

# Messenger and Visitor.

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THE CHRISTIAN VISITOR  
VOLUME XLIV.  
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—MR. IRA D. SANKEY, says the *Chicago Advance*, was lately interviewed on matters of interest connected with the great Moody revival campaign. Among other things Mr. Sankey said: "When we were in England Gladstone attended our meetings. I don't mean to say that he came to every one of them, but he was present quite often at the great meetings in Agricultural Hall in London, and I will remember the way in which Gladstone addressed Mr. Moody when Lord Kinnaird introduced them. Said the old statesman, 'Well, Mr. Moody, you have a splendid physique for your work.' "Yes," said Moody, "if I had your head on top of it I would do more." "Oh," replied Mr. Gladstone, smiling, "you have head enough and you are doing a very excellent work." "The Princess of Wales attended a number of our meetings at Her Majesty's Opera House in the Haymarket, and so did the Duchess of Sutherland. The Duchess of Teck and Princess May came too."

—THE Continental Congress recently held by the Salvation Army in New York was composed of representatives of the organization from 462 cities. The meetings were attended by multitudes, and the report of the work of the Army along various lines of effort have attracted a good deal of attention. Many prominent religious workers of New York city were present, we are told, at the meetings of the conference. We are not able to endorse all the methods adopted and all the doctrine preached by the Salvationists, but regarding their work as a whole, it is impossible, we think, to deny that it is bearing good fruit. If the strange and grotesque methods of these people seemed out of keeping with the spirit of Christianity, as to most of us they certainly did, the earnest, persistent spirit of self-sacrifice which they have manifested has not failed to win approval. It is in the cities and among the ruder and less educated classes that the Army has been most useful. The work which it has done in reclaiming the drunken and outcast is a work which too often it seems that the churches cannot or will not do. All honor to the Salvationists if they obey the Lord's behest by going out into the highways and hedges and compelling the halt, the maimed and the blind to come in.

—Among some notes on the Grande Ligne work, printed in connection with the lately published annual report of that mission, we find the following: "Nearly every English speaking church in the Province of Quebec has more and more each year to contend with the influence of an increasing French population. If we are to reach them with the Gospel it must be, as a rule, through their native tongue. "In no way can our English churches become so aggressive as through the instrumentality of English pastors who speak fluently the French language. If some of our churches are to live it must be by such a course. "Where are the English young men that we expect to devote their lives to this work with as great enthusiasm as do the foreign missionaries. Surely the call is as great to learn the language of more than a million of people who are ignorant of the pure Gospel, people who are our neighbors and fellow citizens, as it is to go anywhere else to learn the language of those who are without Christ. "The French language can be acquired at Grande Ligne while pursuing the regular course there of Greek and Latin or other studies preparatory to entering university. "We have in preparation for the press copies of various letters which have been written by priests, editors and others to our converts at Maskinonge, and the replies thereto. We expect to circulate these in French throughout the provinces, and to print them in English for the information of the friends of the mission everywhere. We believe that the arguments presented from the Catholic standpoint and ours will be of general interest."

—A MEETING of much interest to pastor and people was held at the parsonage, Amherst, on the evening of Thursday, Dec. 1. During the recent absence of Pastor Steele on his trip to the Pacific coast, it was arranged by leading members of the church to hold a meeting in commemoration of the 25th anniversary of his settlement as pastor over the church, and also to present him with an address accompanied with some tangible token of the church's love and esteem. Accordingly a very pleasant company of people, old and young, gathered at the parsonage on Thursday evening. Dea. Christie acted as chairman and called the meeting to order. Dea. T. R. Black, on behalf of the church, read an address in which the record and experience of the church during the past 25 years were briefly touched upon, and grateful and appreciative mention was made of the important services which Pastor Steele had rendered to church and community. With the address there were presented to Mr. and Mrs. Steele, on behalf of the church, an elegant and

costly silver tea service, silver and spoons. Mr. Steele, who had been forewarned in reference to the address, but was taken by surprise with the gift, replied in a happy and effective speech, in which he reviewed briefly the years of his ministry in Amherst, and thanked his people for their beautiful gift, which he would highly value as an expression of their affection and a souvenir of the happy and unique occasion on which they were met together. Whatever success he had enjoyed in his ministry he believed was due, under God, to two things—first that he had attended strictly to his own business, and secondly, to the hearty co-operation of a willing people. Brief addresses were made also by Rev. J. H. McDonald and others present; and though sad memories were awakened by the retrospect, the occasion was one of good fellowship and deep interest. May the blessings of the past be continued and multiplied in the future.

—THERE has been a good deal of gossip in reference to the pastorate of the great London Tabernacle church, with remarks in some of the Baptist newspapers not at all complimentary to Dr. Pierson because of his connection with it. It is probable that a good deal of the criticism passed upon that gentleman has been based upon incorrect information. *The Christian World* says:

Rev. Dr. Pierson has written a letter denouncing as "fabrication" the "interview" reported from America, in which he is stated to have made an onslaught upon the religious press for having, "by the influence of the devil, attempted to disintegrate the church"; to have characterized the friends of Rev. T. Spurgeon as "a small seditious faction"; and to have declared, "If at any future time any man should say that I am to be immersed, say to him, in plain Saxon, 'It is a lie.' " My belief all ways has been that the coming pastor should be not only an "immersed" believer, but a Baptist by conviction and life-long association and history. No other man would be fit to command the confidence of this great church, and of the greater denomination which it represents.

### PASSING EVENTS.

SO far as can be gathered from the tone of the political press, the people of Canada are fairly well satisfied that Sir John Thompson should hold the position of First Minister. With the exception of a few mild protests, on religious grounds chiefly, he appears to be quite cordially accepted by his party, while the Liberals are not disposed to find fault with the arrangement which calls the ablest man in the government to the post of leadership. Generally speaking, both government and opposition papers agree that the fact of a man's being a Roman Catholic should not in itself be a bar to his occupying the position of Premier. The work of reconstructing the cabinet has been proceeding and the result as given to the public is as follows:

- Sir John Thompson, premier and minister of justice.
- Hon. George E. Foster, minister of finance.
- Hon. McKennie Bowell, trade and commerce.
- Hon. J. A. Ouimet, public works.
- Hon. John Haggart, railways and canals.
- Hon. John Costigan, secretary of state.
- Hon. A. R. Angerm, agriculture.
- Hon. Sir A. P. Caron, postmaster general.
- Hon. Charles H. Tupper, marine and fisheries.
- Hon. J. C. Patterson, militia and defence.
- Hon. W. B. Ives, president of the council.
- Hon. Thomas M. Daly, interior.
- J. J. Curran, Q. C., solicitor general.
- Clark Wallace and Col. Tisdale, controllers of customs and inland revenue.
- Sir John Abbott and Hon. Frank Smith, ministers without portfolio.

