

Messenger and Visitor.

50.00 per annum: When paid within thirty days, \$3.50. A. H. CHAPMAN, Business Manager. OFFICE: 25 GERRAIN ST., (op stairs), St. JOHN, N. B.

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WEDNESDAY, DEC. 2nd, 1896.

THE PRELATES DISPLEASED.

It was not the unexpected that happened when Archbishop Langevin, of Winnipeg, declared his supreme dissatisfaction with "the settlement" of the Manitoba School question and his determination not to accept it as such. No one will be surprised to know that the Archbishop and his clergy in Manitoba are determined to continue the fight for separate schools with unabated vigor and are calling upon the Roman Catholics of Quebec to stand by them. The Archbishop having announced his intention of taking the education of Roman Catholic children in the province under his own supervision, prompt action has been taken and ten Roman Catholic schools have already been opened. This appears to mean that, so far as the hierarchy can control matters, Roman Catholics in Manitoba will not avail themselves of the privileges to be provided under the terms of settlement but will charge themselves with the maintenance of separate schools under direct ecclesiastical management. Mgr. Langevin and his clergy in Manitoba are of course vigorously supported in the position they have taken by the like elements in Quebec, and if the Archbishop has his way, the hierarchy of Canada will be used for all it is worth as a power in politics to bring about a quite different kind of "settlement" from that recently announced by Mr. Laurier. But recent Canadian history is not unnaturally interpreted, in circles political and otherwise, as meaning that the will of the hierarchy is not so tremendously potent in Canadian politics as it had been supposed to be. It is just possible, however, that the Archbishop may find reason to conclude that this is a matter in which discretion is the better part of valor. It is thought in some quarters that the authority which comes at the Vatican may have in this matter a word to say which has not yet been said. It does not seem appreciable that to a more dispassionate and wiser judgment than that of the prelate who presides over the see of Winnipeg it may appear that the general interests of Roman Catholicism will not be best subserved by waging to its bitter end the war upon which the Canadian hierarchy are so eager to engage. The declared attitude of Rome toward the National School system of the United States would appear to indicate that the extreme ground taken in favor of separate schools for Roman Catholics by certain American prelates is not endorsed by the Pope. One thing is certain: if a mandate from the Vatican should call a halt in this Canadian school war, the effect would not be to arouse in the minds of the Roman Catholic people of Canada any doubts of the Sovereign Pontiff's infallibility, whatever might be its effect upon the hierarchy. The Roman Catholic people of Canada, if permitted free choice in the matter, would much prefer, we doubt not, that their children should be educated on equal terms and in company with the children of their Protestant neighbors. It would doubtless also be their choice—and with this no inconsiderable number of their priests would sympathize—to accept such concessions as can be secured by fair and peaceable methods from the provincial Legislatures rather than to prolong and promote a bitter, and probably bootless, contention in the Dominion Parliament on the grounds of real or imaginary constitutional rights.

—We have articles this week from two lady contributors and very interesting, we think, our readers will find these contributions to be. Miss Blanche Bishop, whose acquaintance readers of the Messenger and Visitor have already made, gives us a delightful glimpse of the Gaspereaux lakes, less known, though perhaps scarcely less worthy of being known, than the Gaspereaux river which they feed and the beautiful valley which the same name through which these waters find their way to far-famed Basin of Minas. Another lady correspondent who has not appended a signature to her article, but will, perhaps, supply the omission when she writes again, takes us on a journey to the South land and points out with graphic art a number of interesting things along the way. In other articles—and we are sure our readers will be pleased to know there are to be others—she will tell us something of Spelman Seminary and its work. We are to have other articles from Miss Bishop's pen, and this also our readers will be glad to know.

A PROGRESSIVE PEOPLE.

