 8th inst.

Reports were received from brethren I. Wallace and J. W. S. Young, general missionaries; S. Langille, of East Dalhousie; P. R. Knight, Nashua; A. H. Hayward, Florenceville; C. S. Sterna, Pennfield; L. A. Cooney, Rawdon and Maitland; J. H. Davis, New Ross and Waterville; H. H. Saunders, 3rd Horton church; W. A. Snelling, Crow Harbor and New Harbor.

1. To the Baillie field, Charlotte Co., N. B., \$150, for one year, from October 1, 1890. F. C. Wright, missionary.

A Glance at World Missions.

Societies for the promotion of good and of God's worship are active in almost every quarter of the globe. Each of the prominent divisions of the universal church has part of the missionary field under its cultivation.

The purpose of this paper is to take a hasty glance at the larger divisions of the world, merely mentioning those which are occupied, and by whom, and also those which are unoccupied.

South America is nominally a Roman Catholic country; but religious toleration exists in every state except Peru. Work here is of two classes—that of the Episcopalian among the native Indian tribes, which are heathens, and that of the Methodist Episcopalian and Presbyterian of the United States among the civilized population, chiefly English and Spanish, which are Roman Catholic.

Christian missionary enterprise, especially of English churches, is rescuing the West Indies from ruin. All of the more prominent denominations have missions in one or more of these islands.

Looking toward Africa we find three Protestant societies, chiefly Presbyterian, at work along the valley of the Nile, one in Tripoli, two English missions among the Jews in Tunis, one Presbyterian missionary in Algeria, one Jewish mission in Morocco, the Paris Missionary Society acting in Senegal, seven Wesleyan stations on the Gambia.

The colored Baptists of Virginia and South Carolina support two missionary societies in Liberia, where the Methodist and Baptist churches are almost independent.

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ers and the Norwegian Lutheran Society

have stations here. One writer says: "The annals of the gospel in the South Seas should be written in starlight."

The religious situation in Catholic Europe is drifting toward the East. In Turkey all public and missionary are in a state of stagnation. In Turkey all public and missionary are in a state of stagnation.

Japan was closed to foreigners until 1853, but before that time there had been Roman Catholic missionaries there. In 1873, the edict against Christianity was removed, and to-day there are Episcopal, Methodist, and Presbyterian mission stations clustering around the eastern and western capitals, comparative freedom is allowed to evangelizing efforts and to the public profession of conversion.

China has missionaries scattered among its hundreds of millions from Canton to Peking, from Shanghai to Han Kow. Roman Catholicism, notwithstanding its errors, has done much towards the evangelization of China, but the aggregate of Protestant missions is much greater, although the number of missionaries employed by each is about the same.

In Siam Buddhism has more complete sway than in any other country except Tibet, but the king is favorable to missionaries, and all restrictions have been removed.

British Burmah is ruled by a chief commissioner, a Christian Scotchman. The missionaries are mainly from Germany and America, and include Baptists, Methodists, and those sent by the Society for the Propagation of the Gospel.

The American Baptist Union has been quite successful in Assam. Modern Christian missions have had their largest development in India. There is a large number of European and American missionaries, representing 35 Protestant societies, with 450 central stations.

The circulation of the scriptures is one of the bright features of the work in Persia. The Presbyterian and American Bible Society carry on the work. The results have been small, but the outlook is good, and the influence of Christian teachers is spreading throughout the country.

The Church Mission Society operates in Constantinople and Palestine. At Jerusalem, a handsome Gothic building, Christ's church, built on Mount Zion, was dedicated in 1849, and services are conducted there in Hebrew, English, German and Spanish.

In Asiatic Turkey there are Protestant colleges at Beirut, Smyrna and other places. In these Bible lands prominent denominations have missionaries, many of them being American citizens.

— Did you ever have some mischief till they were full Ayer's Sarsaparilla at the start, those who give trial.

there are strong Roman Catholics. In Egypt and physical distress, are needed.

The religious situation in Catholic Europe is drifting toward the East. In Turkey all public and missionary are in a state of stagnation.

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There are several in Bohemia, and American missions are in Italy founded, and successfully prosecuted.

Evangelistic work is great difficulty in Spanish Evangelical and connected with Presbyterian, and The American Board Union are much fewer Spanish stations.

There are Moravian missions to the Esk Labrador and Behring's Straits. In Canada the missions among the five foundland and tribes; the Methodist of Manitoba; the among the Indians Quebec to the Pacific Arctic ocean; the French Canadian, and the Grand.

Other unoccupied Africa, Congo people are treacherous; the home of the negro Indian, territories large fields in church and this climate and is cloths on account mines.

When we consider not see a glimpse the mission field and the harvest through God's few have done never all be voice—the increase to us is the response to these people trial.

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...the strong Roman Catholic interests. In Egypt and Syria there is much physical distress, and Christian doctors are needed.

From "Rhoda." "REV. W. J. STEWART—Dear Sir: The year which is about closing has been filled with loving kindness and tender mercies and crowned with blessing to me and mine, and before it closes I wish to offer to the Giver a thank offering. Will you kindly take charge of it and pass it along through the Foreign Mission Board, adding a prayer that the dear Master will accept and use it for His own glory. I send one hundred dollars, and if convenient and agreeable to your Board, I would like to have it appropriated in some way for Mr. Shaw, our youngest missionary, with whom I am personally acquainted, and in whom I feel a deep interest.

With kind regards, "Believe me, yours in service," "RHODA." This is not the first time we have heard from Rhoda. Last year she forwarded an equal amount to be used for Bro. Higgins' salary, and the precious odor of the gift stimulated a number of sisters to follow the example. May we not hope that this gift now offered by this devoted sister because of God's goodness to her, will awaken in the hearts of many other sisters a like response? W. J. S.

Religious Intelligence. NEWS FROM THE CHURCHES. SOUTH RAWDON.—Baptized a young woman, on Sabbath, Dec. 7th. L. A. COONEY. UPPER BLACKVILLE.—Two were received for baptism last evening. D. W. GRANDALL. ELGIN, A. C.—We have got settled comfortably in our new field, and commenced work. The churches are in somewhat lukewarm state, but we are informed that the congregations are much larger at Elgin Corner than they have been for some time. One hopeful feature is the attendance and attention of a large number of young people. We hope that when we have visited the people in their homes, as we are now trying to do, our congregations will be much larger, and a deeper interest in the cause of Christ and salvation of souls. Pray for us, brethren, that God's blessing may rest upon us. S. W. K. SALISBURY, N. B.—Thanks for your kind reference to me during my illness. I had indeed a severe attack, but God is good, and my health, I am thankful to say, is now much improved, and there are indications of complete recovery soon. But this field is altogether too extensive for one of my strength, and I fear greatly that I shall not be able to do the work required long. When a church remains pastorless for a few years it is almost certain to run down, and then it requires much labor and special blessing to bring it up and re-energize its ranks. The people were very kind during my illness, and cheered me much by their evident desire for my recovery and continuance among them. Since my recovery they have presented me with a very fine fur overcoat. That he who has said "it is more blessed to give than to receive" may abundantly reward them in my earnest prayer. J. J. ARMSTRONG. Dec. 10. SECOND ST. MARTINS.—This church has been for some time with a regular pastor. For the past two years they have had the privilege of having a pastor, and the students from the Seminary. When returning to school last September, I agreed to preach to them every alternate Sabbath until Christmas. While endeavoring to present the truth to them, the Lord has been with us, and the Gospel has proved to be the power of God unto salvation to those who have believed on Christ. Four have recently been baptized into the fellowship of the church, and we are praying that more may soon follow. This church, though small, and seldom heard from through the Messenger and Visitor, is composed of those who are loyal to the truth, and in many respects, some of our larger churches would do well to make their pattern. I know of no church where the command of Christ to love one another is more perfectly obeyed. G. C. CRABBE. CANAD.—REV. S. B. KEMPTON writes: I baptized four young persons at Canard recently. All our services indicate some measure of spiritual healthfulness, though we do not see as much progress as we earnestly desire to see. Last Sabbath, Nov. 30, I baptized five persons on the North Mountain. For more than two years one of our young men, W. H. Farnham, has conducted a Sabbath school there, and has endeavored to secure for them other religious services. His efforts have resulted in the building of a neat and commodious hall in the community, in which there is preaching or social service in addition to the Sabbath school every Sabbath, and also a weekly prayer-meeting. Bro. D. Freeman preached there once a month, so long as he remained at work on the Mountain. There is there now a good degree of religious interest. The tokens are that quite a number of others will soon be numbered among the followers of Christ. I visit them and preach for them as often as I can do so. It is one of the little branches of this extensive field of labor. BLACK ROCK, CORNWALLIS, N. S.—During my pastorate of the Second Cornwallis Baptist church, Black Rock was one of my preaching stations. Here my labors were greatly blessed of God, and here I was most generously treated by the people. Prominent among the givers to support the gospel ministry was one departed brother, the venerable C. V. Rawling, whose memory I lovingly cherish. A few evenings ago, the dear people of "the Rock" having learned that their former pastor was ill, sent a delegation in the person of Mr. Joseph H. Rawling, with a donation of \$23, as an expression of their goodwill and sympathy. The contributors toward this unexpected but kindly offering, have my heartfelt gratitude. Pleasant reminiscences were thereby revived. Black Rock is now a station of the Cambridge Baptist church, under the pastoral care of Rev. J. H. Jenner, whose ministry I am pleased to learn is highly appreciated. My health, I am thankful to say, is returning and I am beginning to undertake a little work for the Master. ISA WALLACE. Wolfville, Dec. 9.

THE SUGAR FLOUR. FULL LINES OF— Staple Groceries and Dry Goods. WHOLESALE ONLY. "Doing business on a CASH BASIS, I am prepared to make the lowest prices to the Trade and I guarantee satisfaction to purchasers. My goods are bought in Montreal, Halifax, and Montreal at bottom prices. I am a specialty in which I give closest attention in buying and marketing. Qualities second to none." BOTTOM PRICES. TERMS CASH. JOSEPH FINLEY, 65, 67, and 69 DOCK STREET, ST. JOHN, N. B. HOLLIS DAM, Charlotte Co., N. B.—On Sabbath, Nov. 9, we assembled at the water's edge to witness the baptism of the eldest daughter of a large family, whose father and mother, our pastor, F. S. Todd, baptized a short time ago; thus it is our homes are gladdened by the fathers, mothers and children, living in the enjoyment of the most blessed hope. Notwithstanding the size of our pastor's field, and the amount of labor he has to perform, he has ventured still a little further out into the neglected places, and we are glad to say he was amply rewarded for the time and labor he expended by the joyous anxiety for the salvation of souls leads him farther out than his physical strength will warrant. On Nov. 21, we accompanied our pastor to Pleasant Ridge, and there held some glorious meetings, the result of which was the baptizing of a Christian in baptism seven happy believers, all heads of families. Truly our little church rejoices to see its numbers thus increasing. I would not omit one instance which perhaps is not common in these days. As we were assembled at the water's edge, ready to baptize, a brother came up to our pastor and said, "What hinder me to be baptized?" He was answered by our pastor in the words of Philip. His reply was as the reply of the eunuch. Accordingly he was baptized and went on his way rejoicing. Worldly plans may change, but we rejoice to know our blessed Redeemer's plan of salvation changes not. Since our last report, there has been added to our church eight by baptism and two on excommunication. E. F. McLASKEY, Clerk. Rev. Geo. Taylor writes:—Friends will please note the change in my address. Instead of St. Margaret's Bay, it will be Avon, Skagit Co., Washington. I cannot say yet how long before I return to Nova Scotia. This western country has made very rapid progress during my five years absence, at least in material things, but I fear that little advance has been made by the cause of Christ. Seattle is growing large, wealthy, and very worldly. I had the pleasure of making the acquaintance of Rev. Mr. Burchell, pastor of the 1st Baptist church of Seattle, who appears to be a very earnest preacher. I hope to get the Messenger and Visitor as long as we remain here, as the cause of Christ is dear to me, and I hope to see a pastor laboring with the 2nd St. Margaret's Bay church, where, together with Mrs. T., we spent a very pleasant summer, receiving many tokens of kindness from the people, and leaving them with regret. Convention Funds Received. Upper Stewiacke.....\$ 2 00 Guysboro..... 12 00 Kempt, Queens..... 11 84 Chas. Newcombe, Weymouth, for F. J. M..... 2 00 First Cornwallis, Canada..... 15 00 Second Cornwallis, Berwick..... 7 67 Mrs. Uhlman, Carleton, Yarmouth H. and F. M..... 6 00 Lower Economy, col. at Min. Con. 4 42 River Hebert..... 12 00 Second St. Margaret's Bay..... 12 55 Spring Hill..... 5 00 First Hillsburg, Bear River..... 25 00 West Yarmouth, Cheoggin..... 20 00 Hampton Village church..... 3 64 Sabbath school..... 4 72 G. E. DAY. Upper Sheffield, Dec. 5. Deaths. SMITH.—At Cumberland Bay, on the 15th ult., John P. Smith, in the 42nd year of his age. His end was peace. He leaves a sorrowful widow, two daughters, and one son to mourn their sad loss. As a parent he was kind and indulgent, as a neighbor he was beloved and respected by all who knew him. GRAHAM.—At Antigonish, Dec. 1, Mary, widow of the late Captain David Graham in her 83rd year. An unassuming follower of Christ, she was for many years a faithful supporter of His cause. At eventide it was light, and now she rests for ever with the Lord. PARSONS.—At Halifax, Dec. 8, Eleanor Cullen, wife of F. Parsons, Esq., Mrs. Parsons was the fourth daughter of the late Deacon Elisha B. Cullen, of Amherst. At 15 years of age she was converted and joined the Amherst church, then under the pastoral care of the late Rev. E. Buddle. She remained a consistent member of the church until she joined the North Baptist church of Halifax in 1868. The deceased sister was educated in the academy at Amherst and at Mrs. Hatchford's school for young ladies. In 1860 she graduated at the Normal school in Truro, where Dr. Forrester was the principal, and taught a short time a private school in Amherst, and then English in Mrs. Hatchford's boarding school. She afterwards resided several years in Ontario and Massachusetts, and returning in the spring of 1868 was married to F. Parsons, Esq., then principal of the Brunswick St. school. Mrs. Parsons was one of the original members of the W. M. A. Society of the North Baptist church, and at her death was its president. She was also president of the Central Society of Nova Scotia until the organization of the W. B. M. U., of which she was vice-president. She was a member of the executive of the Women's Christian Association, and for the past ten years the Treasurer of the Women's Home. She was a member of the Executive Committee of the W. C. T. U. of Halifax, and for fifteen years a member of Northern Star Division of the S. O. T., and for ten years a member of the Grand Division of N. S. It will thus be seen that our late sister led no idle life. She was a good church member and a valuable helper in many a "good word and work." The pas-

COPPER STRIP FEED CUTTER, Cuts Easier and Faster than any other of like price. Using same power and cutting as short. THEY ARE EASIER SHARPENED AND REPAIRED THAN ANY OTHER SELF-FEEDING FEED CUTTER. W. F. BURDITT & CO., ST. JOHN, N. B. OR THEIR AUTHORIZED AGENTS. W. K. McHEFFEY & CO., IMPORTERS OF Dry Goods and Carpets. Now selling off FANCY DRESS GOODS. W. K. McHEFFEY & CO., 38 WATER ST., WINDSOR, N. S. 60,000 SPRUCE CLAPBOARDS. All Grades in Stock, and for sale at lowest prices. QUALITY GUARANTEED. HALEY BROS. & CO., 1 to 19 BROAD STREET, ST. JOHN, N. B. The Companion Calendar For 1891. This Unique and Beautiful Calendar, called "THE BOOK OF DAYS," has Fourteen Pages finely printed in Colors, the design being selected from nearly Two Thousand received in the Prize Competition. THE YOUTH'S COMPANION, Boston, Mass. THE KARN ORGAN STILL THE UNIVERSAL FAVORITE. THE KARN PIANO. D. W. KARN & CO., ORGAN AND PIANO MANUFACTURERS WOODSTOCK, ONTARIO. Good Cheer - Solid Comfort - Good Health Are Largely Contributed to by JOHNSTON'S FLUID BEEF. A Stimulating and Palatable Beverage. Strengthening and Satisfying. Unequaled as a HOT DRINK for the Winter Season.