As will be seen, there is one less head of department in the new cabinet than before. The department of customs and of inland revenue have been united under Mr. Bowell's management as minister of trade and commerce. Each of these sub-departments, however, has a controller who will, to a great extent, relieve the minister of the details of its management. By this arrangement, as will be seen, two new men from Ontario are brought into the cabinet. These are Mr. Clark Wallace, of East York, who is also Grand Master of the Orangemen of British North America, and Col. Tisdale, member for South Norfolk. The department of justice remains in the hands of Sir John Thompson, and ministers Foster, Tupper, Haggart, Daly, Ouimet and Caron retain their respective portfolios. The department of militia, formerly in charge of Mr. Bowell, is taken by Mr. Patterson, and Mr. Costigan succeeds Mr. Patterson as secretary of state. Mr. Carling and Mr. Chaplain go out of the ministry and Sir John C. Abbott surrenders his portfolio, though he remains a member of the cabinet. It appears to be well understood, though the

announcement has not yet been made officially, that Mr. Chaplain is to be governor of Quebec, and it is likewise understood that in the event of his accepting that position, Premier DeBoucherville will immediately resign, as the personal relations of the two men for some years past have not been friendly. In the event of Mr. DeBoucherville's resignation, it is said that Mr. Tallon will be called on to form a ministry.

THE man who called himself Robert Olsen, but was better known as "Buck," and who, having been found guilty of the murder of policeman Steadman, was accordingly sentenced to death, paid the penalty of his terrible crime at Dorchester on Thursday last. In these provinces such dreadful events are happily of rare occurrence. Westmorland County appears to have had more than an average share of murders, yet this is said to be but the third time in its history that the death penalty has been inflicted. A good deal of popular sympathy has been aroused on behalf of Olsen, and a petition, quite numerously signed, asking for the commutation of his sentence, had been presented to the Governor-General. It is probable, however, that a growing sentiment against capital punishment on general principles had more to do with the effort on behalf of Buck than the conviction that his case was one to call especially for the exercise of the executive clemency. It has been urged on behalf of Olsen that his killing Steadman was not a willful and premeditated act. Literally this may be true, but really the man's daily life and occupation involved the crime of murder. Any man who sets out to break into buildings and safes that he may pillage and rob his fellowmen, and also arm himself with the intention of using his weapons against any officer of the law, or other man, who may attempt his arrest, is certainly a murderer at heart; and when in the pursuit of his nefarious business he finds himself confronted with an officer of the law, and actually does take his life in order to escape arrest, it is not easy to see what grounds there are for regarding the crime as anything better or other than willful murder. If there was any reason for the exercise of clemency toward Buck it could hardly be that his crime was any less heinous or involved less danger to society than would have been the case if he had been actuated by personal and premeditated malice toward his victim. Further, it may be urged that in the interests of the public safety there were additional reasons why in this case stern justice should be meted out to the murderer. Until within a few years these provinces have been comparatively free from the operation of professional criminals, but of late, during the summer season, they have with increasing frequency made their presence known in various parts of the country, generally managing to escape punishment for their crimes. If the experience of these criminals should be so as to convince them that they might commit burglaries and robberies with impunity, and that even when they commit murder and are found guilty the death penalty will not be inflicted, we might expect a very large increase in this class of summer tourists. Nor could it be expected that officers of the law would be anxious to imperil their lives in attempting to apprehend men of so desperate a character, if the public were ready to encourage them in their villainy by paying that the penalties of the law should not be enforced against them. Whether or not it is desirable that the practice of capital punishment should be retained is another question, and one on which we may have something to say in a future number.

"THE rich man also died." One of the notable events of the past week is the death of Jay Gould. He died at his home on Fifth Avenue, New York, on Friday, Dec. 2nd, of pulmonary consumption—the end being hastened by repeated hemorrhages. Mr. Gould was born in 1836, and was therefore at his death only 56 years of age; but he had been for many years a great figure on the New York stock market, and widely known in the financial world. The sum of his wealth probably no one accurately knows. It is variously estimated at from sixty to a hundred millions. Gould started as a bare-footed boy, the son of a small farmer of Delaware County, New York. But he early tired of farm life, and when fourteen years of age left home, his father consenting to his going because, as he said, the boy was not worth much on the farm. Jay went to school for a time, paying his way by keeping the accounts of a blacksmith with whom he boarded. When he left school he set out to earn money, but met with difficulties which, however, he soon over-

came, and in a short time, by shrewd enterprise, industry and foresight, he had obtained a good start in the world. With the great crisis of 1857, when values of all kinds were immensely depreciated, came Gould's opportunity, and it did not find him unready. He invested his savings in railroad stocks that had fallen to ten cents on the dollar, and soon realized handsomely on the transaction. Into the stock market he carried the same sagacity and business energy that had laid the foundation of his fortune, and soon he was accumulating millions instead of thousands. Mr. Gould was a man of domestic habits; he possessed intellectual tastes, and the home which he made for himself bore evidence of culture and refinement. He died in the bosom of his family, and by the members of his family and his immediate friends he was no doubt respected and loved. But beyond that limited circle Jay Gould has been admired principally for the genius he possessed for manipulating the stock market so as to control great financial interest to his own personal advantage. Neither the uses which he made of his wealth nor his methods of getting it were such as to win for him much love or even popularity. The men who construct railroads, or by other means develop the resources of a country, often thereby acquire great wealth for themselves, yet if their enterprise results in the improvement of the country, they are to be regarded as public benefactors, since all the people share, to some extent, in the advantage. But as for the men who employ their genius and their wealth to depreciate the property of others in order that they may enrich themselves by the purchase of it at a mere fraction of its real value, or on the other hand, through the arts and tricks of the stock market, inflate the value of property in their own possession in order that they may unload it at a fictitious price upon their neighbors—such men are no more honest or really honorable in their dealings than burglars and highwaymen. And such were the methods whereby Jay Gould accumulated his fabulous wealth. Mr. Gould was not, in any real sense of the word, a benevolent man. No doubt he devoted some money to charitable uses. An occasional ten thousand dollar cheque found its way from his hands to the treasury of some church or benevolent society, but he seems to have acknowledged no obligation to employ for the good of his fellowmen the immense wealth which he had been permitted to accumulate. He has himself related how, at the outset of his career, he found himself penniless and in debt, disappointed in his hope of obtaining employment, and not knowing where his next meal was to come from. In these straits the young man went into the woods by the way side and wept, and prayed to God. His difficulties were removed, a way was opened for him to earn money, and for a few years he continued to gather honest gain. Had Mr. Gould been content to continue in this way, employing his splendid talents for business along legitimate and honorable lines he might without doubt have acquired all the wealth that the heart of man could reasonably desire; and had he been willing to use that wealth as a trust for God for the benefit of his fellowmen, his name might have gone down to coming generations as a benefactor of his race and his country. As it is, the name of Jay Gould will be to no young man an inspiration to live an honorable and useful life; but such examples, by prompting an insane ambition to acquire wealth by any means, tend to sink many to perdition.