At a recent meeting of the Baptist Social Union of Manhattan Island, notable addresses were delivered by two representative Baptist ministers. The subject chosen for discussion was "The Baptist denomination up to date." Dr. Wayland Hoyt, of Philadelphia, was one of the speakers. In the course of his remarks Dr. Hoyt combated the idea that discussions are dangerous in religion or in politics. The issue of the late presidential campaign, he thought, proved that the best schooling for a nation where all men are kings is full discussion, and the same rule he believed held in religion. "No church courts for Bapists," said Dr. Hoyt, and his audience vigorously applauded the sentiment. The denomination in the past, he said, has stood for absolute obedience to Jesus Christ, for evangelical doctrine, and it has stood for it with singular homogeneity. The Baptist recognizes Christ as King, and so sacramental rites may obscure him. They stand for precise obedience. When a man joins a Baptist church he is pretty apt to recognize that he is doing something tremendous. Bapists have stood well by the principles they have professed. When the great wave of Unitarianism swept over New England, not a single Baptist church was driven from its moorings. Dr. Hoyt spoke of the battles won for the Baptists by modern scholarship in the matter of Bible translation. Baptist practice as to regenerate church membership is also the practice of nearly all denominations today. He spoke also of the denomination's investments in education and missions, of its growth in numbers, wealth and social position and of the promise for the future which the young people's work contains.

Dr. Hoyt was followed by Dr. R. S. MacArthur, of New York, whose address, as reported by the Examiner, was as follows: "He said the Baptists were numerically up to date. In 1870 when he came to New York the population of the country numbered 38,000,000 and the Baptists 1,500,000. In ten years more the population of 1870 will have tripled. This remarkable numerical growth is not due to immigration. Most of the other denominations gain by immigration. Rome, especially, could not hold her own if immigration were cut off. Today, in a population of 67,000,000 in the United States, the Baptists have a membership of 3,750,000. Dr. MacArthur gave some marvelous figures concerning the growth of the denomination relative to the population. In 1784 there was one Baptist in the country to every ninety-four of the population; in 1812, one for every forty-two; in 1840, one for every thirty; in 1860, one for every twenty-three; in 1880, one for every twenty-two. Multiplying the total membership by three, we can safely estimate the number of people in the country who have Baptist affiliations to be 12,000,000. The annual growth for the past ten years has been 102,000. On an average, two ministers are received into our denomination every day in the year.

The Baptists are educationally up to date. It is one of the most remarkable features of their growth. In 1870 they had only \$3,500,000 of property in educational institutions; to-day they have nearly \$40,000,000—more than the combined educational investments of several of the other large denominations. The University of Chicago belongs to the Baptists, in the sense that Princeton belongs to the Presbyterians, or Harvard to the Unitarians. Two-thirds of its board of trustees must be Baptists. Its president must always be a Baptist. Its current expenses are now over \$600,000 a year. Dr. MacArthur described President Harper as a man combining the characteristics of Napoleon, the Apostle Paul and the book learned scholar. He has his hand upon the educational system of the great West as no other man ever had.

The Baptists are up-to-date politically. They always have been, and sometimes just a little beyond. In the early colonial days, when Obadiah Holmes was brought before John Edinott, the Governor said to him: "Obadiah Holmes, you ought to die, for you have denied infant baptism." Yet in the same Boston to-day the Baptists outnumber any other denomination. The Baptists anticipated the doctrine of the separation of Church and State. The Portians had no true conception of religious liberty. That idea, and many others that are now recognized as American, were once distinctively Baptist doctrine. As to politics in the pulpit, Dr. MacArthur said that, whether a preacher should introduce them depended on the kind of politics, and the way in which he touched upon them. While in India, a conversation which he had with a learned baboo concerning New York city affairs had taught him that the minister who preaches for better municipal government is at the same time preaching for foreign missions.

The Baptists are also up-to-date doctrinally. They have no creed. It is a creed were necessary, men to-day are better able to make one than the men who made the so-called Apostles' Creed. No other denomination is so much a unit in matters of belief and practice. Misard's Lament relieves Nourjahd.

A WISE MAN'S FOLLY.

It is a sad thing to find a man so nobly and prodigally endowed as was Solomon and whose early life gave so bright promise of goodness as well as greatness going far astray in his later years and bringing the judgment of Heaven upon himself and the people over whom he had been made king. It is sadder still to know that his is no solitary instance. How often, indeed, the young men from whom great things were expected have wholly disappointed the fond hopes built upon them, while those whose beginnings seemed unpromising have risen step by step until they have become pillars in the State or in the Church. We are told that when Solomon was old he did not mean to intimate that it was because the King's mind had become enfeebled by old age that he was enticed into apostasy from the true faith. Solomon did not live to be a very old man and he was perhaps not more than fifty years of age when the events which are recorded of him in this passage occurred. But that mature age in itself is no sufficient guarantee of wisdom is a fact that finds frequent illustration in human history, and that period in Solomon's life which should have given the ripest fruit of his wisdom was marked by folly which dimmed all the lustre of his reign and entailed interminable evils upon Israel.