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

Royal Baking Powder

ABSOLUTELY PURE

News Summary.

DOMINION.

—Briser Island fog alarm will not be operated till the first of February.

—Several lobster factories were destroyed on the P. E. I. coast during the late storm.

—The mineral product of Canada for the past year is stated at \$19,500,000, an increase of \$3,000,000 over the previous year.

—Customs receipts at Halifax for November amounted to \$112,656.30, a decrease of \$26,549.64 compared with the same period of 1889.

—The attempts made by United States Indians to draw the Canadian tribes into their agitation seem to have failed utterly. All is quiet in the North-west.

—Fret not your life away because your hair is gray, while young, as you can stop all grayness and can beautify the hair with Hall's Hair Renewer and be happy.

—A Winnipeg despatch to the St. John Globe says that a movement is on foot to get Erasmus Wiman to run for that city for the Dominion parliament at the next general election.

—The cold has been so intense at Quebec, that as early as the 8th inst. an ice bridge had formed across the St. Lawrence river. At that date this is said to be unprecedented in the memory of the oldest river man.

—A man named Jalbert of Desaulniers P. Q., is reported to have been seriously injured by a deer which came suddenly upon the hunter, and attacked him from behind with horns and hoofs. Jalbert was rescued by another hunter.

—A convention of lobster packers for the Counties of Pictou, Guysboro, Antigonish, and other counties is to be held in Halifax this week to discuss proposed regulations to secure additional protection to the lobster industry.

—The Dominion cotton mills company at Montreal have secured a federal charter with a capital of five million dollars. The purchase of the grey cotton mills has been concluded for \$3,900,000, and this is estimated at \$1,000,000 less than their cost.

—The steamer Stanley is at Pictou, all ready to be placed on the winter service between the Island and the mainland. Postmaster Brecken of Charlottetown, has notified the department of the state of the route, and it is likely that the Stanley will at once commence running.

—A gale with a velocity of 80 miles an hour visited the coast of Newfoundland, on Monday, 1st inst., and blew down buildings, fences, etc., in the outskirts of St. John's, and the shipping at Harbor Grace suffered considerable damage. The French shore also shared in the calamities.

—A New Brunswick paper estimates that there are over 5,700,000 acres of land in this province available for agricultural settlers. Of this quantity 3,200,000 acres are crown lands; 1,900,000 acres New Brunswick railway lands, and 1,600,000 acres granted, but unoccupied lands. Much of this land is of excellent quality.

—Since July last there have been laid before the Legislature 46 complaints for infringements of the Scott Act. Of these 27 have been proven and the parties convicted and 19 dismissed for want of evidence. These cases have been confined to the parishes of Sackville, Westmorland and Botsford.

—Sackville Post.

—The Methodist Church at Helton, four miles from Yarmouth, was burned to the ground between three and four a. m., on Monday. The adjacent house, belonging to Mr. Geo. Pitman, was also burned. The church was partially insured, but there was no insurance on the house. A defective flue in the church is supposed to have been the cause.

—The farmers in this vicinity say that dry rot has attacked their potatoes, says a Chatham paper. One farmer says he stored 100 bushels in his cellar and hasn't 50 bushels of sound ones now. In most cases it is scarcely possible to discover the disease before cooking the potatoes. One farmer says his are so badly diseased that the hogs and cattle refuse to eat them.

—A cable despatch from London says it is stated on high authority that the committee investigating the matter of cattle inspection proposes to urge that all vessels not adapted to the carrying of cattle be prohibited from engaging in the trade, and also that all steamships qualified to engage in the trade be licensed to carry a certain number of cattle according to their accommodation. The same authority states that so far as traffic by the regular qualified steamers is concerned the Canadian cattle export trade is perfectly safe.

—Immense quantities of smelts were caught last week, one net alone at one haul having caught 85 barrels of smelts over four tons, and realizing over \$100 to the fortunate fisherman. The fish are very fine, a large percentage rating No. 1 extra. It cents is the price paid for them by the dealers, which is considered an extremely low price, especially at the opening of the season, and after paying 1 of a cent duty should realize a good profit. The dealers have lost money for several years past by paying too much for this fish and they have now taken the other extreme in the endeavor probably to retrieve their former losses. Whether the fishermen will put up with the price offered is yet to be seen.—Advocate.

—"Peter's Listeners has proved to be invaluable in Le Grappe. Some half a gross at once," so writes a Hauts county merchant.

Marriages.

ALLAN-CHASE.—On the 3rd inst., at Gibson, by Rev. B. N. Nobles, Ezekiel Allan, to Janie Chase, both of Gibson.

PORTER-FLEET.—At South Range, Dec. 3, by W. J. Blakeney, James F. Porter, to Ethel M. Fleet, all of South Range.

SHORTLIFF-DUNBAR.—At South Range, Nov. 22, by W. J. Blakeney, Charles H. Shortliff, to Emma Dunbar, all of South Range.

KREKER-WILSON.—At St. Stephen, Dec. 1st, by Rev. W. C. Goucher, Amos A. Kreker, to Maggie E. Wilson, both of St. Stephen.

HIGGINS-COSMAN.—At Freeport, N. S., Dec. 4, by Rev. J. W. Tingley, George N. Higgins, to Lillie S. Cosman, both of Freeport.

AYER-HUNTER.—At Springhill, Dec. 10, by Rev. H. B. Smith, B. A., Walter Ayer, of Boston, Mass., to Nancy Hunter, of Springhill.

SOLLOWS-BUCKMAN.—At Freeport, N. S., Dec. 10, by Rev. J. W. Tingley, Archibald Sollovs, of Tiverton, to Zarah E. Buckman, of Central Grove.

STEVES-TINGLEY.—At the Baptist parsonage, Salisbury, N. B., Dec. 9, by Rev. J. J. Armstrong, Frederic Steves, to Mrs. Annie B. Tingley.

GRAIG-HARRIS.—At Victoria Vale, Dec. 4, by Rev. L. J. Tingley, Adelaide H. Graig, of Presque Queen, both of Victoria Vale, Annapolis Co., N. S.

STORRY-POSTREUC.—At Blissfield, Dec. 7, by Rev. D. W. Crandall, Alexander Storey, to Norah Postreuc, both of Northumberland Co., N. B.

DEWY-CLARK.—At Antigonish, N. S., Nov. 29, by pastor J. Clark, Abel Dewy, of Sheet Harbor, to Clara A. Davidson, of Ecum Secum.

STEWART-McCREADY.—At St. Stephen, N. B., Nov. 17, by Rev. W. C. Goucher, William Wallace Stewart, of St. George, to Ada McCreedy, of St. John's.

DELONG-NICHOLS.—At the Baptist parsonage, Digby, Dec. 11, by Rev. W. H. Richan, Wm. DeLong, of Valley Mills, to Laura S. Nichols, of Hill Grove, N. S.

SMALL-JENKINS.—On Dec. 2, by Rev. W. T. Long, Ernest A. Small, of the Parish of Johnstone, Queens Co., to Martha J. Jenkins, of Cumberland Bay, Queens County.

BROWN-FOWLER.—At the home of the bride, Pleasant Point, on the 17th Nov. by Rev. A. B. Macdonald, Adelbert Brown, of Presque Queen, to Alberta A. Fowler, of St. John.

GRANT-PHILLIPS.—At the Baptist church, Little Glace Bay, Dec. 10, by Rev. Wm. Wetmore, Arthur S. Grant, of North West Arm, C. B., to Phoebe Phillips, of Little Glace Bay, C. B.

LANSOUE-LEVINE.—At Centerville, Dec. 4, by Rev. S. B. Kempton, Thomas J. Langille, of Hubbard's Cove, to Florence M., eldest daughter of Edward Lafuze, Esq., of Centerville.

STAYN-BELCHER.—At the Canard Baptist church, Dec. 4, by Rev. S. B. Kempton, James E. Stayn, of Levi Estate, Esq., of Lower Canard, to Grace E., eldest daughter of William Belcher, Esq., of Canard St.

LONG-BREWER.—At the residence of Wm. A. Gilliat, Esq., of Clementsport, Annapolis Co., Dec. 3, by Rev. C. H. Minard, B. A., Cory O. Long, of Clements vale, to Ella M., daughter of John J. Beeler, of Princeville.

TINER-SHANKEL.—At the residence of the bride's father, Dec. 3, by Rev. N. A. MacNeill, B. A., Rev. James E. Tiner, pastor of Fort Hill Baptist church, to Winifred B. Shankel of Hubbard's Cove, Halifax Co., N. S.

Deaths.

CHASE.—At Church St., Cornwallis, Dec. 3, Rebecca, widow of Albert Chase, aged 69 years.

MARSESON.—At Kentville, Nov. 19, Sarah A., beloved wife of John W. Marseson, aged 58 years.

STRANG.—At Cadaban, Horton, N. S., Nov. 15, Eliza, widow of James Strang, aged 82 years. She rests in Jesus.

WASSAL.—At Elgin, A. Co., Nov. 26, of heart disease, Mrs. Ann Wassal, aged 73 years. A bereaved mother till the last.

DOWNING.—At Elgin, A. Co., Nov. 18, Myrtle E. Downing, aged 5 years. May the Lord comfort the sorrowing parents.

BLIZZARD.—At Johnston, Nov. 21, Margaret E., beloved wife of Oliver Blizzard and daughter of the late Maurico Corey, aged 55 years. She was baptized in 1849 by the Rev. J. A. Smith.

One of the Sights.

Visitors to Montreal find the printing establishment of the FAMILY HERALD AND WEEKLY STAR to be one of the most interesting sights of the town. On publication days, Tuesdays and Wednesdays, all day long there is the hum of the gigantic lightning presses turning out complete copies of the FAMILY HERALD AND WEEKLY STAR at the rate of twenty-two thousand copies an hour, printed, cut and folded by automatic machinery, without being touched by hand. Then there is an array of men and women operating the machines that put on the address labels, following which they are turned over to gangs of mailers preparing the papers for the delivery to the Post Office to mammoth expresses. One of the busiest places in this country is the Office of the FAMILY HERALD AND WEEKLY STAR, Montreal.

—To be always surprisingly good, and on special occasions to be ever so much better, seems to be a characteristic of *The Fourth Companion*. Its regular weekly issues are almost perfect, but the Souvenir Numbers, including the Double Christmas Number just received, are among the most attractive of the many Holiday publications.

—Mrs. Joseph Baker, of Johnson, Vt., was greatly afflicted with palsy for twenty years, and was pronounced by physicians as incurable. Two bottles of Wistar's Balsam of Wild Cherry afforded her much relief, and five completely cured her.

—A despatch from Pine Ridge Agency, S. D., says: "In the present fight between the peace and war factions of Two Strikes' band, 25 to 50 Indians were killed. The depredations of Indians have been extended to the foot of the Black Hills. It is useless to talk of peace. Troops received orders to be in readiness to-day to march to the bad lands."

BROWN BREAD FLOUR,

Being ground from Pure Wheat furnishes to the public the means of supplying a Perfect Food. Its quality, as it leaves the mills, is guaranteed to be of superlative excellence and purity.

EXCESS OF STARCH produces **Fatty Degeneration**, which is one cause of **Bright's Disease, Diabetes, and Apoplexy.**

Brown Bread Flour

IS A PERFECT FOOD

For **INFANTS and CHILDREN.** Containing all the material for a Strong and Vigorous Constitution. It is

A PERFECT FOOD FOR THE DYSPEPTIC,

as it is in the best condition for the Gastric Juice to act upon, furnishing the power to digest. Feeding the Nerve Centres, etc. For the **Brain Worker** it is unsurpassed, containing all of the phosphatic properties which the active brain demands, and without which it is incapable of endurance.

THIS ARTICLE MAKES THE MOST **Delicious GEMS or BISCUITS.**

BOSTON BROWN BREAD.—2 pints of Brown Bread Flour, 1 cup of molasses, 1 cup sour milk, 1/2 teaspoon soda, 1/2 pint cold water; put on stove over cold water, which gradually bring to a boil; steam for half hour and place in the oven to brown over. All steam-cooked cereals are the better for the above method of steaming. Add a little corn meal if wanted.

WHOLESALE BY **W. FRANK HATHEWAY,** ST. JOHN, N. B.

BECK.—At Elgin, A. Co., Nov. 24, of consumption, Priscilla, beloved wife of Jacob Beck, aged 24 years. Her end was peace.

BONNEL.—At Upper Coal Creek, Chipman, Queens Co., Nov. 26, John Bonnel, aged 67 years, dropped dead in his own door yard. This sudden death has cast a gloom over all this community. The deceased was a member of Salmon Creek Baptist church, and a man highly respected by all who knew him. The cause of death was supposed to be heart disease.

DUNPHY.—Killed by a tree in the State of Maine, Nov. 24, Andrew Dunphy, aged 65 years. He was baptized by Elder James Blakeney 34 years ago, united with the Upper Blackville Baptist church and remained a member until his death. His remains were brought home and interred in the Dunphy cemetery. He leaves a wife, six sons and one daughter to mourn their loss. God support the sorrowing ones.

GODDARD.—At Fyfbarr, N. H., Dec. 5, of rheumatism of the heart, Abner Goddard, aged 20 years. The body was brought to Elgin, A. Co., where it was buried. The shock was a very heavy one to the family and friends, as they knew nothing of his sickness, till the telegram came that he was dead. The funeral was conducted under the auspices of the Division of S. of T., of which he was a member.

BUCKMAN.—At Pennfield, Me., of heart trouble, Joseph Buckman, in the 83rd year of his age. Bro. Buckman was baptized after conversion, about fifty years ago. The word of God was his companion. It was his daily delight, and few on earth had such a grasp of the truth as he had. Although his death was very sudden, he was fully prepared, for he was waiting and watching for the messenger to come for him. He leaves a family of ten children to mourn their loss, besides many friends and relatives.

POTS, PANS, PAINTS, DISH CLOTHES, DISHES.

WHITE CROSS

Granulated Soap makes them CLEAN.

FROM EAST TO WEST, THE ORB OF DAY SMILES ON THE SOAP THAT LEADS THE WAY.

IDEAL IDEAL SOAP.