### Book Review.

*Gospel from Two Testaments*, by Rev. Dr. Andrews, President of Brown University, contains fifty-two sermons, the texts being the topics for the International Sunday-School Lessons for 1893. This book aims to increase our understanding of the Scriptures and to assist Biblical students, especially Sunday-School teachers and "ministers engaged in preaching." The writers are prominent Baptists, well known Bible students, among whom are Rev. Drs. Nordell, Judson, Anderson, Elder, King, Andrews and Dickinson; Prof. Hovey, Estes, True, English and Clarke. This volume is prepared particularly for next year's lessons. It is a brainy book for brainy teachers with earnest and interesting pupils or hearers, and will be a great assistance in opening up new lines of thought. Sound judgments and deep insights are given in its pages and much can be gained by careful perusal. For sale at Baptist Book Room, 120 Granville St., Halifax. Price, \$1.15. M. H. P.

The Circular Letter that was Read but not Published.

In 18— a layman was selected to write the "circular letter" for a N. B. Baptist Association. When the association met the next year the letter was handed to the committee appointed to report on it, and afterwards the writer was called before the committee and informed that the letter be read if he would allow the suppression of a part. The brother replied that "the letter must be read as it was or not at all." The committee in due time brought in their report that the letter be not read. An amendment to the report was moved and carried "that the letter be read by the writer," and the letter was read before the association. The letter is now in my possession, and I will, for the benefit of all interested, give the readers of the *Messenger and Visitor* the part objected to by the ministerial brothers who formed the committee.

"Having thus far spoken of Christians collectively I now, with some trepidation, approach our ministers. Some may think that before the advent of our Saviour the ministry of the Word was committed entirely to the Jewish priest, but if we read our Bibles more carefully we will find that outside the priesthood there were preachers who had nothing to do with the temple service; that all who felt they were called to preach did preach. Some of them seem to have been called for special occasions, others for a time, and others to devote their whole lives to the ministry. The word prophet, while it sometimes means a foreteller of future events, always means a preacher or teacher. These ministers were very much like those of the present day, and some of them, like Balaam, were not just what they should be in moral department. Their business was to hold up to the people the great truths contained in the written word, and warn the latter to forsake their sins. I have no time to enlarge on this, but the apostles commissioned to "go into all the world and preach the Gospel to every creature" are the successors of these and not of the Aaronic priests. While I say this, there is between the Jewish priests and our ministers one thing in common. The Lord separated the tribe of Levi from the other tribes 'to minister unto Him in sacred things.' Jesus, at the beginning of His ministry, ordained twelve apostles to 'be with Him and that He might send them forth to preach.' To these He afterwards added others. At the time of His ascension He gave them the great commission and the promise: 'Lo, I am with you always to the end of the world.' After His resurrection He appeared unto Paul, telling him, 'I have appeared unto you for this purpose, to make you a minister and a witness.' Afterwards the Holy Ghost directed the church 'to separate unto Him Barnabas and Paul for the work.' Paul tells us he was called to be an apostle, 'separate unto the Gospel.' Speaking of ministers he says, 'How shall they preach unless they be sent. Our sufficiency is of God who has made us able ministers of the New Testament. God has given us the ministry of reconciliation.' Ministers, I take it, are called of God, and all the churches have to do is recognize them as so called, and constantly pray that the Lord of the harvest will send more laborers into the field to gather in the harvest of souls ripening for eternity. Good ministers are among the greatest of God's gifts, while bad ones are a curse. Jeremiah says of one, 'I sent him not and he caused you to believe a lie, therefore I will punish.' The Lord says, 'He that cometh not in by the door is a thief and a robber.' The word used by the Holy Spirit in the case of Paul is 'separate.' Paul says of himself that he was 'called to be an apostle, separated unto the Gospel of God.' From all this I infer that ministers should devote their whole lives, time and talent, to the ministry of the word. Nothing has done us Baptists more harm, done more to bring us into disrepute, than our ministers engaging in secular callings. That Lord who entered the temple, 'overthrew the tables of the money changers and the seats of them that sold doves,' cannot approve of trading, trafficking ministers. Is this rule less strict now than when the disciples declared, 'It is not reason that we should leave the Word of God to serve tables?' Certainly it is less reasonable for the modern disciples to leave the ministration of the Word to act as paid lecturers on secular subjects, insurance agents, brokers, money lenders, lawyers, commission merchants and horse traders. No minister can engage in these callings and not make shipwreck of his ministry. How, I ask, can men thus separated from the world for a

high and holy calling, rush recklessly back into it? Where do they find their excuse for so doing? It is not in the Bible; it has no more place there than sprinkling for baptism. When Demas made up his mind that he could not live without worldly gain, he had still grace enough to step down and out of the ministry. His love of the world was bad enough, but it would have been still worse if poor Paul had been compelled to say, 'Demas has become a horse trader or an insurance agent, and still dares to enter the pulpit and try to preach as an ordained minister.' Take the most charitable view you can of the matter, does the work of the Lord require so little time and attention that it can be thrust aside while one trades horses, another negotiates the insurance of lives or buildings, and another stands at the table of the banquer, &c.? The learned and pious Matthew Henry, in his comments on the passage, 'It is not reasonable for us to leave the word of the Lord to serve tables,' says:

"The apostles urge that they could by no means admit to great a diversion from their great work. The receiving and paying money was serving tables—was to take the tables of the money changers in the temple. This was foreign to their business; they were called to preach the Word of God, and though they had not such occasion to study as we have, it being given them in that same day how they should speak, yet they thought that that was enough business for a whole man, and to employ all their thoughts and cares and time, though one man was more than ten of us—or ten thousand. If they serve tables they must in some measure leave the Word of God, not attend to their preaching work as closely as they ought. These minds of ours admit not of two distinct employments. Though this service of tables was for pious uses, and the serving the charity of the rich Christians, and the necessity of the poor Christians, and in both serving Christ, yet the apostles would not take up so much of their time from their preaching as this would require. They will no more be drawn from their preaching by the money laid at their feet than they will be driven from it by the stripes laid on their backs. It is not reasonable, or fit, or commendable, that we should neglect the business of feeding souls with the bread of life to attend to the business relating to the bodies of the poor. Preaching the Gospel is the best work, and the most proper and needful that a minister can be employed in, and that which he must give himself wholly to. He must not entangle himself with the affairs of this life, nor, not even in the usual business of the house of God."

"I am at one with Matthew Henry in all he says about this matter, and it is my sincere conviction that it is wrong for our ministers to engage in even the most honest secular employment, and this compels me to warn them against descending from their high and holy calling into the too often corrupt arena of trade and traffic to buy, sell and get gain, and to contend with the men of the world for corrupting treasures. It is time for our Baptist churches to arise in all the dignity of God honoring organizations and cast out the reproach that they have in their ministry—men who are bringing it into disrepute by engaging in secular occupations. Judgment in this should commence at the house of God. Our ministers should be copies of Christ, 'living epistles known and read of all men.' Jesus said to His disciples, 'Ye are the salt of the earth, the light of the world.' The Word tells us, 'If ye take forth the precious from the vile ye shall be as my mouth.'"