The sin for which Solomon is condemned was apostasy, the failure to give to the Lord an undivided service. His heart being turned away by the influence of his foreign wives, he went after the abominations of the heathen nations and built high places to their false deities in the very presence of the temple which he had dedicated to the God of Israel. But he did not begin farther back, and as usual one false step had led to another. Polygamy had become the curse of Israel. It had wrought much evil, as we have seen, in David's day, and in Solomon's the evil became greatly aggravated. For in enlarging his harem, after the example of oriental monarchs, the King of Israel had taken many foreign wives, the daughters of neighboring kings and princes, to be his wives, and with them, had come the evil influences which had turned away his heart from fully following the Lord.

A good perverted becomes a curse. Marriage which, as ordained of God, is honorable and full of blessing to souls united in holy wedlock, becomes charged with unseemable evils when perverted through polygamy or the union of discordant elements, as it was in the case of Solomon and his foreign wives. Apart from sensual and sensuous influences, which may or may not have been powerful with Solomon, there were doubtless reasons which commended these marriages to the mind of the King of Israel, reasons of a kind which in this present generation have influence with shrewd and ambitious men and women. It contributed to gratify the desire for magnificence which was so strong in Solomon, and it enabled him to make what, to the view of worldly wisdom, would seem advantageous alliances with the surrounding nations. But the thing was evil in the sight of God and it brought a bitter curse to Israel.

Perversion of marriage from its true, God-ordained intention always brings a curse, and there are many pervasions of it apart from polygamy. It is being constantly perverted through ignorance and still worldly ambition. All marriages which are not based upon a true mutual affection and a holy religious fellowship are pervasions of God's ordinance and entail bitter results. Ashorth and Milcoms and Chemosh, as outwardly worshipped divinities, belong to a long-past heathenism, but the spirit of them lives even in our christian lands today, and by them many marriages are perverted and many lives are cursed. There are few things perhaps which, in this present day, more emphatically need to be understood and enforced by moral and religious teachers than God's law as to marriage. One wife, if the worship of her heart is given to the false gods of pride and fashion, may, as effectually as the many wives of Solomon, turn the heart of her husband from following the Lord, and the christian woman who, for the sake of "making a good match," commits her most sacred interests to a man whose worship is given to the god of this world and all whose ambitions are earthly and of the earth, sacrifices on the altar of ambition all that is holy in marriage.

The example of Solomon should be an effective warning against the perils connected with intellectual culture. The mind is intended for culture certainly, but persons of large intellectual capacity and aesthetic natures are exposed to subtle temptations to do violence to their religious convictions. They need to be especially earnest in preserving their loyalty to the truth. We can hardly suppose that Solomon was a man to be strongly attracted by sensuality in its more gross and debasing forms. But he doubtless had a keen appreciation of things beautiful, he loved magnificence, he delighted in knowledge, he loved to employ his splendid intellectual powers in connection with all subjects that offered an attractive field for their exercise. These heathen systems of religion to which his foreign wives were devoted

would naturally afford him interesting subjects for investigation. He would find them not wholly and utterly bad. Some of their precepts doubtless would be such as his wisdom could approve and their rituals might appeal more or less strongly to his sense of the beautiful. Familiarity with them, it would seem led to toleration; if not to acceptance. It was a wise man's folly to give them place and legal status in Jerusalem. His divided heart was no longer able to discern how false they were in their essential character and how terribly corrupting in their influence. And so the abominations of the heathen nations were admitted to become a curse to himself and to his people. The temptation by which Solomon fell was not wholly peculiar to his station or his time. By things sensuous, aesthetic, intellectual, the hearts of men and women are still deceived. Evil spirits clothed in garments of light seek admission at our doors, and the shrines of beautiful false deities are erected in places which had been solemnly dedicated to the Lord. While we should receive with grateful hearts every good gift of God—everything which is adapted to enlarge, ennoble and refine our natures, we should be vigilant lest poison lurk in the sweet and beautiful flowers, and lest, the things that minister delight to our sensuous and intellectual natures shall, all unconsciously to ourselves, send a numbing and paralyzing influence into our spiritual life. We need by constant and hearty communion with God to preserve the keenness of our spiritual perceptions that we be not deceived by any spirit of evil in whatever deceptive guise it may appear.