MADE ONLY BY W. M. LOGAN, ST. JOHN, N. B.

MERCHANTS' **GARGLING OIL** LINIMENT.

CURES Rheumatism, Burns, Scalds, Chilblains, Frost Bites, Sprains and Bruises, Chapped Hands, External Poison, Fish Wounds, Toothache, Cramps or Internal Pains, Bites of Animals and Insects, Galls of ALL kinds, Lame Back, Spasms of the Stomach, Asthma, Hiccoughs, Stiff Neck, Garget in Cows, Spavin, Prolapsus, Internal Pains, Sweeney, Straggle, Founder, Foot Rot, Hot in Shoes, Scatches or Dress, Ring in Poultry, Windmills, Contractions OF THE Biceps, Fatigue, Cracked Heels, Mange in Dogs, Epizootic, Chills and Fever, Sand Cracks, Chalk-Bromata, and many other diseases incident to human, fowl and animal FLESH.

Large bottles, 50¢; medium 30¢; small 20¢; smallest size for family use 10¢. Sold by all druggists and dealers in general merchandise. Manufactured by Merchants' Gargling Oil Co., Lockport, N. Y., U. S. A. JOHN HODGE, Secy.

USE **DEARBORN & CO'S** Absolutely Pure **SPICES & C. TARTAR**

See our guarantee on every package.

(Best is Cheapest)

Ask your Grocer for them.

KNABE PIANOS.

UNEQUALLED IN Tone, Touch, Workmanship and Durability.

BALTIMORE, 22 and 24 East Baltimore St. New York, 118 Fifth Ave. Washington, 817 Market Space

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If you are wanting either Venetian or Shutter Blinds, send your order to us we guarantee satisfaction.

HARDWOOD FLOORING.

A large lot of kiln-dried Flooring on hand

DOORS, SHAKES, WINDOW-FRAMES, BALUSTERS, &c.

A. CHRISTIE W. W. Co.

CITY ROAD, ST. JOHN, N. B.

STANTON BROS.

STEAM MARBLE, FREESTONE AND GRANITE WORKS, SOUTH SIDE KING SQUARE, ST. JOHN, N. B.

Satisfaction Guaranteed.

WINTER HOSIERY

—AND— **Gloves.**

ALL KINDS FOR LADIES AND GENTLEMEN.

THE TRADE SUPPLIED BY **DANIEL & BOYD,** ST. JOHN, N. B.

SHORTHAND

thoroughly taught by mail or personally at this Institute. SITUATIONS procured for competent pupils. **STENOGRAPHERS** furnished business men. **TYPE-WRITING** instruction and practice on all the standard machines. **SHOES** and **TYPE-WRITING** Supplies. Send for Circulars. Address, Shortland Institute, St. John, N. B.

A State of Siege

How many people there are who regard the coming of winter as a constant state of siege. It seems as if the elements sat down outside the walls of health and now and again, led by the north wind and his attendant blasts, broke over the ramparts, spreading colds, pneumonia and death. Who knows when the next storm may come and what its effects upon your constitution may be? The fortifications of health must be made strong. **SCOTT'S EMULSION** of pure Norwegian Cod Liver Oil and Hypophosphites of Lime and Soda will aid you to hold out against Coughs, Colds, Consumption, Scrofula, General Debility, and all Anemic and Wasting Diseases, until the siege is raised. It prevents wasting in children. Palatable as Milk.

SPECIAL.—Scott's Emulsion is non-secret, and is prescribed by the Medical Profession all over the world, because its ingredients are scientifically combined in such a manner as to greatly increase their remedial value.

CAUTION.—Scott's Emulsion is put up in salmon-colored wrappers. Be sure and get the genuine. Prepared only by Scott & Bowne, Manufacturing Chemists, New York and Belleville. All Druggists.

ON CHRISTMAS

BY SUSAN

On Christmas Day, O
In the low manger,
Was Christ, the infant,
While, half amazed,
His sweet Maid-mother,
Which blessed in the
And wondered did sit
And what these mar-
She saw the startled
Obedient to the an-
She saw the wise men
Gaspard, Melchior, B
Bearing their urns of
And gold, and myrror
Ride from the desert
And kneel beside her
And at his feet they
On Christmas Day!

On Christmas Day, O
Dear Lord, who once
To wondering human
Beside thy blessed Ma-
Let us, too, come as
Our worship and our
For us let the bright
The star of Faith, be
For us arise the cho-
Of peace and heaven
Be ours their simple
And went without a
And as they journey
Gaspard, Melchior, B
Bearing their gifts,
The gold of truth, un-
The frankincense of
The myrrh of loving
And at thy feet our
On Christmas Day!

Christmas a Thro

BY EMILY HUN

There really was
and it came in the
in the year of our
eight hundred and
It is not well to
dates; such thing
fairlyland, where t
best is always hap
row comes whenever
This wonderful
the city of New
it had any end, in
Aaron in the State
can see at once that
than I have stated
also to say that a
hand, from a near
Clara, so there can
take about the fact
In a certain hom
York there had be
secretly dodging abo
slipped in at the fi
head of the family
they crept up the
house-mother was
they came late wh
in-bed. They sk
doors, they hid on
in bureau drawers
unthought of plac
other, and shaking
of *Nov* didn't you
nearer it came to
the excitement ros
children, Elizabeth
usually called Bes
nison, Jr., invari
cept by very un
a dozen times a d
seen them with th
a corner, or scurr
fully solemn faces
opened their mou
pop out in spite of
amiable children,
began to suffer, an
much mystery, un
Tom said sharply,
"Now then, mi
—just like a girl
"I never did see
as boys' trying to
to plague you?"
After all this, in
that household wh
Sen., received one
a very ugly yell
serious looking st
which seemed to c
plexity. He read
and looked at the
pleased air, as if
follow in some va
day of the month
guide, and remark
a matter of the s
"My dear, I sh
Kansas to-morrow
Three howls, or
more polite to s
groan, greeted thi
three voices ex
tones of protest:
"Papa! before
cannot, you must
"But I can be
must because I o
these unhappy fee
have poured into
that it is a land
and now they are
in their miserabl
have been sent o
on the way. Som
look after them,
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Three more gro
time—so dismal th
laughed.
"It is too bo
like to have thos
while we wait to
See here, though

MESSENGER AND VISITOR

SUPPLEMENT

SAINT JOHN, NEW BRUNSWICK, DECEMBER 17, 1890.

ON CHRISTMAS DAY.

BY SUSAN COOLIDGE.

On Christmas Day, on Christmas Day,
In the low manger 'mid the hay
Was Christ, the infant Saviour, laid,
While, half amazed and half afraid,
His sweet Maid-mother watched the star
Which blazed in the high heavens afar,
And wondered did she wake or dream,
And what these marvels all might mean.
She saw the startled shepherds throng,
Obedient to the angel song,
She saw the wise men from afar—
Gaspard, Melchior, Balthazar—
Bearing their urns of costly spice,
And gold, and myrrh for sacrifice,
Hide from the desert in, startled,
And kneel beside her Baby's bed,
And at His feet their offerings lay,
On Christmas Day! on Christmas Day!

On Christmas Day, on Christmas Day,
Dear Lord, who once an infant lay
To wondering human eyes displayed
Beside thy blessed Mother-maid,
Let us, too, come as once these came,
Our worship and our love the same.
For us the bright star o'erhead,
The star of Faith, be witnessed;
For us arise the chorus still
Of peace and heavenly good-will;
Be ours their simple trust who heard
And went without a questioning word;
And as they journey from afar—
Gaspard, Melchior, Balthazar—
Bearing their gifts, so let us bring
The gift of truth unto our King,
The frankness of prayers that rise,
The myrrh of loving sacrifice,
And at Thy feet our offerings lay,
On Christmas Day! on Christmas Day!

Christmas a Thousand Miles Long.

BY EMILY HUNTINGTON MILLER.

There really was such a Christmas, and it came in the month of December in the year of our Lord one thousand eight hundred and sixty something. It is not well to be too exact about dates; such things are unknown in fairyland, where the thing you like best is always happening, and to-morrow comes whenever you wish for it.

This wonderful Christmas began in the city of New York, and ended, it had only one, in Kansas; so you can see at once that it was even longer than I have stated. Perhaps I ought also to say that I had the story at first hand, from a near relation of Santa Claus, so there can be no possible mistake about the facts.

In a certain home in the city of New York there had been any number of secrets dodging about for weeks. They slipped in at the front door when the head of the family was at his office; they crept up the back stairs when the house-mother was busy in the parlor; they came late when the children were in bed. They skulked about behind doors, they hid on closet shelves and in bureau drawers and all manner of unthought-of places, grinning at each other, and shaking their fists with an air of *Non don't you dare to tell*. The nearer it came to Christmas the higher the excitement rose. There were two children, Elizabeth Gould Dennison, usually called Bess, and Thomas Dennison, Jr., invariably called Tom, except by very unpleasant people; and a dozen times a day you might have seen them with their heads together in a corner, or scurrying away with fearfully solemn faces, as though if they opened their mouths the secret would pop out in spite of them. They were amiable children, but their good nature began to suffer under the burden of so much mystery, and more than once Tom said sharply:

"Now then, miss, you're a peekin'—just like a girl!" and Bess retorted:

"I never did see anything so mean as boys; trying to find things out just to plague you!"

After all this, imagine the dismay in that household when Thomas Dennison, Sen., received one evening a letter in a very ugly yellow envelope, with a serious looking stamp in the corner, which seemed to cause him great perplexity. He read it twice over, got up and looked at the calendar with a dispirited air, as if he considered Long-fellow in some way responsible for the day of the month, pulled out a railway guide, and remarked, as if it were not a matter of the smallest importance:

"My dear, I shall have to start for Kansas to-morrow evening."

Three howls, or perhaps it would be more polite to say two howls and a groan, greeted this announcement, and three voices exclaimed, in varying tones of protest:

"Papa! Before Christmas! You cannot; you must not!"

"But I can because I must; and I must because I ought. You see, it is those unlovely freedmen again. They have poured into Kansas with an idea that it is a land of milk and honey, and now they are starving and freezing in their miserable camps. Supplies have been sent out to them, but they have either been stolen or have stopped on the way. Somebody must go and look after them, and I happen to be the body whose business it is."

Three more groans—all groans this time—so dismal that Colonel Dennison laughed.

"It is too bad, but you wouldn't like to have those poor fellows suffer while we wait to have a good time. See here, though—why couldn't we—

why, yes! I'll take you with me, all three; what say, mamma!"

Two delighted exclamations; one very faint and doubtful murmur; but the man who had proposed the plan grew enthusiastic over it.

"We could take our Christmas along and have it on the road."

"Oh, you couldn't take a big—mum!"

"Of course not! or a br—er!"

"Well, I don't know as you could; or a—um or a—um or a—um," laughed papa, pretending to be just on the point of telling something, when mamma clasped her hands over his mouth.

"We can have our Christmas before we start, then. I think I can get word to Santa Claus and explain the situation."

"Or begin it here, and finish it up in Kansas."

"And we might take something along to make a Christmas for those poor people at—where is it, papa?"

"Camp Moses and Aaron; at least, that is the starting point. That is a capital idea of yours, Bess. Look over all your picture books and toys, and ask all your friends to help you. Mamma will buy some stockings and mittens and boots, and you might spend your money for nuts and candies instead of buying me a present—that is, if you thought of getting me anything."

"Oh, but it's bought already."

"Well, then, you might give it to them."

"He! what would they want of a—"

"Hush up, Bess."

"I don't care—you pretty near told yourself, and there's no fun in secrets when you don't have Christmas."

Colonel Dennison was already studying freight routes, and sticking pins along the black lines on the map. He only said: "Fix it to suit yourselves, but I'll warrant it will be the best Christmas you ever saw."

"It will be the longest, anyway; just think, it will reach from here to Kansas!"

It is the Kansas end which you and I are principally interested in, so we will let the other end go. The whole family were so busy planning for the journey, and packing that wonderful box which was to carry Christmas cheer to Camp Moses and Aaron, that they had very little time to think about themselves—still, the easy chair, and the library table, and the magic lantern, and the doll's bedroom, with its beautiful outfit of all the most extravagant just-was-belle could desire, seemed to give just as much pleasure as if they had come at the regular time. So many of the children's friends were interested in their project, that the cracker-box which came down from the attic overflowed on to the carpet, and was finally replaced by an old-fashioned trunk, in which Grandmother Dennison used to pack away her blankets, pinned up with rose leaves and lavender. It was so big that Bess had often hidden in it, until she grew old enough to read of the tragical fate of the poor Ginevra, imprisoned on her wedding day by the treacherous spring lock of the carven chest, and kept there to molder away to a little pile of bones and silken stuff.

It made no difference to Bess that there was not even a haap to the clumsy lock; she used to shudder whenever she peeped into the trunk, and it was really a relief to see it packed in every corner until the heavy lid had to be pushed and crowded to make it shut at all.

II.

Camp Moses and Aaron was not very far from Atchison. It was in a little hollow made by two long, rounded swells of prairie, with a kind of stream at the bottom that came from nowhere and went to the same place, but still managed to keep a small supply of water and a little fringe of cottonwood trees which the people out that way called *timber*. The little village that filled the hollow was made up partly of tents and partly of queer little barrows dug into the side hill and roofed over with poles and covered with sod and dirt, very ugly to look at, but much more comfortable than a tent in cold weather, to say nothing of cyclones—though the people of Camp Moses and Aaron had probably never heard of cyclones.

Near the middle of the camp was a frame building, a sort of long, low barn, intended as a storeroom for various supplies which were sent out for distribution to this camp, and another not far away. Now the storeroom was as bare and empty as the cupboard where the old dame looked for a bone, and for days and weeks the old folks had watched the entrance of the valley, and the children had kept patient lookout from the top of the hill, to catch the first glimpse of the blessed wagons loaded with boxes and barrels of comfort. Day after day they had gone to bed disappointed, and the sun went down that very Christmas Eve, one thousand eight hundred and sixty something with neither sight nor sound of the promised supplies.

In the very smallest of the dug-outs three children and their mother sat down to eat a scanty portion of corn-cake; and while the children grumbled because it was so little, the mother was wondering how much longer she could

manage to give them even that, and so failed to distribute among them their usual portion of cuts and slaps. It was in consequence of this omission that the children soon broke into noisy dispute.

"I say, y'aint gotten no Christmas gif, nurrer; w'o ye reckon gwine fetch em, yeh?"

Alexander glared at his little brother in the most ferocious manner as he made this declaration, and Pessie, who had been originally christened "Possie Paul," but had lost half of his name since times had been so hard with the family, glared back, not in anger, but in utter dismay. His ambitions were small, but Christmas without some semblance of a gift was too great a calamity to think of.

"Christmas gif!" scoffed Alexander; "reckon dey done los' Christmas up Norf yeh; reckon Santae Claus gone dead—frosse hissef, I bet ye."

At this Pessie began to cry, and Susanna called plaintively, "Mamma!"

"Mamma, this appesles to, roused herself from her uncomfortable thoughts, thrust her cob pipe, in which she was smoking some pungent prairie weed, into a chink in the hut, and turned vigorously upon the good and bad alike.

"Shet up that racket, an' el'ar yer-self 'int' bed, to I slap yer jaws for ye; ye' yote me!"