The circular letter was written with a conscientious desire to do some good, as the writer had been thought by unpleasant experience that ministers who attempted to carry on secular business and preach made bad work for themselves and the people to whom they preached. The time has arrived when this matter demands the attention alike of ministers and laymen. It is said in some places that the moment a minister leaves his preaching to engage in secular occupation, he should cease to be recognized by the denomination to which he belongs as a minister. In the near future this matter may, and probably will, come before all our associations and our Convention, and we all should in the meantime give our careful consideration. C. E. K.

*Childhood* is a high-class monthly magazine, the first number of which has just appeared. It is edited by Dr. George William Winterburn, and covers a field not hitherto occupied. It is addressed to parents, teachers and all who are interested in the welfare of children, and will endeavor to inculcate the most advanced ideas in regard to the moral, intellectual and physical development of children. Men and women well known in literature, prominent teachers, physiologists and biologists have been engaged to write for it, and the editor will spare no effort to make the magazine interesting, amusing and instructive. In order to bring it within the reach of all it is put at the small price of ten cents a copy.

Advertisement for a medicine, likely Dr. Williams' Pink Pills, with a portrait of a man and various text fragments like "would die!", "reasoning!", "COLD", "WIVES!", "RALL".



SALVATION AND DESTRUCTION CONTINUOUS PROCESSES

BY REV. ALEXANDER MACLAREN, D. D.

The preaching of the Cross is to those that perish.

The starting-point of my remarks this morning is the observation that a slight variation of rendering, which will be found in the Revised Version, brings out the true meaning of these words. Instead of reading "them that perish," read "them that are perishing," and "the which are being saved," read "the which are being saved."

So, then, we have the ground cleared for two or three very simple, but as it seems to me, very important, suggestions.

I desire, first, to look at the two contrasted conditions, "perishing" and "being saved."

Now we shall be, I think, understood if we say that the force of the darker of these two terms if we first ask what is the force of the brighter and the more radiant. If we understand what the apostle means by "saving" and "salvation" we shall understand also what he means by "perishing."

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to enlarge upon such awful thoughts, but the brighter the light of salvation, the darker the eclipse of ruin which rings it round. This, then, is the first contrast.

Now note, secondly, the progressiveness of both members of the alternative.

All states of heart or mind tend to increase, by the very fact of continuance. In a process, and every part of a spiritual being in its living motion and continuous action in a given direction. So the law for the world, and for every man in it, in all regions of his life, is that the path shall be given, and he shall have abundance.

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ming attitude of the Cross which settles the class to which we belong. Paul, in my text, is explaining his reason for not perishing with the Gospel which he calls "the words of man's wisdom," and he says, in effect, "It would be of no use if I did, because what settles whether the Cross shall look 'foolishness' to a man or not is the man's moral condition, and what settles whether a man shall find it to be 'the power of God' or not is whether he has passed into the region of those that are being saved."

So there are two thoughts suggested which would be as if they were illogically combined, but which yet are both true. It is true that men perish, or are saved, because the Cross is to them respectively 'foolishness,' or 'the power of God.' And the other thing is true, that the death for us is, except 'foolishness,' something unit to do you any good, and unnecessary to be taken into account in your lives—oh my friends, that is the condemnation of your eyes, and not of the thing you look at. If you are going on in the path of 'foolishness,' something unit to do you any good, and unnecessary to be taken into account in your lives—oh my friends, that is the condemnation of your eyes, and not of the thing you look at.

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How Sunday was Kept in New England Fifty Years Ago.

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A Significant Ladder.

Jacob had incurred the displeasure of his brother Esau, and was obliged to flee from his father's dwelling-place in Beersheba. In accordance with his mother's advice he directs his course to the distant abode of her brother Laban, in Mesopotamia. This long journey of nearly five hundred miles, through the entire land of Palestine, and far beyond its northern boundary, was performed in peculiarly trying circumstances. It was probably the first time that he had left an endeared home to reside elsewhere, though he was not far from eighty years of age, which was, in proportion to the usual period of human life then, about what twenty-five years is now.

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AYER'S Sarsaparilla. Prepared by Dr. J. C. Ayer & Co., Lowell, Mass. Sold by all Druggists. Price 25 cents per bottle. Cures others, will cure you.

HACKNOMORE. Cures Colds, Coughs, Croup. Prepared by G. A. Moore, St. John.

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B. Y. P. U.

The unification of Baptist groups crossed spiritual; their kinship service; their edifying their instruction in Baptist history through existing denominational in All Young People's societies of in Baptists are and Baptist organizations are entitled to be supported for our unity upon an equal or method of common bond. Testimony, in the full affirmation of

To supplement the text of our Lord, courses of lectures subjects announced some being arranged for by adjacent One programme is thus far follows: "Christ in the Old Testament shadowings of the Incarnation."—A. STRELLER, Amherst, N. S. "Four Portraits of Christ: Authorship, Purpose and Gospels."—W. F. PARKER "The Silent Years; or, Training of the Divine M. B. SMITH, Springfield.

More Model Laymen. Not perfect ones. God the world by such Christians a community is blessed by and example of men and we keep the path and let the shine that they may be One of the favored of God is the famous "Tomo," who head, arms and feet; which made it one of Michael teachers. The pattern of not be so mutilated as the substance of his character is good and inspiring, and by positive faults, some cannot prevent him from useful. The model layman first of all, a converted man of manner, no culture, deep can stand for a lack at the The church exists for the for which Christ came to

The model layman is a Christian. He is not a politician and commerce, but papers, so as to keep step from God and with his He studies the Bible and of the church. He has selected and steadily grew determined that no mad shall prevent him from his intellect and heart. I large church in a large every layer of his life, right took any religion. It goes without saying that is a narrow, ignorant, un-

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Messenger and Visitor.

WEDNESDAY, DEC. 7, 1892.

THE STRENGTH OF YOUNG MEN.

"The glory of young men is their strength." That young men glory in physical strength every football match attests. That the public is interested in feats of physical power is evident from the large attendance on all games of note.

Let the Christian young man regard his strength as a gift from God and preserve it for God's service. "Muscular Christianity" has its place. Christians need to be able to endure hardships, and the body counts in the struggle. Christ claims that its future use may be under control of a renewed heart.

But men are more than bodies. We are not bodies and have souls; but we are souls and have bodies. If therefore the body is to be preserved blameless for Christ, much more the soul. Young men glory in their strength of mind. And talent is God's gift. In understanding we are to be men. It is the young man's privilege to rejoice in the strength of mind God gives him if only he knows that for the use thereof he is to be brought into judgment.

ENTER THE OPEN DOOR.