THE JESUIT RELATIONS AND ALLIED DOCUMENTS: Travels and explorations of the French Jesuit Missionaries among the Indians of Canada and the Northern and Northwestern States of the United States 1610-1791. With numerous Historical, Geographical and Ethnographical Notes, and an Analytical Index. Under the editorial direction of Reuben Gold Thwaites. The Burrows Brothers Company; Cleveland, U. S. A.

As will be seen by the above descriptive title, this is a work of very considerable extent and of great importance, especially to the student of early American history. It will consist of about sixty volumes, of about 300 pages. The first volume of the set is before us and the expectation is to issue a volume each month until the series shall be completed. The work is bound in polished buckram, large, top edges gilt; it is printed in much of very superior paper and in accordance with the highest typographical art. Seven hundred and fifty sets only will be taken and subscriptions can be entered only by the post. The Great care is being taken to secure absolutely correct copies of the original Manus. Side by side with these originals which are in French, Latin and Italian, the translation in English is given. "The Relations" have always been regarded as of great value for the purposes of the historian. This work will place within the reach of students documents of hitherto practically unavailable and the first time in complete translation of the name. The Analytical Index which is to accompany the series will be of the utmost value as an aid to historical research. The whole work will certainly be of great interest and value to students of Canadian history and should have a place in all our public libraries.

The Young Man Master of Himself. By Dean Farrar. Fleming H. Revell Company; Toronto. Price 50 cents.

This is a neatly bound little book of 150 pages, and a typographical work of art of the best. The author's name is a sufficient guarantee that the contents are valuable. In the preface he says, "I have given to young men in the simplest and most straightforward manner the advice which I seem to me most likely to be truly helpful to them." The book has five chapters, entitled as follows: I. The Young Man in the Home; II. The Young Man and the Church; III. The Young Man and Marriage; IV. The Young Man Master of Himself. The treatment of the subjects discussed is made interesting by concrete examples of the truths indicated and the pages of the book are enriched by frequent quotations from the poets, of whom the author says: "I have ever found them to be the deepest as well as the most delightful of moral teachers." The chapter on the Young Man and the Church is, of course, written from the standpoint of an English churchman, but a churchman quite free from sectarian bigotry of spirit and narrowness of view. The book contains many valuable precepts clothed in elegant language. Every intelligent young man will be the richer for having it on his table, and he will be vastly benefited by treasuring its teachings in his heart.

From Halifax.

Three of the Baptist churches in the city had a union service of thanksgiving. It was held with the First church, and the Rev. J. E. Goucher was the preacher. He found his lessons for the united congregation in the text: "What mean ye by these stones?" An admirable and suitable discourse it was, and he had the thoughtful, serious attention of his congregation.

Of late, both at the North church, the Tabernacle, the West End and the First church signs of increased devotion have been seen. In the North church and in the Tabernacle a number have asked for the prayers of the christians by rising up in the meetings. The pastors are so encouraged that they have been looking for an evangelist to assist them in special services. As yet they have not succeeded in engaging one. Rev. Dr. Kempton has baptized sixteen since the Crossley and Hunter labors in Dartmouth came to an end, and others are expected soon. Rev. W. E. Hall baptized on last Sunday evening.

The disturbance of the usually equable feelings of Episcopallians on account of the Rev. Mr. Grubb being baptized has extended to sluggish Halifax. First the Rev. Mr. Putnam of St. George's church delivered himself both in his pulpit and in the Halifax press against the Rev. Mr. Grubb's baptism. In addition to this, sundry anonymous equities appeared in the papers all intended to wound the feelings of the orthodox and to belittle Mr. Grubb and his baptism.

The Rev. W. E. Hall's soul becoming vexed within him at this unworthy, unfair reference to the distinguished evangelist, asked for proof through a daily paper for instant baptism. Counter calls for proofs for the church's Sabbath and no circumlocution met Mr. Hall's call for scripture authority for giving baptism to babes. What could he do with such skimming theologians, but to give them up to their delusions, if not their follies, which he did not however let he gave them chapter and verse for the sanctity of the Lord's day.