Not even the rebellious Alexander thought of disobeying, but Pessie ventured to lift his small voice from the pile of straw and old blankets to ask, anxiously, "Mamma, duz ye reckon Christmas done los'?"

Poor mamma, with the tears making a sudden rush over her black face, answered, tremulously:

"Danno, chis; 'pears like siffin's los', fer sho'."

It was not an hour from that time that a faint shout, starting from the lower end of the camp, and swelling into a tumult of sound as more and more voices joined in it, carried into every hut and burrow the blessed news,

"The wagons are coming!"

Such a greeting as they met men, women and children swarming before and looking after, laughing, chattering, joking; cries of "Bess-de-Law!" and "Thank my gracious Master!" but not a breath of complaint over the long-unnecessary delay that had brought them to the verge of starvation. The wagons were hastily unloaded, a few necessary supplies distributed, and the rest locked up before the wagons started to return.

"It's himself 'll be over in the mornin', and ye'd git yer sheer, ah fair, an' a merry Christmas, ah ye, ye poor divils!" shouted the driver, hurrying back to his own merry making.

Little they cared for the morrow, with enough for the day; but in the morning there was a new sensation when "the Boss" came out, driving his splendid bays, that tossed their proud heads and snorted in the clear, frosty air, and kept up a rapid hoof-beat over the smooth, echoing road as if they knew it was as glorious a Christmas as ever shone.

With him Colonel Dennison, and Tom Jr., and Bess, eager to see with their own eyes Camp Moses and Aaron, and to attend personally to the distribution of the contents of that famous trunk. The camp was fragrant with the delicious odor of fried bacon and onions, and the population jubilant over the prospect of more to follow; but nothing seemed of any importance to Tom and Bess except the *trunk*. They might have had a Christmas tree if any one had thought to send one out, but the whole tempting array was spread out upon empty boxes, behind which Tom and Bess stood in solemn dignity, while the children of the camp—giggling, grinning, and jostling—crowded in front. It was no easy matter to distribute the gifts with both wisdom and justice, but, on the whole, it was a decided success, the happy-go-lucky people being easily persuaded that any gift exactly fitted their individual wants. It seemed too much to ask of human nature that they should give a thought to that blissful moment to anything but their own riches; but when "the Boss" suggested that they give the young lady and gentleman a specimen of a regular Christmas breakdown, they sprang into such a whirl of dancing, singing, and topsy-turvy flourishing that it seemed a marvel the heads and legs and arms ever got back to their individual owners. It was a relief to Bess when they subsided, and seemed to have no members missing; certainly their teeth were all there, and their wide, red mouths and merry rolling eyes, and the whole host were as happy as if all the world had been bestowed upon them, instead of the fragments from the feasts of their more fortunate brothers and sisters.

Even the surly Alexander so exulted over the possession of an orange and a particularly hideous jumping-jack that when Pessie looked up from his box of candy to say, "Hi dar, you 'Sander, wot ye reckon now 'bout Christmas done got hissef los'!" he only grinned and answered, "Reckon somebody done gone an' foteh 'im in."

It was a long time before Mrs. Dennison heard the last of what she had missed by staying comfortably at the hotel instead of personally inspecting

the camp, and really that Christmas lasted, not only all the way to Kansas, but all the way back. Jolting along at night in the sleeping car, Bess had a dream. She thought she saw a low rough stable, with mangers of stone, and the cattle staring with wide eyes at the wavering lights that shone among the shadows of that homely place.

She thought she saw a beautiful mother, with the light gleaming on her face and on the fair little babe that lay in her lap, while all about her were men in strange, bright garments; the place was full of sweet odors of myrrh and spices, and Bess knew that she was looking at the very first Christmas Day, and her heart was sad because she had not even one little gift to bring her Lord.

And then the scene changed, and she saw that other barn out in Kansas, with the sun shining in at the chinks and showing all the dusty, waving cobwebs. She saw the beautiful horses, eating their oats daintily, and the ever, homely black faces gathered about the poor little display of gifts.

And yet it seemed to Bess as if, away somewhere out of sight, she heard voices "singing an old song about 'Good-will to men,' and as if a glorious shining presence stretched out his hands over the humble group and said, gently:

"Inasmuch as ye have done it unto the least of these my brethren, ye have done it unto me."

III.

Miss Mason's Party.

It was to be a *curio* party. Miss Mason was an original person, and aimed to arrange something out of the usual order for her young friends.

In a quiet village on the sea-coast there is not a constant succession of church fairs, concerts, lectures, or other mild forms of dissipation to shorten the winter season; but books and papers abound, and every house contains interesting objects from abroad, trophies from foreign voyages.

The invitations read thus: "Miss Mason requests the pleasure of your company on Tuesday evening next. She also desires you to bring some *curio* and prepare a little sketch upon it for the entertainment of others. She would suggest complete secrecy upon the object selected until that evening."

The young people were thrown into considerable excitement on the receipt of the *curio* notes. It was easy to connect *curio* with the curious; but did it apply to works of nature as well as art? They consulted dictionaries and discussed, and then each held "his own opinion still."

Robert Savley wanted to take his baby sister as the greatest *curio* he knew about. Jack Strong, who had seen electric lights in a city, so longed for one of those to carry.

What more attractive to a girl heart than a real secret? A girl possessing this feels as consequential as a politician just elected to office. It shows in her very gait.

Soon all settled down to the work of preparation in earnest. Upon the appointed evening they appeared with mysterious packages, which were given into the care of the hostess.

After an exchange of greetings, Miss Mason carefully opened one box and took out an exquisite piece of Japanese workmanship. It was a Chinese vase. This was brought by Rose Latham; and she was called upon to tell something about it. Then she described how the metal foundation is prepared, the gold wires put on for the outlines of flower and leaf, the colors added and burned, and the whole ground down and polished to perfection. She suggested that this may well be called a "patience" vase.

The next box contained a bird of paradise; and the owner told about its home and surroundings, and made his hearers admire more than ever its wonderful structure.

Then came a specimen of Chinese carving in ivory, a ball within a ball, each cut in beautiful designs.

Alice Swan brought East Indian embroidery in gold thread upon silken fabrics, and showed how the women sit and ply the needle so skillfully.

Benny Stone brought one pressed flower from the spot nearest the North Pole where there is any vegetation, and told the story of brave explorers who had gone through such hardship to reach that latitude.

One specimen looked like a chip from a wood-pile; but it proved to be a bit of wood found near the bones of a mastodon, and buried under twenty feet of solid rock and twenty feet of peat. It was an object rich in suggestions, and carried the company back long centuries.

One brought a bit of amber, with imprisoned insects, and another a quaint figure, half human, half monkey, found buried with the mummies in Egypt.

How the young faces lighted up as different facts were unfolded and their minds stimulated to gain further information! Indeed, next to the exercise of the affections and giving happiness to others, there is probably nothing so pleasurable in life as acquiring knowledge, learning about the wonders of nature and art.

Miss Mason skillfully inserted ques-

tion and comment, and made her guests feel how rich their lives might be in great thoughts, whatever their surroundings.

The *curio* party was indeed a success; and the hostess will long be remembered for her kind thoughtfulness.—*M. Louise Robbins, in Christian Register.*

The True Christmas Spirit.

Has the spirit of Christmas come to you? I do not mean the spirit of Christmas as evidenced by the dainty things from the Christmas tree, the plums in the pudding, or the rich juice of the gravy; but I do mean—are you ready to put out your hand to her whom you have thought did you an unkindness?

Are you ready to ask forgiveness for the thoughtless word spoken?

Are you ready to overlook what seemed to you a slight? And are you ready to ask that each one near and dear to you may be joyful and happy, and that the stranger at the gates may not be forgotten?

Unless you can do all this the Christmas spirit is not in you.

And if it is not, then, my dear woman, get down on your knees and pray to that little Child who came on earth so many years ago that He might bring to you light and joy, and ask Him to open your heart to the light and love of kindness.

Do you want to make a happy Christmas for yourself and for other people? Then give, and give royally. Royal giving means generous bestowing of the best that you have to those least need to possessing.

Your royal gift may be but a loving message, but be sure if it is given in the name of that little Child it will bring happiness wherever it goes, and like the water of the fountain, it will return with its virtues a thousand times greater, and you will be made better and younger by it. In your joy remember the children, not just your own—they have you to look after them—but think of the little ones whose homes are bare, where life is like a tossing sea.

Remember the sick children. Think of the joy a beautiful toy, a great round orange, a big bag of candies only to be looked at, will bring to the little ones whose limbs are tied down forever.

Think of the great picture-book over which the eyes will open wide—eyes, my friend, that will soon be closed forever in death; and of the great and intense delight felt when a wonderful tree is recognized, or a bird's name is known to the little boy whose life has been spent in the close streets. These are gifts that you will never regret.

Give of them—give of your plenty and from your heart, and be sure that to each little one of your own will come special happiness because you have remembered the sufferers among the babies. When that Divine Baby slept so quietly in the stable, the great kings of the earth thought it worth while to bring presents to Him, and surely as you consider the least among these, He will remember you. Let the bells ring out then on Christmas morning, and let your heart beat in unison as you know that you have brought joy unto His little ones. Children are God's own angels sent by Him to brighten our world, and what we do for these messengers from the sky, especially at that time of the year which belongs to them, will come back to you threefold, like unto bread cast upon the waters.

Remember the first Christmas gifts were laid at the feet of a child—a poor child of humble parents. Give your gifts, then, to the humble, to the poor, to the helpless, and thus will your own Christmas be a happy one.

IV.

Gatherings.

CASTING THE NET.

At Northfield, Dr. Gordon mentioned this incident: At one of Mr. Moody's meetings in Boston, Mr. Moody, as was his wont, held each evening an enquiry meeting, which he called "casting the net." Then he called for testimony from converts. At one of these meetings was Mr. Weston, a wealthy merchant, who said to Dr. Gordon, "Well, Mr. Moody has cast his net to-night; and he has caught a fish that is dumb; I cannot talk or give my testimony as Mr. Moody desires." Dr. Gordon replied: "You know one fish was caught that had a piece of silver in his mouth." That piece of silver, many times repeated, was found in Mr. Weston's mouth. He was a liberal giver, putting up at Northfield a lodging hall, and giving constantly during his life, as well as leaving a liberal bequest.—*The National Baptist.*

HOW TO READ THE BIBLE.

Who doubts that Christian character would be far richer, and church activities tenfold more successful, if Christians generally would put in practice the most familiar suggestions concerning the use of the word of God? I mean these: 1. Read the Bible regularly every day; 2. As nearly as possible at a fixed hour; 3. Alone in your room; 4. Never when in haste; 5. The morning is the best time; but if you have found no opportunity during the day, take time immediately before retire-

ment at night; 6. Read in course; 7. Select, in addition, from any part of the Bible, such passages as you especially need; 8. From time to time read largely, several chapters, or a whole epistle or other book, at a sitting. In this way you will be sure to have a chance to pour into your soul the great tide of truth; 9. Above all, read devoutly, as for your soul's life. Prayer is the key that unlocks the word.—*Bishop C. D. Fosk.*

V.

WIT AND WISDOM CONCERNING THE YOUNG MINISTER.

The peril that threatens us is, that we shall leave the Seminary, to turn out the students. But no better wine goes into the glass than comes out of the bottle. Solomon was affording a theological seminary when he said,

"If you put a fool in a mortar, and bray him with a pestle, he is a fool still." In the vast majority of cases we ought to demand a college course behind the applicant for a theological training. The church after all, is the place to test the material looking to the Seminary. We don't want papers in brain, or working power, or common sense. The Lord never raised an ass to be a Professor. But he did it himself. Don't you try to repeat this miracle. The man who goes into the ministry should be entered by single young men. When a man studies medicine, he starts out on his mercurious career alone. A man made his wife take the brunt of it when he took his first lesson in theology. A young man who said he was going to marry and settle up, was told to stay single and settle up.—*Prof. T. H. Estlin.*

THE WORLD'S CONTENT FOR THE NORTHERN SOUTH.

Ab, the world has often treated its great men that way, and the story has been realized in history ever and over again. A prophet of God has stepped into the day with his burden of reproof and truth telling, and he has done it not come just in the world's way, or the way they expected him, because he was not clad in silken shens and did not prophesy smooth things, the world has gone against him, and he had turned away in disgust, and broken-hearted. A post has written out his soul in secret, and discussed sweet music; but alas! he has among the tombs. A glorious young man has come forth, thinking that the world would understand that by him God had sent deliverance; but he has been repelled. Thus the world has often repelled content upon her chosen ones. "A heretic!" shout the furious bigots of the Inquisition; and yet, "It moves!" said Galileo, loyal to the truth even in the hour of enforced abjuration. The scolding of the Genovese, and the grandees of Portugal, and the nobles of the Court of England; Columbus watches the log floating in its eastward drift, and opens up America, the rich El Dorado of which the ancients dreamed. "An empire!" shout the physiologists of old; and they hated Harvey with the intensity of professional hatred, because he affirmed the circulation of the blood. "A Bedford tinker!" sneered the polite aristocracy, with a whiff of the other of roses, as if the very mention of his craft were ungrateful. "What has he to say and preach and teach us?" But glorious John Bunyan, leaving them down in their desert country, has dwelt in the land of Beulah, climbed straight up to the presence of the shining ones, and had all the trumpets of God sounding for him. Sidney Smith wrote of it, and attempted to write down, the "consecrated cabbler," who was to evangelize India; but William Carey will live embalmed in the memory of converted thousands, long after the canon of St. Paul is forgotten, or remembered only as a melancholy example of genius perverted and of avocation mistaken.—*Dr. R. R. Meredith.*

THE FOUNDER OF METHODISM.

The centenary of John Wesley's death is rapidly approaching. It was at the close of February, 1791, that the founder of our church completed his apostolic labors and entered into rest. It is very fitting that such a great occasion should be commemorated by the millions who are now numbered among his spiritual children. The Methodist movement now numbers nearly 30,000,000 of adherents; but even this statement only faintly represents the mighty influence which the Wesleyan revival has had upon Christendom.—*Zion's Herald.*

HOW TO DEAL WITH CHILDREN.

It is a great loss of pleasure for children to outgrow too soon their childish feelings. Keep them at their simple playthings as long as you can. Their enjoyment of these has a relish which nothing else can supply. It is like the keenness of their appetites for a winter apple, skin and all. Never laugh at them for amusing themselves an hour and a half a day with a string or a paper doll, but laugh with them. If your boy jumps even into a snow-drift up to his chin, the glow on his cheek is only a faint flush to that of his rollicking spirit; and the blood-tingling in his finger-tips will keep the chill out of his bones and soul alike.—*Selected.*

The Great Good.

BY REV. T. A. HIGGINS, D. D.

TENDENCY TO FERMINESS.

The Palmist says, "There be many that say, 'Who will show us any good?' And there are many still, so in the dark as to the events of their own lives, and the history of the race to which they belong, that they cannot see the good of having an existence at all. No good in living; and no good in dying, except to get rid of living. Perhaps there are very few who do not at times have feelings akin to these. Things look gloomy in every direction, and the question arises, 'Is life worth all it costs?' To many it is a struggle from the beginning to the end. Put the sickness, the sufferings, the disappointments, the anxieties, the toils, into one scale, and all that seems to result from the life in another, and we should be compelled in many instances to say, 'No; the life is not worth to the owner-or to the world the half that it costs.'