Dr. George D. Herron says: "It is not opportunity and the lack of opportunity, that makes the difference in the power of nations. It is faith and the lack of faith, character and the lack of character. There is a potential hero of faith, a possible prophet of a larger truth, in every soul. The door of supreme opportunity swings open to every man and woman, church and nation. In some great moment God stands before each and says: 'Now is thy time. Show what is in thee. Show the world thy vision or thy blindness.' And what makes one great and the other small is, that one grasps what the other passes by. One enters the door of opportunity while another fails to enter because of the cowardice of unbelief." It may be that the statement here made is somewhat too broad and positive, as no Christians, by reason of the training which they have received in childhood as well as by inherent ability, are fitted to do more good in the world than others. We cannot doubt, if we believe in the providential government of the world, that great men are called and prepared for great opportunities, that they may render important service to the cause of God. At the same time, no thoughtful Christian, we think, whose experience covers any considerable portion of a lifetime, will deny that there is a great deal of truth in the remark of Dr. Herron, above quoted. It has its application in reference to those things which make for success or failure in the affairs of this present life. Most of those who fall do so, not for lack of ability to do the work which is done by the men who achieve success, but for lack of industry and that alert and persistent habit of mind which

permits no opportunity to slip, and captures success in spite of difficulties. It is equally true in reference to the spiritual life and Christian ministry to which every child of God should feel called. A door of opportunity for Christian service being opened before one, if it find him prepared he will enter in to labor and rejoice in the service of his Lord, and more than this, to find other doors beyond this opening to larger spheres of service—for from the proper use of opportunities there comes the fitness for greater service. "To him that hath is given." But to him who, faithless and unready, passes the door of opportunity, it is soon shut, and he wanders on empty handed and unblest. It is one of the sad experiences which most of us know something of, to think of the opportunities of Christian service we have missed, and the character and ability for service which we have failed to develop through lack of faith and courage to enter the doors which were set before us. But to spend the remainder of our time faintly mourning over our lost opportunities is not wise. Rather redeem the time that remains by looking not upon the things which are behind but reaching forth unto those which are before. Some doors of opportunity are still open to every living Christian, with calls to service which have rich reward.

The Bishop of London, according to the Christian World, says that it is a very long time since he has preached a written sermon in the pulpit, but in the days when he did so he found that, after preaching the same discourse in different places—say five times—he had had enough of it, whether other people had or not. The bishop advises preachers, when a discourse has been preached a certain number of times, to burn it. He is convinced that the best way is to write a sermon three times over and then preach what one remembers of it. "It will be a strange turn round," says the Christian World, "if the Anglican pulpit frees itself from manuscript while Nonconformity becomes more and more a slave to it. Free churches can at the present time afford nothing less than the best in the pulpit as well as out of it, and it is certain that the manuscript method is not the best." It may be readily conceded to the bishop and to the World that preaching from manuscript is not the ideal preaching. But, in our humble opinion, the method of preaching, like many other things, is not to be settled by any cast-iron rule. The preacher's individuality is to be recognized. What is the best method for one man may be the worst for another. Most men, we have no doubt, will do well to avoid much use of manuscript in the pulpit, but it should be noted, on the other hand, that some of the foremost preachers of the present and of the past have delivered their sermons from manuscript, and for some men the use of it will always be a condition of their doing their best work. Let every preacher then study his own particular genius and adopt the method by which he can deliver his message most effectively.

DR. NAUSEN, the Arctic explorer, who is described as a worthy descendant of the Vikings of old, has an uncomparable ambition to reach the North Pole. This ambition he hopes to realize by a scheme which he lately unfolded before the Royal Geographical Society of London. By observation and study Dr. Nausen has become convinced that a current is constantly running across the polar region to the north of Franz Joseph Land from the sea north of Siberia and Behring Strait, carrying with it blocks of ice and other substances which submerge and turn up in the current running southward along the east coast of Greenland. It is by taking advantage of this current that Dr. Nausen hopes to reach the Pole. He has had a vessel especially constructed for the voyage. She is very strongly built—round and slippery as an eel, designed to escape the clutches of the pack ice, which, instead of crushing the vessel, is expected to slide down its sides and lift it out of the water. But in case the vessel does not fulfil the expectations of the brave and arduous explorer, he will have recourse to two flat bottomed boats in which he and his crew will encamp on the ice. The expedition will consist of twelve picked men, with equipments for five years and apparatus for electric light. The purpose of the explorers is to consign themselves to the supposed current. Literally afloat upon an iceberg they will wait patiently, even for years, until they are carried by the current across the polar regions.

DR. GOODPEED'S pamphlet, entitled "Baptism: An Argument and a Reply," reviewed in another column, will be mailed by the author to any address on receipt of 15 cents. Address Rev. C. Goodspeed, D. D., McMaster University, Toronto, Ont.

The Church and Missions.

It is a settled point, on which there is no room for discussion, that it is the church's duty to carry the Gospel to heathen lands as soon and as thoroughly as possible. But to acknowledge the fact of responsibility is one thing, and to realize it, and shape our conduct accordingly, is quite another thing. Our deeds are not at all comparable with our duty. All men need the Gospel—it can awaken a response in all men, and God has entrusted us with it, not merely for personal enjoyment, but for world-wide distribution. It is His will that all men may come into the knowledge of the truth and be saved, and we are the executors of that will. We believe, may we know, that the religion of Jesus Christ is the only hope of lost men, wherever they may be found—the only remedy for their sins and sorrows. This is fact. The Gospel is for all—it was intended for all—it is adapted to all.

Ought we not always to remember that we have this Gospel only on the condition that we preach it to every creature? Freely we have received in order that we may freely give. If we have been blessed ourselves it is only that God's "way may be known upon earth, His saving health among all nations." If He has broken the Bread of Life and given it to us, it is not that we may monopolize, but that we may distribute to the perishing multitudes.

To this work we are bound by the principle of compassion, by the instincts of our spiritual life, and by the solemn mandate of our Lord. When the Imperial voice of Christ commanded His followers to engage in mission work, "Go ye into all the world and preach the Gospel to every creature." He laid upon the church a responsibility which shall never be annulled until every ear has been gladdened by the message of love and every heart has found in it release from the dominion of sin.

Enthusiasm is needed to stir us to a fresh activity, but a strong, intelligent conviction of personal obligation, enforced by the Word and Spirit of God, is a condition indispensable to that measure of consecration this great work of Christ requires of our churches. A condition of inaction is fraught with great peril to church life and growth. Sometimes we hear it said with a petulant tone, "It is give, give, all the time," or "It is sending all our money away for others and doing nothing for those at our very doors." But is not this just as it should be if we are doing the work of the Lord? We are getting all the time—not to hoard but to give—time, money, thought, effort, prayer—all are to be laid on the altar, and the motto to be inscribed above them to be:

"Use me, Lord, now even me; Just as Thou wilt and when and where."