But the Grubb plague in the Episcopallian camp appeared in the pulpit of St. Paul's. So good and zealous a rector as the Rev. Dymon Hague undertook to explain away any valid reasons for the changed faith of the evangelist, formerly so popular in that denomination. Mr. Hague was equal to his self-imposed task. He went to the root of the matter—to heredity. He was able to fit in the volatile nature and effervescent spirit of his Iibernian brother the hidden cause of his seeking baptism at the hands of the Rev. Mr. Meyer. Well, that might work, if none but Irishmen threw off their sprinkling mode and baby subject; but what about the hundreds, yes thousands of hard headed, unemotional Scotchmen and Germans, not to say anything about the tens of thousands of all nationalities, who have done just what Mr. Grubb has done? How account for their change? What about the plain Scripture teaching on these two subjects the qualifications for baptism and the mode of it? Ah, dear Brother Hague the per-fervid nature of the Irishman. This will not carry you through this hard, this impossible task of ruling out of court the teachings of God's word on the most and subjects of baptism.

Well, since we are on the hunt after the cause the ultimate cause of things, suppose we ask why it is that the baptism of one man—Mr. Grubb—has made such disturbance in the Episcopallian camp? Well, antedated by his becoming a Baptist, he had friends and had not forgotten them. His friends found he had not forgotten them. Her short stay permitted only a reception in the First church which was held on Wednesday afternoon. Mrs. Armstrong is the same seat, courteous missionary that she was the winter of 1870 when she first came to Halifax intending to go to the East under the appointment of the Board in Boston. Since that day what has God wrought? Providence turned her steps in another direction. One Mission Aid Society had been organized in the States. Miss Norris began the work here. Now it students the world. Now she has a school—a large school of Tamil and Telugu in Rangoon. Her daughter Kate has a kindergarten of fifty boys and girls of from three to five years old. Frequent conversions occur in Mrs. Armstrong's school. Twenty-six years of experience, labor and success are behind her. Ahead the outlook is bright. Hundreds of Mohammedans invited Mr. Armstrong to discuss in their Club the merits of the Koran and the Bible. These were all learned men. The effect of the discussion was favorable. The Crescent shows signs of yielding to the Cross. Her two sons, one at Woodstock and the other at Toronto, are studying for the ministry. The picture of Kate, her assistant teachers and fifty pupils is a beautiful work of art independent of its artistic merits. Mr. Armstrong is superintending the Telugu and Tamil work in Burma. She reports Rev. F. D. Crawley doing good work in the English church in Maulmain and Mrs. Crawley, his mother, is in Fentlands, in the old house among her old friends, working for the business, and happy in her work as in the circumstances it is possible for her to be. Mrs. Armstrong goes back to Toronto to see her boys and her husband. She has a short address at the prayer meeting in the North church. Her presence and words are an inspiration. The providence that took them out of our mission did not take them out of the Telugu people. The going and coming between Burma and Telugu land, these people is on a large scale. The two missions help each other.

The West End church has expended \$275 in shingling the roof, repairing the outside walls, and painting their meeting-house inside and out. It is tradition with the North church to cultivate the social element in their work. Last week a social was held at which a collection of \$110 was taken for great expenses. The Rev. Isaiah Wallace is hard at work in Seal and Country Harbor. He treats lightly the three score and ten of years now on his shoulders. He has baptized twenty-five since he commenced this campaign. The rigorous rough weather on the Atlantic seaboard is set at defiance by him. Twice on one Sabbath he led joyful converts into the baptismal waters. The Rev. M. W. Brown has received a call from Argyle. If he accepts it, he will be greatly missed at St. Margaret's Bay. He has been most industrious in this field. Greatly is he beloved by his church, and the Halifax county ministry. REPOINTER.

Keep Misard's Lament in the house.

Annapolis County Conference of Baptist Churches.

This organization met at Paradise, on Monday, 16th Nov., at 7 p. m. Rev. Isaac Kelsey in the chair. After singing "All hail the power of Jesus name," prayer was offered by Rev. E. D. Porter and Deacon Marshall. Psalm 27 was read by Pastor J. Porter, and prayer offered by Pastor J. Webb.