A very large class, the world over, toil from morning till night, year in and year out; their reward is food and clothing enough to keep the body alive. If they labor only to live, and live only to labor, why the circle is completed each day and one cannot help asking, "What does it all mean?" "Why the life and why the labor, if each expends itself on the other?" If the labor is only to prolong the life, this present life, and if the labor is prolonged only that the labor may be continued, "Where is the good?" No wonder that those who use life only for the accomplishment of so much work of a worldly kind should often ask, "Who will show us any good?" We seem to stand in the very centre of a universal failure. The leaves and blossoms are stripped away, and they seem to have grown in vain; our own prospects are stripped away and they seem to have grown in vain. The most hopeful of humanity are cut off just as they are beginning to be useful, and they seem to have been born in vain. Excitements spring up and die out, accomplishing nothing, and they appear to have been in vain. The grave yard is so still and tells so little of all the deeds and all the conflicts of those who rest there; so little interest taken, now, in what to them were living, burning questions, that their conflicts seem to have been in vain. "Our own lives accomplishing so little compared with our hopes and aspirations, that they seem a failure. And so we may go on with these pessimistic reflections till we conclude that all men and all things were made in vain. But if we ever find ourselves in such gloom we had better make toward the light, praying, "Open thou mine eyes that I may behold wondrous things out of thy law."

SOME GOOD IS FOUND IN WORKING FOR OTHERS.

If the good of life cannot be found in working for our own interests, it may be found in working for others. This will certainly enlarge the circle somewhat. Whoever can broaden his view so as to take a community, a province, a nation, into his sympathies, and plan and work for the advancement of the whole, rather than for his own interests, is reaching out toward the principle of universal good; for nature and grace alike teach that no man should live for himself alone. The tree bears fruit, but not for itself. The sun sends forth his rays continually, but not to illumine his own pathway, or to ripen the grapes for his own enjoyment. Everything created from the womb to the archangel seems destined for the service outside of and beyond itself. Man can be no exception to the universal law. No man lives to himself, and no man should live to himself, every faculty, every faculty, every life, touches the great commonwealth at many points, and produces joy and sorrow in many hearts. When people come to recognize this principle, and intelligently to act out this principle, Possession is nine parts out of ten as fast as I can get it; but rather, to the country that gives me my privileges. I love my services; then there is an appreciation towards great good. Some soldiers, some patriots, some philanthropists, not many, but a few, have seemed to reach this point. They lived for their country, and found it good to die for the common weal. And all the world's eyes, admire, applaud, and say, "It was noble," "It was good," and so it was.

BUT THERE IS A HIGHER GOOD.

But was it the highest good? Did one word ever fall from the lips of Jesus, the great Teacher, in unqualified commendation of such service, such service? Suppose these efforts to have been all in the line of material good. They fought for liberty, and made the people free, so far as foreign foes were concerned; but left them, perhaps, slaves of selfishness and sin. Was this the highest kind of freedom? They fostered learning and art, which were often made to pander to luxury and vice. They helped the people to get gold and glory, which made them sensual and effeminate. They built great cities, which revelled in clamorous merriment, till their greatness wrought their ruin. The people, so wonderfully helped by these heroic efforts, soon slept in the dust, and their palaces crumbled like their bones. Can this be the highest good? These men may be heroes. They may be self-sacrificing patriots, philanthropists, and toil and suffer, all for

others, and yet fail to find the highest good. "Who will show us any good?" Some far-reaching, universal good, that cannot be buried with the bones of him who possessed it!

Follow the hero to his grave; listen to all the eulogies pronounced, the recital of his deeds of daring; then examine the results of it all, and acknowledge this is not the highest good. Follow the rich man to his grave, and when the mound is made, turn to his estates, now under the control of others, perhaps to be squandered more quickly than gathered, and confess the ultimatum of human aspirations cannot be here. Who will show us something good that does not change hands so quickly? Follow the man of learning to his resting place; mingle your tears with those of the mourners. Then examine all he has published; note how much of it is already out of date; how his successor in research has overturned his theories, and proved his statements incorrect. Imagine the toil, the research, the anxiety over favorite theories, all exploded now and condemned—nay, laughed at and ridiculed as absurd and frivolous—and then acknowledge that the highest good is not found in the pursuits of knowledge, however valuable knowledge may be.

NATURE OF THE CHIEF GOOD.

As there were many in David's day who were asking this question, and may ever since, and in every quarter of the world, the reply to be satisfactory must furnish something of universal application. It must be good to meet the varied wants of all enquirers. It must be something to help men to bear the burdens and discharge the duties of life. Strong to labor, patient in suffering, calm in dangers; fortified in the hour of temptation. It should be something that would enable them to earn their daily bread with less anxiety and toil, and to face misfortune and suffering when they come with confidence and hope. Some good that shall meet the ills of life at every stage and of every kind. Make toil less oppressive, anxiety less wearing, pain less excruciating, poverty less galling; or, which amounts to the same thing, something to fortify the man to meet these ills if they must come.

Are we not here in the very heart of those things which have led thousands to cry out, "Who will show us any good?" Is there any smoother path? Is there any way out of these carking cares, which are slowly but surely grinding the spirit and the life out of us? Well, the remedy has been found. The Palmist says, "Come and hear, all ye that fear God, and I will declare what He hath done for my soul." But there are many now whose soul troubles are not as pressing as their bodily troubles. It is the life that now is which causes anxiety. "Who will show us any good in the present dilemma?"

Well, the seven thousand fed with a few loaves might say, "Come and hear and we will declare what He hath done for our bodies." The damsel Rhoda, hearing a well-known voice at the gate, ran into Mary's house and told the praying disciples what the Lord had done to unbind the shackled arms and set at liberty the feet made fast in stocks. Peter found bodily liberty as well as soul liberty in Christ. And thousands to-day can say, "Come and hear, and we will declare what the Lord has done with our burdens, our business worries, our family perplexities, our losses—with a thousand things that were taking all the sweetness out of life, and pouring in all the gall. He has taken many of them away. What are left He has shown to be blessings in disguise." And this testimony is in harmony with all the divine promises; in harmony with the experience of the saints of other days; in harmony with what we should expect of a religion designed for a suffering and sorrowful world. For the religion that has not some promise for the life that now is, as well as for that which is to come, must be a failure, since it makes no provision for the whole journey.

Tell a man that he shall have a crown of glory. That is good, if true. But it is a future good, and he is in no hurry to wear it. Tell him he shall have dying grace. That may be consoling; but it is far off in the future. But show him that there is a present help for a present need, a balm in Gilead for the aches and pains of the present hour, a solace for the suffering which he now endures, and surely he ought to open his trembling hand and reaching heart to receive it. Well, we can do it. In the name of our God we can do it; in behalf of suffering humanity, we can do it. "Who will show us any good?" Moses showed the people good—bodily good, temporal good—when he smote the rock and the water gushed. That rock was Christ; but it yielded natural water first; and they could drink it. The pure water was there too; the higher good. And he that drinketh of it shall never thirst; it shall be in him a well of water springing up into everlasting life. Moses showed the people good, bodily good, temporal good, when he lifted up the brazen serpent on a pole. For the poison of the fiery, flying serpents was drawn from their veins as they looked. There was good, temporal, a present good for their suffering bodies in looking at the pole. Although there was a higher good shown when John said, "Behold the Lamb of God which taketh away the sins of the world." For as Moses lifted up the serpent in the wilderness, even so has the Son of man been lifted up. "Let us hear the conclusion of the whole matter; fear God and keep his commandments: for this

is the whole duty of man." There is good in living, if we know how to live. There is good in laboring, if only we work for God and humanity; but the source of it all is in the Lord Jesus Christ. Without Christ, life is a failure; creating a blunder as it appears to us; human history a far greater enigma than it is. But in Christ there is good, present good, unfulfilling good, unchanging good, eternal good, and he that drinketh of this satisfactory good, shall never thirst but have in him a well of water springing up into everlasting life. O come and see, come and try, come and taste, for no good thing will He withhold from them that walk uprightly.

Our Foreign Mission.

Everybody is interested in that which belongs to themselves. While people may be pleased to hear of the prosperity of others in their undertakings, their own enterprises have the first place in their hearts; as in worldly matters, so in religion. Every right-thinking Christian rejoices in the prosperity of God's cause under whatever name the blessing is enjoyed, but there is a church and a religious enterprise in which each Christian feels a deeper interest than in any other. The church in which he was born again and in whose interests he labors and towards whose enterprises he contributes; has a place in his affections given to no other. And what is true of the individual is true of the body of individuals making a denomination; each rejoices in the prosperity of the work assigned them of God.

The success of the Methodist mission among the Fegees, or the Congregationalists in Madagascar, charms and inspires all lovers of missions, but there is a little mission in India which holds a place in the hearts of the Maritime Baptists, occupied by no other mission under the sun.

"For her own tears shall fall! To her our toils and cares be given, Till toils and cares shall end."

This mission has no story yet to tell of marvelous displays of God's saving power. We cannot tell how that God has made bare His arm and set free the captive millions of Northern Teleguland, but still we love that mission. The patience, faith, consecration, and zeal of the missionaries who have gone to the mines to search for souls has endeared us to them, and holding the ropes has endeared us to the mission. Should the blessing tarry we will wait for it, and while we wait labor and pray with an earnestness intensified by the delay. Brethren of the Maritime Provinces, we have a mission in India. It is our mission. Set a vision of her Past, her Present, and her Future past before your mental sight that your pure minds may be stirred up by way of remembrance.

1st. The Past. The Baptists of these Provinces have always been missionary in spirit and orthodox in their interpretation of the Commission; whether we have always, and all, been true soldiers or not, we have never mistaken our marching orders. That Christ meant, "Go ye into all the world" when he said it, has been as clear to us as that "He that believeth and is baptized, shall be saved," was meant to be taken as it reads. So as early as 1814, when the missionary question was just beginning to engage the attention of the foremost nations of the earth, and the spirit of missions was just taking possession of the hearts of a few of God's elect; among these nations our fathers, though but few in number and limited in financial resources, were fully alive to this great question, and although without either missionary to support or mission board to appeal to them, they made their first offering of \$34.60 to the cause of Foreign Missions. Since then until now, that intelligent interpretation of God's word and purpose to carry out its evident intention has grown with the growth of the denomination and strengthened with the experience of years; prayers followed the contribution and volunteers for foreign service followed the prayers. One can always pray more faithfully and more fervently for a good cause after he has given something toward it than before. After the fathers of our denomination made their first contribution to the cause of Foreign Missions, "The Rubicon was crossed, henceforth the field is the world." The next thing after money is men, and they are not long wanting. In 1838, the N. S. Association met in Chester, that historic spot where the first offering was made to Foreign Missions, and the Spirit moves the delegates to take another advance step; the subject of Foreign Missions is before them and the following resolution passed: "Resolved, solemnly, and in the fear of God, to form a United Society for the maintenance of Foreign Missions." Fifty years of Society work in the interests of missions has proved the wisdom of this action. Missionary Societies and their methods are sharply criticized frequently, but nothing better has yet been suggested. If any more economical and successful method of carrying on the Lord's work in foreign parts than that suggested by Fuller when he said to Carey, "You go down into the mine and you will hold the ropes," why let us have it. Some have gone to the heathen, staff in hand, without money, or scrip, or board, heroic devotion sure enough, but as yet facts do not go to prove this to be the ideal way. It seems reasonable that the better way for all the churches at home to adopt some systematic method of sup-

port for those who go from them to preach Jesus to the heathen. Thus all share in the conflict and in the victory too. One year after the formation of this Society, in 1838, we have our first volunteer for foreign service. Richard Burpee, a native of York Co., New Brunswick, was the first of our young men to come forward and lay himself on the sacred altar of Foreign Missions. In 1839, his name is before a joint committee of the Foreign Boards of N. S. and N. B. In 1840, Bro. Burpee left his native shores, our pioneer missionary for India. Five short years of service awaits this consecrated life among the heathen, and then the call comes for higher service; yet these few years were not without encouragement and promise. An extract from Dr. Crawley's report on Foreign Missions in 1848, reads as follows: "Mr. Burpee has again visited the jungle and has enjoyed the high satisfaction of baptizing as many as ten young persons of Karen origin, the first fruits of his Missionary labors." If this earnest, consecrated and talented young man is in himself a prophecy of the men God had in store for our beloved mission work, so may we hope that this first blessing which came to him in India, is an earnest and foretaste of the rich and copious showers of blessings that are to descend upon our missionary operations in foreign parts. The next brother of divine choice for foreign service is from Nova Scotia, or strictly speaking, Cape Breton, Arthur Crawley was born in Sydney in 1831; converted at Acadia College, the alma mater of many a soul and nursery of missions. In 1853, Mr. Crawley was ordained at Wolfville, and on the 11th of December sailed for India. Twenty-three years were granted Bro. Crawley for service in the Burman mission. Many and precious were the gems gathered and polished by this skillful hand during these years.

We come now to notice a very important fact in connection with our missionary operations, viz.: Our first sister volunteer for foreign service, Miss Minnie B. DeWolfe, a member of the Granville St. Baptist church, heard the voice of Him who raised woman to her position given her in the beginning by her Creator, saying to her, "Your sisters for whom I died are perishing in India, will you go?" With woman's loyalty to duty she responded, "Here am I, send me."

The Foreign Mission Board is at this time enjoying the hearty and substantial co-operation of the sisters of the churches, without which it would be difficult to say how the work, with its ever increasing responsibilities, could be carried forward. But with their financial assistance, their wise counsel, and their earnest prayers, your Board feel greatly encouraged to go on and prosecute the work.

If space permitted we should refer at length to the valuable service rendered to our Foreign Mission cause by sisters Norris, Eaton, Hammond, Armstrong, and others, who have braved the dangers and hardships of the foreign field, and whose names have become household words with all who love our mission.

In 1870 an important step was taken by our people. For some years an independent mission was talked of. This year a committee was appointed to consider this question and report next year. The report was favourable, and adopted, and the Board of Foreign Missions located in St. John, N. B.

While we had our brethren of the American Union to lean upon we felt comparatively easy; if money enough for our undertakings was not raised, (it always was however) then we had the assistance of the Missionary Union. Since 1871 we have been standing alone. We have no one now to call upon but our Elder Brother and the Baptists of the Maritime Provinces. Brethren, shall we leave an unfinished tower in the Teleguland for the heathen, to mock at, saying, these men began to build and were not able to finish? I trow not. But you must know that to go on means ever increasing responsibilities, and we must have an intelligent idea of the greatness of our undertaking.