In some way or other we must seek to impress upon the entire membership of our churches that each one has a part in this work. It is not a matter that can be handed over to committees, or boards, or societies, or organizations of any kind for them to look after and care for. The demand of our Lord is, and it ought to be double leaved, that every man who accepts Jesus Christ as his Saviour ought to look upon every human being as one who is his brother, and for whom he is the keeper. And, as has been well said, "If one can go, he ought to go; if one cannot go, he ought to send, and the self-sacrifice in sending should be not one whit less than the self-surrender in going."

Are we to measure our self-reliance by the pittance that some of us give to missions?

The fact is that a godly number of those who call themselves Christians have never yet made an honest effort to obey their Lord's command. Too many have been satisfied with saying: "Is there nothing that can be done to bring the perishing to Christ?" This we must change in two respects and honestly ask: "Is there nothing I can do?" and then seek the answer to this question from the Lord who died to redeem us. "Lord what wilt Thou have me do?"

The first century of missions is closing, and a great and blessed work has been done by those who loved our Lord and Saviour, but if the churches had given to missions as the God of missions has given to them we might have celebrated this centennial year with the offering to Christ of an evangelized world.

Many of our churches have tried to do something this year as an expression of their gratitude to God for all that He has done for them. They will lose nothing by thus giving. Nothing is lost that is given to God. No act of self-sacrifice can be too great for a man to make as a mark of his gratitude for the gift of eternal life through Jesus Christ. The time is coming, most when men shall attempt great things for God, and they do even now for the things that perish with their using; when our children shall be taught to consider foreign missions to present a service due from every believer, as they are now taught to look upon faith in Jesus Christ as essential to salvation. Brethren, the time is short, but if any of you who have made no offering feel that you want to have some part in a work for which Jesus left heaven and died upon earth to accomplish, there is time enough yet ere 1892 passes into eternity.

The Secretary-Treasurer of the F. M. Board will be glad to receive and acknowledge all sums forwarded to him.

Baptism: An Argument and a Reply.

The above is the title of a little work, issued in pamphlet form, of which Rev. Prof. Goodspeed, D. D., of McMaster University, Toronto, is the author. It was originally called forth by a pamphlet written by Rev. W. A. McKay, and entitled, "Immersion proved to be not a Scriptural Mode of Baptism, but a Romish invention," a second edition of which has also appeared. The following from the preface of Prof. Goodspeed's pamphlet, as now issued, indicates briefly its history:

The first edition of this little work was issued in 1880. Owing chiefly to an over-pretentious title, for which I was in no way responsible, the balance of the edition left unsold on my return from a year's absence from Canada was destroyed. A second edition was published in 1882 in reply to Mr. McKay's review of my first pamphlet. This edition has been exhausted. The present pamphlet contains the substance of the preceding one, with some points more fully elaborated and new ones added. Great care has been taken to verify every statement. The author calls special attention to the foot notes and addenda of this edition, as they deal with many of the charges and statements put forth by Mr. McKay. He advises that the readers of his pamphlet should read those also to which it is a reply, that they may be able to consider both sides fairly. The preface concludes with the hope that the pages which follow may not be made by any occasion for bitterness of feeling, but may be of service to the truth, and express the desire that the time may come when candid discussion of disputed points may cause no abatement of the warmth of that Christian fellowship which should exist between all who are followers of the same Lord.

Prof. Goodspeed treats his subject under two general heads. Part I. deals with the mode of baptism; Part II. with its subjects. The first part is divided into seven chapters, covering 90 pages of the 123 which make up the pamphlet. Chapter I, which is introductory, defends Baptists from the aspersion that, in holding immersion only to be baptism, they violate Christian charity. Chapter II. presents the argument from the classical usage of the word "Baptizo." Chapter III. presents the argument from Scripture, dealing particularly with objections. Chapters IV. and V. continue the argument from Scripture, presenting the proofs for immersion. In Chapter VI. the testimony of church history is examined, and Chapter VII. concludes the discussion of the arguments presented.

In the second part, in discussing "The Subjects of Baptism," the author presents in Chapter I. his reasons for concluding that infants were excluded from the baptism of the New Testament. In Chapter II. the argument for infant baptism drawn from the Old Testament and the Jewish rite of circumcision is considered, and in Chapter III. the argument from history is presented. The task which the author had set before himself—to present within so small a compass an effective argument for the Baptist position and at the same time a reply to the strictures of an opponent—was one involving difficulties, but Baptists at least will think that it has been accomplished in a way to leave little if anything to be desired. Readers of this paper do not need to be told that Dr. Goodspeed wields the pen of an able controversialist. While a most conscientious debater, he is as keenly logical as he is conscientious, and woe to the opponent who puts his trust in any refuge of ignorance or sophistry. He has evidently studied his subject with great thoroughness, and facts and arguments are marshalled with fine ability. In the chapters that deal with the subject in the light of church history, the argument and the reply seem to us to be especially effective. One of the most telling arguments for Baptists is found in the candid admission of their contentions, in respect to the New Testament teaching and practice of baptism, by the most eminent Pedobaptist scholars; and it is hardly necessary to say that Prof. Goodspeed has not failed, skilfully and loquently, to avail himself of this legitimate advantage. It is hard to understand how Mr. McKay or any other man could summon the boldness to attack a position so strongly entrenched in Scripture and fortified also by the admissions of the scholars of all denominations.

Dr. Goodspeed's unpretentious little book in its new edition is to be regarded as a valuable contribution to the already abundant literature on the Baptist side of this controversy. It will be received by Baptists with pleasure and perused with interest, while those who are not, and do not wish to become, Baptists, would doubtless consult their peace of mind by giving the book a wide berth. Yet, after all, it is not best to know and obey the truth, even if it cost something? On the whole, then, better follow the author's advice and get Mr. McKay's and Dr. Latham's pamphlets and read them along with Prof. Goodspeed's, not omitting to read the New Testament first and last. "Prove all things, hold fast that which is good."

Christmas Concert Exercise.

In the W. B. M. U. column of this week's issue of the Messenger and Visitor will be found a concert exercise for the use of Sunday-schools, Mission Bands, &c., for Christmas day—the last Sunday of the year. It will be a cause of great satisfaction to the Foreign Mission Board if all our Sunday-schools will use it on that day and take an offering for foreign missions. It will be the last time that any of you can do anything for our work this centennial year. Many of you have helped us right loyally and well, but some have not been able to do anything as yet. Let us all lend a hand on Christmas day. Remember the "Inasmuch." J. W. MANNING, Sec. Treas. F. M. B.

About the Circulars.

As all have not understood the cause of the mistake about sending out the circulars referred to, I feel it my duty to explain it.

When the committee met in October to arrange for issuing the circulars it was first suggested that different brethren on the committee should send them out to certain portions of the province. Others suggested that I, as chairman, should send them all. But as I lived in the interior and there would have to be considerable delay in corresponding with those whose names were to be appended, I asked Bro. Hall, who lives in Fredericton, to attend both to the printing and mailing of them all. This arrangement, which I understood to be final, Bro. Hall either forgot or misunderstood.