Rev. Dr. Keirstead then addressed the conference on the subject of education. He first dealt briefly on the fact that the future of our denomination and people depends on what we do now, and then discussed the subject under these three heads in the form of questions, viz: I. What are we after in the business? II. Why are we after this? III. How do we propose to reach it? Under the first head he showed that our country should be to give as good an education as we can, and as our young people can receive. This will include the growth of the moral and spiritual character, and will relate the people helpfully to their fellow beings. Under the second head he showed that such an education would be a benefit to the general condition of mankind. In order to manipulate wisely and to the best advantage, the three elements that enter into the accumulation of wealth—land, labor, and capital—education is necessary. As a quantity of wheat stands for so much force if used at once for food and vastly more if used for seed, so we should make our present resources generate more. We should so arrange our forces that our youth might grow up in the best atmosphere. He further showed under this head that in order to do the christian work with which we are charged, trained men are needed in the schools of this work. Under the third head he showed that in order to reach this end we should all be in the business. The best possible school should be maintained. Our greatest need in order to do this, is that of a larger educational spirit on the part of the people. This will enable the people to fully appreciate the necessity of Acadia College, and so equip her that she will be able, more efficiently to do the work which the future of our people and denomination demand of her. He stated that 126 students are in the College this year, and 40 boarders in the Seminary. There is in the Seminary building accommodation for many more.

Rev. H. Hall followed in an address giving some of the features of the educational spirit in the Northwest. The subject was further discussed by pastors F. M. Young, J. W. Brown, J. Webb and J. C. White. The graduates of the conference were expressed to Dr. Keirstead for his able address. This was considered a most helpful educational meeting the spirit of which was carried over into the meetings of the next day.

Tuesday morning, after a half hour devotional service, the conference opened for business. After the minutes were disposed of, the matter concerning the Dalhousie church—previously mentioned in our reports—was brought up for consideration. Pastor Young stated that a Baptist meeting house had been built there, and that \$160 had been already raised by Bridgetown to assist them. The funds in the hands of the church at Dalhousie has increased to \$175, making a total of \$335. About \$300 more will be needed from the churches in the county in order to finish the house. Circulars explaining the situation will be distributed among the county churches, and we have no doubt but that liberal contributions will be made. A paper was then read by pastor J. H. King on church covenants, discussed under the following heads: I. Their advisability; 2. Nature; 3. Necessity; 4. Scope. Discussed by Pastors Webb, Locke, White, Brown, Barr, R. D. Porter, and H. H. Ball, and resolved that a committee of three be appointed to recommend what action we should take as churches, in regard to a covenant, and what covenant to adopt. Committee, Pastors Locke, King and White. Resolved to hold our next conference at Buny Beach; executive pastors Porter, White and Eaton. J. W. Brown, Sec.

Nictaux Falls.

Yarmouth County Quarterly Meeting.

The above named organization convened with the Old church on Tuesday, Nov. 10. The churches were well represented, and their reports in general were quite encouraging. We were all glad to welcome to this meeting an able and experienced number, Rev. W. F. Parker, the new pastor of the Temple church, Yarmouth, and Rev. P. S. McGregor, who has recently assumed the pastorate of the North Temple and Old churches. In these brethren the ministers of the county has been strongly reinforced. Among other good things enjoyed on this occasion was an able sermon by Rev. J. H. Saunders, whose text was Rom. 10: 20, and an evangelistic service led by pastor McGregor. But the chief business of the day was the grouping of the weaker churches of the county in a way which would make it impossible for them to receive a more efficient pastoral care than they are now receiving. This was done to the satisfaction of nearly all present. And it is to be hoped that all the churches concerned in the proposed changes will accede to the proposals of the quarterly meeting in this respect. The Twelve and Argyle groups have already done so. And it is quite probable that Rev. Maynard Brown, of St. Margaret's Bay, will in the near future, assume the pastorate of this group. It is a herculean task. The field is a "corduroy" one, and it is to be hoped that the Rev. J. W. Tinsley, Sec'y.

REPOINTER.

Rev. S. W. Keirstead, having accepted a call to the pastorate of the Second and Fourth Hillside churches, has removed from Dorchester to Dartmouth. Settlement, Albert Co., and wishes his correspondents informed of the change in his address. We are pleased to note that this field is getting a good minister and trust that to pastor and people the union may be one of mutual blessing.

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