2. A few words about the Present situation of our mission. Immediately following the establishment of an independent mission came the application of a number of brothers and sisters for appointment. In 1873 the report of the Foreign Board stated that the staff was as follows: In this country, Miss M. B. DeWolfe; in the Foreign field, Miss Norris; under appointment, Rev. Wm. F. Armstrong, Rev. Rufus Sanford and wife, Rev. George Churchill and wife, Miss Maria Armstrong, and Miss Flora Eaton. The field chosen for the operations of this staff is in the Madras Presidency, India, and the people are the Telegulans. It is said by our missionaries that there are about 18,000,000 of these people who are dependent upon us for the gospel of Christ. Of course since 1873 our mission staff has changed somewhat, but one thing should call for devout gratitude to God, and that is, that death has not invaded the ranks of our missionaries since the establishment of the independent mission. Our present staff is as follows: Rev. R. Sanford and wife, Rev. G. Churchill and wife, Rev. W. V. Higgins and wife, Rev. M. B. Shaw and wife, in active service on the field. At home—Rev. I. C. Archibald, on his way home on account of health, and Mrs. Archibald in this country for the same purpose. Under appointment—Bro. Howard Bars, of Wolfville, and the applications of Bro. H. Y. Corey and Sister Henrietta Fil-

more are now under consideration. We also hear of other promising young men and women who are looking forward to this work. One only needs to remember that the salaries of the missionaries on the field, and all their helpers and incidental expenses, are to be paid, that outfits and travelling expenses and mission compounds must be provided for new missionaries, to see at a glance that this enterprise means money, hard cash, and plenty of it. Every Baptist of these Provinces is as much bound to contribute to this mission as he is to the current expenses of his own local church.

A word as to the Future. I presume that at the Canadian Telugu Conference the missionaries will repeat the appeal which they have sent home two successive years. "Fifty missionaries from the Baptists of Canada." Young men of our churches, get ready for the Macedonian cry. Higgins and Shaw, your own classmates and brothers, will have their voices in the cry this year. Pastors, deacons, church members, be ready, when these young men respond, with your means, to say, "Go down, brothers, into the mine, we will hold the ropes." Let us all unite. Home and Foreign, in one earnest cry to the God of Missions to come; we are weary with this delay. Let us hope and pray that the experience of 1878 in Southern Teleguland may be repeated in the North in 1891.

W. J. STEWART.

The U. B. Seminary

Had origin at the Baptist Association, held in St. George, N. B., in 1833. A committee was then appointed to draft a prospectus of an Institution of Learning, and the report of this committee resulted in a call for a public meeting in St. John, at which the Baptist Education Society was formed, with Father Joseph Crandall as its first President. Fredericton was chosen as the site, and the Seminary was opened in January, 1836, with Rev. F. W. Miles, A. B., of King's College, Windsor, N. S., as its first Principal. An annual grant was till 1871, when all such grants were withdrawn. This withdrawal, coupled with the fact of the introduction of the Free Public School System, and the misleading argument that said system would do away with the necessity for denominational academies, induced the Society to sell the Seminary property and close up its affairs. A few years later, when it was found that free public schools rather increased than lessened the need for the Seminary, it was reopened in St. John, and many students were gathered there, who to-day are a credit to its work. In the Fall of 1888, the Seminary was removed to St. Martins, and now occupies a substantial brick and stone edifice in that beautiful seaside village.

A BASAL PRINCIPLE.

When the Seminary was opened 55 years ago, it was then established as a part of the policy of the Education Society that young women, equally with young men, should be welcome to all the advantages it could confer. A Preceptor of rare teaching ability, and tact in the management of young ladies, was employed, and a generous attendance on this department of the work was secured. This lady, Mrs. Dr. Cushman of Boston, only last year entered into rest at the ripe age of over four score years. She never lost her interest in the school, that owed so much to her wise planning and work in its beginning. Last year she sent the institution a photograph of herself. The principle of co-education maintained to-day by the Seminary is the same as that of the founders of the school, only wrought out more fully to its logical and practical results. The predominating idea of the fathers and the settled policy of its present managers is, that in educating our sons and daughters the life of a Christian home should be realized. Boys and girls need the home association in order to develop gentlemanly and ladylike character and bearing. Where either sex are herded together in separate schools the tendency toward roughness of manner and bearing and the difficulty of suitable discipline is increased. In fact the principle of separate education is borrowed from Rome. Its convent and cloister find their counterpart in the separate male and female academy. Like much else handed down to us from the same source the principle is wrong. We must seek our model, not in Rome but in the Christian home, and it will be found that working in harmony with correct principles we shall achieve the best results.

By co-education we mean not simply that young men and women recite together in the same class rooms, but that they have a portion of their social life in common; that they sit at the same table for meals, and have so far as agreeable their recreations together; that they have equal rights and privileges in the course of study, in the literary societies and in the devotional and missionary meetings, etc.

SUITABLE BUILDINGS.

To carry out co-education it is important to have a suitable building for the purpose. The U. B. Seminary claims to be pre-eminently adapted to this purpose. First, we have a large centre building, with spacious halls, containing the Principal's apartments, the office, ten lecture rooms, chapel, dining room, kitchen, laundry, and provision for library and museum. This is connected on the one side by a door with the ladies' department, a separate building, and on the other by a door with the gentlemen's depart-

ment, a separate building. Electric bells put all the buildings in communication with each other through the office. Both departments, by locks and bolts, can be entirely isolated from the central building. Bells for meals, classes, societies, and meetings bring all together without going out of doors, which is a most important matter in these provinces, where our schools are closed in the delightful summer weather and open during the seasons of rain, snow, and cold. Further, all halls and rooms are heated and ventilated throughout; hot and cold water is supplied in abundance, and complete bath rooms are in every flat in all the buildings; besides this, to promote the highest sanitary conditions, there are hot air closets in each building, so that there are no cesspools in and around the buildings. In short, it is claimed that the provisions for comfort and health here are not surpassed in any building in the Maritime Provinces.

OUR WORK.

The institution provides a course of study for both sexes similar to that of ladies' seminaries in these provinces, only somewhat more extended, as will be seen on a comparison of catalogues. Those finishing this course receive the diploma of the institution. A matriculation course is provided with special reference to Acadia College, although adequate for any other. An English course meets the wants of many who have no time or inclination for classics and modern languages. Our students come from all the Maritime Provinces and the United States. Over seventy boarders, besides day students, are in attendance, and a number of applications are in for next term. The term now closing has been the most successful one in all respects in the history of the school.

ENLARGEMENT.

The upper flat of all the buildings remains unfinished. We need it to prevent some overcrowding, and to make provision for the accommodation of some who have to board in the village but would prefer to be inside, and to provide for the regular increase of next year. When this flat is finished we will have space for about 125 boarders. It will cost about \$3000, and he or she who would provide it would be a benefactor indeed.

FINANCIAL CONDITION.

We wish we could tell the story of the wiping out of our debt, but we cannot. Like an overhanging cloud it depresses and almost discourages some of our truest and fastest friends. For unsecured liabilities we need \$15,000 in a form so that we can use part of it now, and the rest inside of two or three years. We have been trying to get it, and have reported last year some \$3000, and this year some \$5000 subscriptions, but the most of this remains in subscriptions. Moreover, whilst the school as such supports itself, some of the above amounts have been used to make improvements that could not be neglected without serious detriment to the comfort and well-being of the school. The dollar per member plan has only been partially successful, owing no doubt to the fact that many churches are waiting to be canvassed by an agent, and no agent is employed.

In a quiet way a few friends have been making an effort to get 75 persons, each to assume \$200 of the debt, and thereby bring the needed relief. At the present writing about one-third of the number have been obtained. We hope some who may read this will send us their names to help carry out this plan. It is absolutely important, to save the institution from disaster, to have the indebtedness in some way provided for this winter at the latest.

HOPE.

The Board of Directors have, not only as a body, but as individuals, shown rare devotion to the interests of the Seminary. Once and again when blue rind stared us in the face they have personally put their shoulders under the burden and lifted it. Of our President this is emphatically true, and to an extent that should not be allowed to continue. Every hard place so far has been gotten over. The friends have rallied and met the emergency, but emergencies are bad things. So far as the churches have been waiting on there has been a response to appeals, and a conviction obtains among our people that the Seminary ought to live and prosper. A generous patronage in students has been given, and they have been so instructed and managed as to secure the goodwill of parents and guardians. A dozen of our young men have decided upon the work of the Christian ministry, and the great majority of our students, by their moral and Christian lives, give promise of great usefulness in their several callings in after life. In our prayer and missionary meetings there is a gracious influence. Characters are being forged and strengthened to battle with the rugged duties of life. From both the human and divine side there comes to us blessing which should inspire confidence on the part of our people, and prompt all to make the institution richer by their prayers and benefactions.

J. E. HOPPER.

THAT THE CAUSE OF TEMPERANCE REFORM has not yet reached a very advanced stage in Scotland seems to be demonstrated by the fact that at the Glasgow Presbytery petitions were received from several Kirk sessions asking the Presbytery to use its influence to disassociate the services of ordination with the use of intoxicating liquors.

Where Are

There are now Centre Theological men from the Of these, P. E. Brunswick, two and Nova Scotia, have studied at graduates. Six married. The a single toward a subtle problem in A short acco young men will to our denomina the same time in ed as to the herein presen the future of M For conveni name of the m as they are in Junior class. G be marked by placed after the

J. Howard Bro. Bars will sionary to the T of our F would be well f to activate his acqui sible. He is the Bars, of Wolfvi by reason of hal rifying work of choice, has been among Provincie of wide experie meet obstacles, a tion of heart an service cannot b to our cause in L. D. Morse. Nictaux, N. S. he has been a His vacation of with the Bapti N. S. He has determination, of his course her, self to the wor To do so Bro. m upon large oppo the more inco ability and wor Frederick So Gaysboro Co., this country tou been engaged in and elsewhere He purposes be

This class all Scotians. W. Amherst, is a which Rev. D. for nearly a qu brethren at D other places, wh bored for a time will be glad to prosperly. Freeman J. C. Co., N. S., is a Tremont Temple has been in M ber of your cam G. A. Whitte Albany, N. S. ability that mar He is known Whether Canad completion of l say. Our chur forget him.

B. H. Bentley boyhood among wayliss. He was Mass., in 1885. Whitthrop St. city. His call him to return there, his wor various fields h evidences of the F. J. Bradsh only representa F. Island, H. W. B. Bradsh and bids fare most successful Rev. J. W. I a successful pas to begin the needs no intro In addition to has accepted th of the Baptist c boro, Mass. H. T. DeW Stephen, N. B. had charge of South Robinst and pastor. He shown himself C. A. Eaton, next name in Charles S. M. N. S., went t year at Acadia later he came, to held several ree tions. He wro to Maritime Ba tion of his cour dueed to return Wm. D. McL C. B., is a m Hunt's church, though Bro. M nearly ten year land have not thoughts.

D. L. Morse, is a Bridgetow tant pastor at ton, where Rev a great work. Rev. I. W. an other Nova S troduction to His pastorate o boro, and his l here, speak

Where Are Our Young Men?

There are now studying at Newton Centre Theological Institution, eighteen men from the Maritime Provinces. Of these, P. E. I. sends one; New Brunswick, two; Cape Breton, one; and Nova Scotia, fourteen. Thirteen have studied at Acadia, and twelve are graduates. Six of the eighteen are married. The attitude of the remaining twelve toward that interesting and subtle problem is somewhat uncertain.

A short account of these eighteen young men will prove of deep interest to our denomination at large, while at the same time thought may be awakened as to the significance of the facts herein presented, in their relation to the future of Maritime Baptists.

For convenience, I will give the names of the men in groups, according as they are in the Senior, Middle, or Junior class. Graduates of Acadia will be marked by the year of graduation placed after their names.

SENIORS. J. Howard Bars, B. A., '75. As Bro. Bars will go next year as a missionary to the Telugus, under the auspices of our Foreign Mission Board, it would be well for our churches to get to know his acquaintance as fully as possible. He is the son of Dea. J. W. Bars, of Wolfville, N. S., whose name, by reason of half a century of self-sacrificing work for the church of his choice, has become a household word among Provincial Baptists. By a life of wide experience, he is prepared to meet obstacles, while his deep conviction of heart and life to the Master's service cannot but make him a strength to our cause in the East.

L. D. Morse, B. A., '88, was born in Nictaux, N. S. From early childhood he has been an active worker for Christ. His vacation of last summer was spent with the Baptist church at Windsor, N. S. He has always maintained a determination, upon the completion of his course here, to return and give himself to the work in his own country. To do so Bro. Morse will turn his back upon large opportunities, which are all the more inviting to a man of his ability and worth.

Frederick Solomon is a native of Guysboro Co., N. S., but has been in this country for some years. He has been engaged in teaching in the South and elsewhere with eminent success. He purposes becoming a missionary.

MIDDLE YEAR. This class also claims three Nova Scotians. W. S. Black, B. A., '89, of Amherst, is a member of the church to which Rev. D. A. Steele has ministered for nearly a quarter of a century. The brethren at Dorchester, N. B., and other places, where Bro. Black has labored for a time, with marked results, will be glad to hear of his continued prosperity.

Freeman J. Coops, of Milton, Queens Co., N. S., is a member of the famous Tremont Temple church, Boston, and has been in Massachusetts for a number of years. G. A. Whitman, B. A., '87, of New Albany, N. S., still displays the same ability that marked his career at Acadia. He is known here as a strong man. Whether Canada can claim him on the completion of his course is not easy to say. Our churches will do well not to forget him.

B. H. Bentley, B. A., '90, passed his boyhood among the orchards of Cornwallis. He was baptized at Lunenburg, Mass., in 1883, and united with the Wintthrop St. Baptist church of that city. His call to the ministry caused him to return to Acadia, and while there, his work during vacations on various fields has been accompanied by evidences of the Divine favor. F. J. Bradshaw, B. A., '90 is the only representative among us from P. E. Island. He is a brother of Rev. W. B. Bradshaw, of Nictaux, N. S., and bids fair to become, like him, a most successful preacher of the Word.

Rev. J. W. Brown, B. A., '86, closed a successful pastorate at Harvey, N. B., to begin the course here. Bro. B. needs no introduction to our people. In addition to his seminary work he has accepted the pastorate for one year of the Baptist church at North Middleboro, Mass.

H. T. DeWolfe, B. A., '89, of St. Stephen, N. B., for the past year has had charge of the Baptist church at South Robinson, Me. As a preacher and pastor, Bro. DeWolfe has already shown himself possessed of rare powers.

C. A. Eaton, Amherst, N. S., is the next name in order. Charles S. McLearn; Mount Utnicke, N. S., went through the Freshman year at Acadia in '78. A few years later he came to Boston, where he has held several responsible business positions. He would be a tower of strength to Maritime Baptists if, on the completion of his course here, he could be induced to return to the Provinces.

Wm. D. McKinnon, of Bouldaderic, C. B., is a member of Rev. Ralph Hunt's church, Jamaica Plains. Although Bro. McKinnon has been absent nearly ten years, the needs of his native land have not faded entirely from his thoughts.

than words as to his sterling worth. The needs of our home field will always hold a large place in his heart and life.

H. S. Shaw, B. A., '88, of Berwick, N. S., although holding an "A" license to teach, could not be bound by any ties when the Master called, but girded himself with faith for the grander work of soul winning. The devotion and zeal which have marked his work as a teacher will go to make his life one of eminent success.

The name of G. J. Coulter White, B. A., '80, of Sussex, N. B., is well known to the friends of Acadia. Bro. White is now a governor of the College, and none among the younger men of her constituency have been more active in promoting her interests.

H. J. Slesomb of Paradise, N. S., enters the ministry after a large experience as teacher in the Public Schools. He is full of sympathy for the work at home and is well worthy the confidence of our churches.