He accordingly sent a portion of the circulars and forwarded the balance to me, with a list of the names of those to whom he had mailed his. But as I had only three days left before the date of meeting, Nov. 3rd, it was impossible for me to send them out. I dropped a note to Bro. Hall about it, but of course it was too late to rectify the mistake. On account of this mistake, and not because of any "collusion," the circulars did not reach many churches, both favorable as well as unfavorable to a New Brunswick Convention. No one regretted this more than I did.

As a result we had ten Nova Scotian ministers, all of whom stood solidly against the movement, and only five of our New Brunswick ministers in favor of it present. If the meeting was "packed" it was certainly badly done. At the next issue of circulars for the meeting on the fourth Wednesday in May, 1893, I shall, if spared, take the utmost pains to see that every church receives them. W. E. MCINTYRE, Chairman of Com.

The Wolfville Institutions.

The Board of Governors of Acadia College held their annual November meeting on the 24th of that month. There was a good attendance, and business of importance was transacted. They held sessions on Thursday morning till Friday afternoon. On Thursday, by invitation, they dined with Miss Graves, her associate teachers, and the young ladies of the Seminary. The teachers and students number over one hundred, resident and non-resident. It is expected the number of pupils will be much larger next term. The dining room is spacious and elegant, and will accommodate one hundred and fifty by a little crowding.

This is the first occasion on which the Governors have dined with the Seminary. It afforded a good opportunity to see the school under favorable circumstances. The three score and more of young ladies seemed cheerful and animated. Indeed, the same was true of the teachers as well. The Governors carried away the impression that the family life of the school is all that could be desired. The dinner and service reflected great credit on Mrs. Barnaby, the matron. There was a happy Thanksgiving Day in the United States. While Miss Graves sat down with her school and her guests to turkey at Acadia, she knew that the sixty millions of her native land were moving up to their tables to enjoy their annual dinner of thanksgiving. After dinner speeches were made by Rev. Dr. Sawyer, C. B. Whidden, and E. D. King, Esqs., and Rev. Dr. Saunders. Generosity was so strong for the moment in the hearts of the Governors that on motion a half-holiday was given the young ladies, which they enjoyed as only young ladies know how to enjoy such favors.

Dinner over, all adjourned to the chapel to listen to Fraulein Zuck discourse fine music upon the piano. In the estimation of good judges she sustained the reputation brought with her from Germany. With this accomplished lady at the head of piano music, Acadia Seminary can without undue assumption take a stand side by side in this respect with the best schools of the Maritime Provinces.

All the schools are in a prosperous condition. Mr. McDonald has begun work in the manual training department. About thirty students of the Academy have elected the manual course. Classes in drawing and wood-work have been opened. The lathes, and a water motor to drive them, are being put in their places. The water supply is secured by

connecting the building with the public system of the town, for which a small charge is made. The Academy is full. Principal Oakes and his assistants are doing good work. The manual training has evidently met a want felt by the public. The wedding of the theoretical and the practical has now gone beyond the experimental period and will go on to perfection.

The attendance at the College is not as large as, in the two past years. Professor Haley is winning for himself a good name for his works' sake. The departments of physics and mathematics, looked after by Professors Higgins and Haley, were never so efficient because not so well provided for as they are today. The students speak enthusiastically of the work, both of the junior and the senior professor. All that seems to be needed now is more money to meet the increasing demands of the institutions. If this lack could be supplied, by the blessing of God, the schools at Wolfville will make their future, as their past, a glorious success. GOVERNOR.

Recognition.

An ecclesiastical council, at the call of twenty six baptized believers organized, convened at Upper Loch Lomond, St. John Co., on the afternoon of Nov. 29th, for the purpose of considering their recognition as a Baptist church. Dea. T. W. Keirstead was chosen moderator and Rev. J. Coombes secretary. At the request of the moderator Bro. Coombes read the 46th Psalm and Dea. Belyea offered prayer.

The following delegates were present: Smithtown—Dea. J. H. Belyea, Bro. N. L. Smith and Bro. J. B. Scovill; Robesay—Dea. T. W. Keirstead and J. Coombes. Dea. Charles Stackhouse, on behalf of those calling the council, gave reasons which led to their desire to be recognized as a Baptist church. The articles of faith and practice and the covenant of the Baptist churches were read, and after a motion made by Dea. Benjamin Stackhouse, seconded by Dea. Samuel Malery, were adopted. After remarks by Bro. J. B. Scovill, Bro. Norman Smith and others, it was moved by Dea. Belyea and seconded by Dea. Keirstead, that, having witnessed the unanimous adoption of the articles of faith and practice and covenant of the Baptist churches, the council do recognize the baptized believers of Upper Loch Lomond as a church of like faith and order.

The following arrangements for a recognition service were made and carried out in the evening: Sermon by Rev. J. Coombes—text, Acts 1:14; hand of fellowship by Dea. Keirstead; charge to the church, Dea. Belyea; prayer of recognition, Bro. N. L. Smith.

On motion the secretary was requested to send a copy of the minutes to the editor of MESSENGER AND VISITOR for publication, and a copy for insertion in their church book.

T. W. KEIRSTEAD, Moderator, J. COOMBES, SECRETARY.

Acadia Seminary.

Further receipts for furnishing fund: Canada church, balance \$10.00; addition friends as follows: S. H. Lantz, Esq. \$5; Mrs. Isahai Dodge, \$1; Mrs. Cahib Phipps, \$1; Mrs. Willie Fienel, \$1; Maude E. Smith, \$1; Mr. Edwin Dodge, \$1; Edgar Whidden, Antigonish, \$40.

Correction.—The \$30 credited to Canoning church in last report should have been credited to Canada, the party that reported to me having mistaken the name. There are other churches from which we are expecting to hear. We hope the friends that have the matter in hand will push it forward. A. COHOB, For Finance Com.

Denominational Work.

From Oct. 1st to Nov. 1st: Quarterly Meeting Carleton Place, N. B. Addition: Waska Co's. \$14.50; Whiteville, 1.00; Florenceville, 10.00; Salem S. S. (Butternut Ridge), 1.00; Whiteville, North Ek. \$12; Andover, 2.00; Forest Glen; Victoria Co's. \$5; Grandtown, S. S. \$20; Hutchinson, 4.00; St. Stephen, S. S. \$5.00; Grandtown S. S. \$7; collection, mass meeting W. M. A. Societies Charlottetown, 10.00—106.95; reported previously, 107.86; total receipts for quarter ending Oct. 31, \$214.82.

J. W. MANNING, Treas. for N. B. and P. E. I.

ACKNOWLEDGMENT.—I wish to make a note of one or two expressions of kindness and good will on the part of the people of the Weymouth Baptist church and congregation. I live in the midst of as kind hearted people as it was ever my lot in the providence of God to be among. On the evening of the 30th ult. they held a pie social, and after an enjoyable time spent in singing, &c. hand-dred the proceeds over to my daughter, Augusta, for I know not what, unless it was for the short time she has performed at the organ and assisted in the choir; and again, in the summer when I was about moving my family here, the young people of this place presented me with \$11.50 as an expression of good will—all about \$23. I do thank God for friends good and true. J. WILLIAMS.