Beside these at Newton, there are four graduates of Acadia now studying at Rochester Theological Seminary, N. Y.

Mockett-Higgins, B. A., '89, a son of D. F. Higgins, Ph. D., Prof. of Mathematics at Acadia.

A. J. Kempton, B. A., '89, is a son of the late Joseph Kempton, The hope of the father to become a missionary will be realized in the son, as Bro. Kempton has given himself to that cause.

W. B. Wallace, B. A., '90, is a son of Rev. Isaiah Wallace, the "Grand Old Man" among Canadian preachers.

H. F. Waring, B. A., '90, of St. John, N. B., will be remembered by his successful labors at Shediac, N. B., during the summer just past.

At Morgan Park, Bro. O. P. Wilson, who spent several years at Acadia, will complete his theological studies in May next.

This completes our list of twenty-three. There may be others, of which I do not know, at Morgan Park and Rochester. If so, the brethren there will see that such are not forgotten.

CHAR. A. EATON, Newton Centre, Mass., December, 1890.

Missionary Work among Seamen, in the Port of St. John, N. B.

BY REV. JAS. SPENCER.

Many persons at the present time are not indifferent to the spiritual and temporal interest of seamen, and in almost every sea port in the world there are efforts being made to improve their moral and religious condition. Doubtless any intelligence that may be given in regard to what has been attempted for them in the important port of Saint John, N. B., will be received with interest.

Upwards of a quarter of a century has passed since the writer, encouraged by many of our best citizens, engaged in work among the seamen frequenting this port, and amidst many discouragements has toiled, animated and cheered by the promise that "bread cast upon the waters would be found after many days." It must be evident to every observer that the Redeemer is using the commerce of Christian nations for the purpose of uniting more closely the various nations of the earth, and hastening the fulfillment of the petition taught His disciples: "Thy Kingdom come."

The time, we believe, has gone by when the sailor is regarded among the lowest and most degraded of the human race; and many people are becoming sensible of the obligations under which they lie to put forth efforts for his deliverance from that class of people who lead him into temptation and fatten upon his money earned amid the perils of the deep. He who has been quietly laboring to lead them to the great Captain of our salvation, has circulated among all nationalities, viz: German, French, Scandinavian, Spanish, Portuguese, Italian, Greek, Dutch, Finnish, Russian, and English, three hundred and ninety thousand tracts, besides Bibles and Testaments, made upwards of eight thousand visits to ships, and delivered between four and five thousand sermons and addresses, besides visiting hundreds in their illness, and pointing them in their last hours to Him who alone is able to comfort and save.

It is often asked, Do you see any fruit of your labors? The "Great Day" will reveal the results of Christian labor, and tell what effect the message of salvation has had upon the minds of those who have heard it. One Lord's Day the preacher stepped on board of a ship just ready for sea, where a number of persons were standing on the deck. He enquired of them if they did not often hail ships at sea, and enquire where they were bound? They answered they did. But, said the speaker, if the answer should come from the ship hailed "we do not know," would you not think they were a number of landmen who had gone to sea, that they had become insane, or that something was exceedingly wrong? This introduction of the subject led the speaker to talk of the necessity of every one knowing to what port he is bound after life's voyage is ended. When the service was concluded the captain shook the preacher heartily by the hand, and said how glad he was to see him, after not having seen him since fifteen years, when, in the fore-castle of a ship, he had been reproved for having made use of bad language. Moreover, said the captain, another young man, who was in the ship at the same time, had become a changed man. In another

instance a tract was handed to a sailor, and an invitation given him to attend religious service on board another ship, and the giver of the tract was followed out of the fore-castle by the sailor, who said: "Sir, were you not here six years ago? Being answered in the affirmative, he said: "I thought I knew you; I shall never forget a word you spoke to me one morning, which led me to steer for the good port above."

After preaching in a certain place one evening, any person who desired was invited to bear testimony to the saving power of the Gospel, and among others a person who proved to be a Scandinavian, arose and said he was glad of the opportunity of being present to hear the preacher, as he had heard him preach on board a steamship, and the sermon had been the means of leading him, who was at the time a careless sinner, to a saving knowledge of the truth. A very hard and careless seaman was an inmate of the Marine Hospital for some time, who, when spoken to in relation to his spiritual condition, would always end by saying, "No one could know anything about the future, as no one ever returned from the other world to tell about it, and no one could say if the Bible is true. After a number of times making these statements, the captain said to him: "You are a sailor; I take it for granted that you understand navigation; I will suppose you are at sea, and have been enveloped in the fog for a number of days, and do not know your exact latitude and longitude; all at once the sun appears brightly, and you may use your instruments in taking your position, but you persist in saying no one can tell as regards spiritual things; you have your Bible, by which you may know if you will, but you continue to say, I cannot know. The next call made upon this man, the Gracious Spirit, it was found, had led him to behold the Sun of Righteousness, and rejoice, and know that He was the way, the truth and the life."

Many more cases might be named, where sailors have been led to hope in Christ, but these few instances will be sufficient to show that the labor expended has not entirely been in vain. A great boon has been conferred upon sailors coming to this port by the erection of one of the finest Sailors' Homes in the world. Miss Hutchinson, who came to reside in this city a few years ago, feeling deeply interested in the spiritual interest of sailors, rented a building and opened a room, comfortably furnished, which she named "Sailors' Rest." In this place, which was well supplied with all kinds of reading, the sailors are invited to spend their evenings, and are also favored with the privilege of listening to the Word of God. This Rest was kept successfully for about a year and a half—Miss Hutchinson attending from 7 o'clock till 10 every night. Here several precious souls were brought to know and love the Saviour.

On the 28th day of April last the Sailors' Home was opened, and since then it has been well patronised by the seamen. Too much credit cannot be given to this lady, who, at her own expense, and at a cost of \$20,000, has built and furnished such a commodious and comfortable Christian home for the sons of the deep. Here they have everything to make them comfortable, and every evening may enjoy, if they feel disposed, religious services, which are held in a large and comfortable room set apart for that purpose.

Let us never be forgetting Precious pearls which ocean bears—Worthy of a costly setting. In the crown the Saviour wears; Go and raise them To the bliss which He prepares. Nature's ship is wrecked and sinking—Round about her water laves; Souls are clinging to her, thinking Vainly to escape its waves; Send the Life-boat, Which alone has power to save.

Patriotism, not Politics, in the Pulpit. This digression represents a difference. Politics in the pulpit are out of place. The stump speech and the sermon are not even distant "relations"; rightfully, they have nothing in common. When the minister uses the pulpit as a hustings he degrades it. From being "the coigne of vantage" from which God's herald speaks, it is reduced to a platform from which a partisan pleads for votes. If the minister still assumes that he is God's herald so much the worse. The party with which he arrays himself may be the purest, and the cause for which it stands the best, its policy as wise as ever a policy was, its principles as worthy as truth ever is; but none of these considerations really change the case. Principle identified with party, and associated with persons representing a policy and asking for votes to support it, is principle outside the realm with which the pulpit is concerned. The case is not much changed, either, when the party for which the minister pleads is composite. The essential fact still remains. The many combined against one are thereby unified; for the time being, and for the matter in hand, they constitute a new party, and no disclaimers will avail to establish for them a non-partisan character in the public conception of the case. The minister pleading in the pulpit, as the representative of such a combination of voters, still misrepresents his Master and misuses his office.

The invariable result of political preaching is the opposite of that sought. What party was ever lifted into power by the pulpit's advocacy of its policy? Who, that has observed for a course of years, does not know that the elections which have followed specially ardent pleading by the pulpit in behalf of certain candidates or policies, have been carried by the opponents of these candidates and policies. Many a time "Reform" has had to pray "Save me from my friends; spare me the indiscretions of my unwise and over-zealous advocates." Seeking to widen its range the pulpit has invariably succeeded in narrowing its influence.

Political preaching inevitably tends to descend to the level on which political discussion is carried forward. Heat is generated in the strife. As the conflict thickens, situations multiply, in which the minister is at a disadvantage whatever way he takes. The wily politician have involved him in dilemmas; either horn is sure to pierce him. What follower of Christ can rejoice when personalities, bitter and vituperative, disfigure the speech of Christ's heralds; when special pleading betrays the minister into the violation of many higher principles, while advocating one of the range of which is lower. It seems vain to urge that it ought not to be so; that it is not necessarily so. Has it ever been otherwise? When it can be shown that the preaching of politics has ever, anywhere, been so done, as to secure the ends sought by methods which do not infringe the highest principles of the gospel, then the people at large will be ready to believe that politics in the pulpit are not incongruous and unwise, but not till then.

Has the pulpit, then, no relation to the great moral issues which are concerned in the administration of government? On the contrary the pulpit is still the foremost agency for purifying the springs of public life and for securing the moral and spiritual education of citizens. Let the Christian minister be a patriot not a partisan; in the world, as an agent for its regeneration, but not of it; his influence a Gulf-stream amid the ocean of affairs, the more potent because a distinct, unmixed, and separate force. Into his pulpit let him bring those principles that underlie all government; the diffusion of which will assure the purity, the stability and the prosperity of the community. In their advocacy let him speak with all the authority of the God of truth whose herald he is; but let him leave the question of their application to the party issues of the hour, to the judgment of the voters who are alone responsible.—Christian Enquirer.

The Better Way. There are few more bitter experiences in life than those great disappointments which from time to time thwart the most carefully laid plans, and for the moment act like a blight on one's faith and hope. It is not infrequently happens that a work which seemed to be cumulative, and to represent a divine plan in a man's life, and which he came to feel, therefore, must succeed, is suddenly arrested, suspended, and perhaps ended. In such an hour one feels as if there were nothing stable enough to engross one's energies or certain enough to involve deeply one's affections and aspirations. There comes, with such an experience, one of those violent disruptions which seem at the moment to break life into pieces and convert what promised to be an orderly sequence of growth into a mass of fragments. But there is a fallacy which we sooner or later discover in our feeling of despair and our sense of helplessness. There is always a larger plan in which our smaller plan is enfolded, and it often happens that the success of the larger plan involves the failure of the smaller one. To build the house is more than the carving of some individual stone, and it often happens that that which at the moment seemed to be the support and central feature of the whole structure is afterwards discovered, in a broader view, to be only a subordinate part.

Many a man looks back to the failure of some plan upon which he had set his heart, the suspension of some work on which his whole energy had fastened, as the very beginning of his fortunes. It often happens that men are driven with blinded eyes and halting feet into the paths which are to bring them to the heights of usefulness and sometimes of renown. It was doubtless a terrible blow to Dante to be banished from Florence. It seemed like failure of all the possibilities of his life. But in that banishment the Divine Comedy was written, and it is quite certain that, without the bitterness, the anguish, and the discipline which were part of the banishment, the great poem could not have sounded the awful depths of suffering and sin. It was a great deal more to be qualified to write the Divine Comedy. Our ways are often painful and perilous. They are far apart from the pleasant paths that we would choose; but the pleasant paths lead along the lowlands, and the perilous paths ascend the mountains.—The Christian Union.

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CHRISTMAS EVE.

BY ELEANOR KIRK.

Not one forgot of all the girls and boys This starlit Christmas Eve. And now I sit alone.

The freight flickers on the wall Just as it used to do when baby hands Tugged at my breasts, and little eager feet

Danced up and down the house in gleeful quest Of Santa Claus. I've seen the stockings hung

Round other hearths to-night, and, God be thanked, I had the grace to smile at one by fire.

Just as in other days, I dropped my gifts Into these dear receptacles, and then, Still smiling, turned and sought my lonely home.

'Tis only quiet space since every chair In this too quiet room was either horse or wagon or a resting place for dolls;

And little mothers, drivers, circus men, Vied with each other for the palm of noose.

But now in geometric lines they stand, The mats at proper angles, and the girls And boys who made so merry here have now

The little mothers and the circus men, While I, not old enough to have outgrown The mother's longing for her very own, mumble

My grief. 'Tis hard enough on common days, But out of my life all ye mothers know What it is to be a girl on Christmas Eve.

O tender Christ, whose birth this night foretells, Draw close to me, make desolate, and if our hearts be a selfish pain, forgive, And pity for my mother's sake, who knew The thought and depth of woman's suffering.

A CHRISTMAS SERMON.

With the Spice of Fun and the Wit of Wisdom BY ROBERT J. HERBETTE.

"Wealth maketh many friends, but the poor is separated from his neighbor."—Prov. 19: 7.

DEARLY BELIEVED.—The Scripture moveth us in sundry places, and about once a year, to yearn, with bowels of compassion, for the poor, to stretch out our hands to the needy, to send a lead of lamb-worth to the widow, and to give the fatherless a job of shovelling off four dollars worth of snow for fifty cents.

We send a barrel of last summer's clothing to the Montana Missionary in the blizzard seasons we buy a five dollar ticket to a ten dollar charity ball, out of which we get fifteen dollars worth of fun, and cry aloud, "I am he that stretcheth forth the hand." Yes, verily, and then contribute with a misanthropic look to the "Wise Man said," "The poor is hated even of his own neighbor." He hath—see Proverbs 14: 20—and you are the very neighbor he was thinking of.

Beloved, let us consider this matter a moment. I indeed expected that the announcement of the text would raise a howl that might stop the clock—"but none of these things move me." Let us see, not how much you have done for the poor this merry Christmas season, but what you have done for him all the year round. I am not given to criticizing Providence, but sometimes, in my daring and sceptical moments, I have thought that it might have been money in the poor man's pocket and "collaps of fat on his flanks," had he been built, as to his interior department, upon the plans and specifications of the cow, with four stomachs, or with a storage lip like the pig. Then when the rest of the world had its annual spasm of Christmas benevolence, he might lie himself with fat things full of marrow, and hibernates until the next December took us by the throat with "It grips" again, and the fear of death should once more frighten us into renewing our fire insurance, and buying a certificate ticket to heaven over the Phylactery Broad Gauge. I cannot make you believe this now, when you have just believed to decorate a Christmas tree for the Blind Asylum; but if you would recall this sermon—which you will not—remember the text—which you can not—about six months from now, I think it would grow upon you.

All the brethren of the poor do hate him; how much more do his friends go far from him? He pursueth them with words, but they are gone." So it was in the days of Solomon. Is it much better now? This Christmas week your heart is warm, you say, the first-born of the poor shall feel and the needy shall lie down in safety, if it takes a dollar. But when the same poor man came to you in October and wanted to borrow seven dollars, you even wished that you had a sword in your hand that you might slay him. You can stand him once a year, when all the world is bent upon gorging him until he "loatheth the honeycomb"; but to see the beggar lying at the gate every time you go out, that is trying. We could love him, were he a naked heathen, far, far away in benighted lands where we could never see him; but to stumble over him every time we go to church or theatre, euchre-party or prayer meeting, communion table or ball room, this makes us tired. But, brethren, he isn't promised to us as an annual blessing, like the latter rains; he's an all-the-year-round reminder of God's riches and our stewardship. "For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to the poor and to the needy in the land." Overhaul your Deuteronomy for that; it will probably take you all the rest of the morning to find it, but you will run across a whole volume of good things while you are looking for it.

Thanks to Christianity, thanks to every church founded on the teachings of Jesus of Nazareth, we do take better care of our poor, a thousand fold, than Solomon, or his father before him, or his sons after him, ever did. But we have yet to learn that while spasmodic charity is better than none, Christmas ought to last all the year round. And, indeed, there is no reason why it shouldn't. Because no man knoweth just when it should come. If we are positive about anything connected with the 25th of December, we know this, that Christ was not born on that date.

So as we can't agree upon the date for observing Christmas, why not divide it up all through the year? It doesn't do to save all our charity for an annual deluge. A waterspout isn't a good thing for a garden. A clock burst does not trys more crops than it helps. What blossoms the land is not the thunder-storm, advertising itself far and wide with noise and fire, cyclone, lightning, thunder, roar and crash. The smiling farm and the dirty lane, the garden and the stony street laugh in gratitude for the commonplace, quiet, rather sleepy drizzle drozzle that comes down without attracting much attention to itself.

"Love overeth a multitude of sins," saith the Apostle Peter, and of a verily, brethren, the little short-lived love we feel for our neighbor at Christmas time—as a garment that is made to serve as a duster in July and an ulcer in December. You have given a Christmas token to each of the servants, if so be that you are, like Canaan, "a servant unto servants." That is right. But did you pay their wages regularly all the year? And if you didn't, don't you know that prompt payment is ever so much better than a present? "Thou shalt not oppress an hired servant that is poor and needy, whether he be of thy brethren or of thy strangers that are in thy land within thy gates. In his day shalt thou give him his hire, neither shall the sun go down upon it, for he is poor, and setteth his heart upon it: lest he cry against thee unto the Lord, and it be sin unto thee." Is there a dressmaker or a tailor, a shoemaker or a carpenter, hired man or servant girl holding a claim against you this week that you have put off to suit your own convenience? "Thou shalt remember that thou wast a bondman in the land of Egypt." You'd better, because if you forget it, there are a hundred people right here in this congregation who remember it for you, and who will take frequent pains to remind each other that they can remember when your grandmother hadn't clothes to wear to church. And this story, oft repeated, will lead to the belief that your grandmother dressed in a palm leaf fan, and was baptized in the river Congo by a missionary.

Do not abate one jot of your Christmas benevolence, but do not admit the firm of Mammon, Mammon & Mammon to your dealings. To whom are you most apt to send the richest gifts? Do ye not lend to those of whom ye hope to receive? And how often do we read that the employees of a certain house have clubbed together to present a gold watch to the boss. "He that giveth to the rich shall come to want." Do not make Christmas a financial burden and worry to yourself and friends. "The desire of a man is the measure of his kindness," a token worked by one's own hand is a treasure to the friends who receive it. A letter of a dozen lines is better than an income frenzy of a Christmas card, representing a howling snow storm on the seashore at midnight, with a woman dressed for bed, and half a dozen barefoot children picking up seaweed with household blooms on it, with a verse of poetry that doesn't rhyme, or mean anything, printed in pale letters on a white ground off the margin of the card. And is it not so, in these days of high art, that it is even cheaper to give unto a friend a house and lot, than a second-prize Christmas rebust? And is it not so, beloved, that ofttime the women of the household have worn themselves out in the preparations for Christmas, so that it was the hardest day of all the year to them? And is it not so, that people labor to remember all to whom they should send gifts, and make a catalogue of their friends? Verily, our love is altogether lighter than vanity when that costs us an effort. Rather had we forgotten than have people tax the brain into a headache, trying to remember us. Give simple gifts out of the fulness of your hearts.

After the deliverance of the Jews from the plots of Haman, the days of deliverance were established among the Jews in the provinces of King Ahasuerus—the 14th day of the month Adar and the 15th day of the same, "as the days wherein the Jews rested from their enemies, and the month which was turned unto them from sorrow to joy, and from mourning into a good day: that they should make them days of feasting and joy, and of sending portions one to another, and gifts to the poor." Now, there is a good way to celebrate Christmas. If you love me, send a turkey to a poor friend down the alley; if you want to make your brother a present, give it to the poorest man you know; if you want to surprise your father with a gift, give it to some needy old fellow of whom he never heard. That will insure for you a right royal, merry Christmas.

Never did any soul do good but it came redder to do the same again, with more enjoyment. Never was love or gratitude or bounty frustrated, but with increasing joy which made the practice still more in love with the fair act.

Who Should Wear Glasses?

BY SMITH BAKER, M. D.

Whether one should wear glasses or not is often a very important matter to decide, because of the loss of comfort and ability which naturally follows if a mistake is once made. This is a matter widely different, however, from that which involves the decision as to the kind of glasses one may perhaps need. This is for the oculist, and usually for him alone, to determine. Trusting to the efforts of incompetent hands is at once illusory and dangerous. Trusting to one's own ability to select from the oculist's case is not much more satisfactory. In one hundred recent cases, taken in order as they have come, I do not find more than a half dozen who could have wisely attempted their own fitting, and even these might have judged inaccurately, and so have done themselves more or less harm. Within easy reach of nearly every community there is now to be found some one who, by study, apprenticeship, and constant practice, has made himself known as worthy of being trusted. That such an one, rather than the self-vaunted street vendor or spectacle salesman, should always be trusted, every-day observation and experience amply attest. Every oculist, meets numbers of persons who are the unhappy owners of the poorest kind of trashy, mist glasses, palmed off on them by incompetent or unprincipled tradesmen, at prices that would cover the cost of trustworthy services and lenses.

But the question, Does one need to wear glasses or not? is one that people must often decide. In fact, for themselves, and one which it is perfectly proper for them to wisely consider at all times. Not that they can always rightly tell, by any means, but that in practical life it remains with them always to say whether they shall undergo that to find out the probable necessity or not. Many suffer so much before their attention is directed to the eyes as a possible source of trouble, that suggestions and rules which may help them to a quicker discovery seem proper and desirable. Of course nothing of the kind can be considered as entirely conclusive, and should not be accepted as such. Once the suggestion comes, let the oculist decide what should be actually done.

First, then, supposing one has always had good eyesight, but has now arrived at forty or more years of age, and has found that it has become difficult to read in the evening or with a dull light, and that he has had to gradually remove the page farther and farther away in order to read comfortably at all. This is evidence of the natural change which comes to meet people, and should not be unnoticed and uncorrected too long, for the consequent strain may be harmful, and the eye may thus become more or less injured.

Second, supposing that one has been able to see clearly and without much effort up to any time under forty years, but that, during and after some unusual labor or severe illness or continued exhaustion, the eyes have become easily more or less tired or distressed, and the page or work misty, confused, and otherwise unclear. The eyeball is probably irregular (astigmatic), or perhaps the delicate eye structures themselves are diseased. In either case attempts to cure by waiting, or to relieve by persistent straining, are very liable to increase the discomfort and danger.

Third, Many people can see unusually well in the distance, and are apt to pride themselves on their "good sight," but whenever they attempt close work for any time they experience more or less itching of the lids, increased flow of tears, blurring or swimming of the object looked at, etc. These people are "far sighted," and have to exert the "focusing muscle," so much that in time the eyes become very weak and distressed. In children, if the degree of this trouble be very high, the muscle becomes so contracted and rigid that they have to hold the object very close to the eyes, and, in consequence, are usually thought to be "near sighted." But "near sighted" children, as a rule, can read and study while holding their books at the ordinary distance. It is only for greater distances that they are incapable of seeing distinctly. The proper treatment of "far sightedness" is complicated often, and should always be left to the judgment of competent minds. The sooner it is commenced, the easier is relief effected.

Fourth, Persons who are truly "near-sighted" so frequently have other associated weaknesses and diseases about the eyes that the only safe rule has been found to be that each case should be decided under qualified oversight and direction. Changes go on from month to month, which, if improperly cared for, result quite frequently in irremediable conditions, and disastrous loss of vision.

Fifth, The general rule may well be remembered by all: whenever the lids become repeatedly irritated, or there is permanently increased flow of tears, or there is blurring or swimming of the book or work, or the eyes are, as a rule, rapidly exhausted, or are subject to repeated distress of any kind; or there are experienced headaches, dizziness, neuralgia, nervousness, and the like whenever the eyes are much used—in fact, whenever the eyes prefer to do their work distinctly, easily, and for an ordinary length of time—then, and at once, let them be attended to by some one who knows of every well-educated individual as a knowledge of literature, art, or science.

wrong action, or to delay proper action for too long a time. Better repeated expenses for timely examinations than a single mistake in not seeing one soon enough.—Selected.

The Real Power in Life.

There is no mechanism so delicate as the adjustment of forces which make up a human life. The most exquisite mechanical adaptations represent but grossly the fineness of moral, intellectual, and physical adjustments which are ultimately secured in every human life. If we could only realize, for one hour, how subtle, manifold, and exact are the influences which shape us, there would be far less trifling with the serious concerns of character. If we could really feel that every sin, every negligence, every neglect, involves either a permanent or a passing loss of power, and that we are absolutely powerless to sever ourselves from the causes which we set in motion, we should walk with very careful feet. That which gives us the power of impressing our fellows is not so much the conscious direction of our abilities as the unconscious expression of ourselves. It is character in its continuous revelation which gives or denies us the power we seek with others. There is no possibility of concealing one's real life; it will discover itself, and in that discovery, constantly going on, lies our chief influence either for good or ill. The only way to make the most of ourselves is to hold ourselves in perfect humility to loyalty and obedience. There is a greater power behind us, ready to be expressed through us, than we can comprehend. Men who take their lives into their own hands, who obey or disobey as they choose, and use their gifts as forces which they can, in a way, detach from themselves, are continually coming to failure, if not to positive disaster. It was once said of a public man of great intellectual force, but exceedingly questionable moral character, who was put upon his feet by moral charges, that when he stood on his feet and spoke for himself it seemed as if no evidence could convict him, but when he sat down and was silent it seemed as if he had no friends and no cause. This man had detached his gifts from his character. When he actually employed them consciously he made an impression, but the moment he was silent his power was gone. There was no unspontaneous atmosphere of truth and integrity about him. His character belied his gifts. The highest end of life is so to live that the great purpose behind us may work itself out through us, and that, whether speaking or silent, whether working or at rest, the unconscious atmosphere which we carry with us may breathe purity, fidelity, and loyalty.—Christian Union.

A Needed Accomplishment.

The gift of one good voice, clear enunciation, correct pronunciation, in every family would raise the enjoyment of home life fifty per cent, if such valuation could be placed on so spiritual a family possession; the gain that would result in the increase of general intelligence to each family is incalculable. It seems a great pity that so much money is spent on recreations that really minister to the student's development only, more attention is not given to the very desirable accomplishment of elocution—not that the student may recite in public, but that he or she may read in private for the common development of the intelligence of the family. The Boston "Traveller" queries with wisdom: "Is reading, indeed, a lost art, that we must all flock to a public hall, and be read to at a given price per hour? There seems to be a tendency in this direction. The gregarious reading is the idol of the hour. It cannot be denied that to hear a great play or poem read by one with whom expression is an art, whose interpretation vitalizes and vivifies each individuality and lends color to a scene, is one of the great artistic enjoyments; but this is the exception and not the rule, and so one still recurs to the question, Is reading becoming a lost art to the dwellers in cities?"

Talking not long since to a teacher of elocution, the writer was struck with this sentence: "The art of elocution has its true value in conversation." How often bad imitation, wrong emphasis, completely hides, if it does not pervert, the speaker's meaning! Elocution is not a superficial training; a mere effort at effect; it is a training of the perceptions, of intelligence; it is the effort to bring always the true meaning by a clear understanding of what was meant by the declaration, the sentiment. No longer is elocution a training of one sense—that of speech; it recognizes that gesture must bear its relation to the thing said; it recognizes that perfect harmony depends on perfect health, and applies methods of training necessary to physical development. "We cannot wear corsets, or high-heeled shoes, or heavy skirts while taking our lessons," writes one bright girl to another who was making arrangements to take lessons with her from a teacher in elocution. It is this recognition of the dependence of the mental on the physical condition that makes elocution so valuable a part of the mental training. And the healthy sentiment which prevails, that it is no longer an accomplishment for the platform only, but for the home, for society, for the increasing of individual grace and power, makes it as much a part of every well-educated individual as a knowledge of literature, art, or science.—Selected.

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The Hop Pillow as a Soporific. As regards the reputation of the hop pillow, which has been handed down from book to book, it is very doubtful if there be much in it, for, although I live in the midst of the chief hop-growing districts, I never know of its actually being used in practice. I quite believe that it is an old legend that gained more credence than it deserved, owing to the anecdote that King George III., being a sufferer from face-ache, derived comfort and got sleep by the use of a hop-pillow that a loyal subject of Kent presented to him. He has it as may, so far as medical experience goes, there is really nothing to countenance the idea that the hop, except in its volatile constituents, contains anything soporific, and in point of fact I do not believe the hop contributes to the finished beer, so far as the consumer is concerned, anything beyond a delicious aroma and an agreeable, salutary bitter.—American Druggist.

WHAT wonderful imitations children are! They try to do as-older people do. Especially do they try to imitate their parents. "Because father said so" is, with the average boy, a clinching argument, and where is the girl who does not believe her mother than all others, to be a veritable cyclopaedia of wisdom? Those little eyes are wide open. How alertly they watch! If our profession and our practice get awry, how quickly it is discovered! Oh, preacher, teacher, father, mother, big brother and sister, look out.

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T. H. HALL, SAINT JOHN, N. B.

THE CHRISTIAN VOL. V

The Amherst creditable Christian a brief history of Railroad, by Sir elaborately illustrated Chigectio Ship-toria election on bairn, the govern-lected by a m-dred.—The h-pached a time sermon, in Sunday.—Me-tinction of being Dominion to exp-lymph. Severa-treatment, but announce results in all the cit-position to try th-

On our second sermon by Rev. ville, in which ar-pressive manner-thoughts, especi-closing year.

The next text will open Jan. 7 were enrolled last expected at the year. Students classes will do we application to Mr. Wolfville, N. S.

The readers VISITOR will be in Bro. J. H. Robbins the circumstances relinquish his past they will feel glad to his native land, has come back to

The daily reference to some connection with learn that these state the case, and standing has been dents are not inse-tages they enjoy at by the denomination the body will find young men has not

This issue con-Shaw, and a short-ford, from which it-missionaries would From a card receiv-Secretary of the F-we learn that Bro-dras, on the 17th of Bro. Sanford met that on the follow- they would leave for in best of spirits. Bro. Archibald, at to America via Ch-A's appearance in seeking rest none-ported himself as al-for the change. V from Rev. W. V. H-pear next week.

We have receiv-The Methodist, a weekly to be publi-day at St. John, N. announced to appe-of January, 1891. "While distinctiv-paper will be broad-but independent; p-tizan; and while int-man, especially so the sea. The editori-be in charge of Rev. business management by E. A. Powers, Th-German St."

We stand prepar-welcome to the new-is herein announced. ever, to some litt- Presumably we do no-circumstances of the therefore, in a posi-upon the wisdom of We Baptists thought papers, representing and sometimes conflic-in so far tending to solidated, an importment had been effect-which has attended paper and its effect in-moting the interests body have operated a-us in this belief. How-work, in regard th-that of the Baptists t-medicine" for the "bad medicine" fur-erents we have no Methodist brethren in these Maritime Provin-may adopt methods a-the best results.