W. B. M. motto for this year: "As the Father has sent me, so you also send me." Christmas Exercise for Music—Gospel Hymns Welcome. Welcome to the happy home When the holy babe was born In a lowly stable and manger. Though He was the Lord of Hosts He made all things to love and care for you and me. Sing His praises, well we will On this blessed Christmas. Welcome to our friends who come. Everyone assembled here Was once from home and far Led to Jesus by a star. You are now in the manger. How they bowed in Bethlehem. What their gifts to Jesus were. Gold and frankincense and myrror. Music—G. H. 250. What and to Whom? (Old or Boy.) What shall I give to Thee, O Lord? The things that came of old. Lead softly on Thy cradle road. Their myrror and spices and gold. The myrror gave their hearts. Their spices showed their love. They bowed their heads and said. To speed Thy coming day. We offer Thee our life and soul. Our gifts to man we give; Dear Lord, on this Thy day. O what dost Thou require of me? Thou know'st of sweet and good. My store is small and small. Yet wert Thou here in want. Lord I would give Thee all. Show me Thyself in flesh once. Thy feast long to spread; To bring the water for Thy feet. The ointment for Thy head. There came a voice from heaven. "Unclasp thine eyes and see. Gifts to the least of those I love. Thou givest unto Me." THE MODERN MAN. FIRST BOY—AS I come from Asia's shores, where bow To idols rude, at shrines of friends Where India's sacred stream does sweet. From ocean-gird Japan, a flag From Himalaya's snowy crests the free. From Indian Ocean to the North Pacific seas, The nations cry in wild despair, "Why per come?" SECOND BOY—AF From Africa, in night overshadowed Where death and darkness dwell. In Thelus men groped for light, and tomb. While pyramids arose and only a The bloom of murdered millions, came. Have spread a pall of horror. And from the northern sea of blue so bleak. Withon will the Helper come?—Eunfrantic shriek. THIRD BOY—RU I come from Europe's fairest la strong. And rules the reign of Nature, of In Greece is beauty's home, in might. While northern birds in songs of light. But vain is earthly wisdom, vain and mind! The meaning of life's turmoil divine; The slaves of sin and passion, scorn and hate. The nations join the cry of pain, per wail? FOURTH BOY (Addressing the three Africa, Europe.) Seek ye not the prince of Peace and strife: Your souls do never hunger for life. Your thirty spirits still the Levites. In Jesus' name are given to the host. The world is longing for its face to face. Wouldst thou his love and mercy, show grace. Let the Day Star has arisen on the hill. The Desire of all the nations, Child! (Addressing the God.) And to you, O men and women, receive a name. This is the message of the star proclaim. Until Angels are ransomed, and A Tidings bring and America are lighted on high. Can we not men brought the light? MESSIAH—O THE Golden A (A very small girl talks the curtain.) Christmas eve is here and But oh, my dolly dear! For I have lost my shoes. Than at Christmas time I try to be a better girl. For I haven't the field. And mamma says that I. Maybe I'll go to school. An' you must learn to sew. An' you must learn to read. That they should do to. THE TITLES OF (Four little girls and the Department.) THE WHOLE CLASS (Into a Child is born, and His name shall be called W. Wonderful! Wonderful! O Christmas child! Wonderful! Wonderful! To further comfort. May the splendor of this great Shine and glow with mighty. Filling thy life with its glory. Filling thy spirit with Christ. WHOSE CALL His name shall be called to. SECOND GIRL Mist and cloud and darkness of But on Christmas eve shine up. May the Lord of Christmas, On Light thy desert pathway ever. WHOSE CALL His name shall be called to.











The matter which this page contains is carefully selected from various sources, and is presented to you by an intelligent farmer or housewife, the contents of this single page, from week to week during the year, will be worth several times the subscription price of the paper.

MOTHER'S SONGS.

Mother's songs! Across the years sweetest words and wise maxims, songs she sang, when speech to me was a wondrous mystery. When my infant heart was light, and my soul was pure and white, softly hushed upon her breast.

THE HOME.

The Treatment of Nervousness. I sincerely advise nervous patients to avoid, as much as possible, all drug remedies. Especially would I warn them against habitual use of numbing narcotics, however seductively they may operate at first.

It cannot be obtained at ordinary retail stores because of the competition of cheap knit hannels which crowd the market. These Saxony wools are chiefly furnished by factories to special customers on private orders.

Where one is a rapid knitter, it will pay her to knit shirts of good Saxony yarn, shrunk before it is used. These shirts are softer and pleasanter than any shirts which can be bought in the stores.

Dishes in Fancy Moulds. The art of removing ice-creams, jellies and other congealed dishes is not always understood. A jelly or a Bavarian cream or any stiff dish by gelatine, must not be moved while it is cooling.

Winter Food for Cattle. As winter approaches prudent cattle owners will see to it that a sufficient supply of food is stored up to carry their stock well through the cold weather period.

Dehorning Cattle. The dehorning craze has had an ignominious decline, the boom of the patent dehorner cranks and the cruelty of the dehorner that traversed the country are subsiding.

Honey as Food. One of the most nutritious and healthful of foods is honey. It is the one sweet that never clogs and can be eaten with impunity at all times.

THE FARM. Caring for the Cow. Notwithstanding the great value that milk and butter is to the farmer, the many good cows in the land, but few farmers own a cow that gives on the average one gallon of milk a day.

Children's Underclothing. There are few points on which people disagree so diametrically as the matter of clothing, but in the clothing of children all must agree that comfort and health are the first essentials.

Acadia Seminary. THIS SCHOOL FOR YOUNG LADIES will enter on the next year with greatly improved accommodations—new Class Rooms, a new Dining Hall, a fine Art Room, a new Library Room, and a large number of new and pleasant rooms for students.

Horton Academy. THE Autumn Term of this Institution opens September 7th, 1892. Winter Term January 4th, 1893.

THE Groder Dyspepsia Cure Co., Ltd. JOHN A. KIMBALL, Neurologist of the Heart, Chronic Dyspepsia, Awful Constipation, Rheumatism, CURED BY GRODER'S SYRUP.

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Farming with Thrift. The best profits are procured by having good crops in poor seasons. The man who by most thorough culture grows his land in such a shape to withstand the bad effect of severe rains or of unusual drouths, and has it so rich that his crops have the power to resist epidemics of insect enemies and of disease, is certain every year to far outstrip his neighbor.

Method of Sowing Wheat. Through a circular letter sent through Iowa and Nebraska to ascertain facts about the present winter wheat crop, prospective increase in acreage for next year.

Winter Food for Cattle. As winter approaches prudent cattle owners will see to it that a sufficient supply of food is stored up to carry their stock well through the cold weather period.

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