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**The Behring Sea Arbitration.** It is announced that the joint commission in the matter of the Behring Sea claims has finished its work. The amount agreed upon in satisfaction of the claims of the British sealers who suffered loss by the action of the United States authorities is \$164,000, or, including two claims which the commissioners agree to regard as valid, but which for certain reasons must be left for separate settlement, the amount would be \$470,000. It will be remembered that the losses of British sealers on which the claims now being settled are founded occurred in connection with the remarkable claim of the United States Government, championed especially by the late Mr. Blaine, that, by virtue of the ownership of the Pribyloff Islands and their seal herds, the United States had the right to prohibit all pelagic sealing in Behring Sea. Accordingly a large number of Canadian vessels, prosecuting the sealing industry in the open sea, were seized by United States cruisers and their cargoes confiscated. Finally, the British Government having intimated to the United States that such right of sovereignty in the open sea as was claimed could not be recognized, the matter was submitted to Arbitration, and the Paris Award, discrediting the claim of the United States to a monopoly of pelagic sealing in Behring Sea, recognized the right of British sealers to compensation for losses sustained in the seizure of their vessels, and for other interference with a legitimate industry. A proposal acceptable to the British Government and to the executive at Washington for the settlement of the British sealers claims was in 1896 submitted to the American Senate, but that body, in its wisdom, rejected the proposed settlement. Accordingly a Court of Arbitration was appointed to deal with the claims, which Court consisted of Judge Putnam on the part of the United States and Judge King, of Ottawa, on the part of Great Britain and Canada, with the King of Sweden as a third arbitrator. The two judges appear, however, to have been able to come to an understanding on all points involved, without calling in the aid of His Majesty of Sweden. The amount now named by the arbitrators is substantially the same as that rejected by the Congress in 1896 with interest from that date. The expenses of the arbitration are of course to be added and in that the governments of both nations, as well as the interested sealers, share.

**The European Powers and China.** There is at present quite a flutter of excitement among the European powers in reference to China. The occupation of Port Arthur by Russian war vessels and the action of Germany in reference to Kiao-Chau have an ominous look, and the officials of the Chinese Embassy in London, it is said, do not conceal the belief that the Powers are intending to seize Chinese ports. The extravagant and grandiloquent speeches made by the German Emperor and his brother, Prince Henry, at a banquet, before the departure of the latter for the East, as commander of the German fleet in Chinese waters, have afforded immense amusement to Englishmen. The tone of the London papers, however, indicates a good deal

of disturbance over the situation. The Globe is quoted as saying: Russia and Germany have now the two most strategical positions in northern China, and Great Britain, whose commercial interests are ten times greater, must be content with the crumbs from the St. Petersburg and Berlin tables. There are rumors, however, of a British naval demonstration about to take place in Chinese waters as a warning, as is supposed, that Great Britain will oppose any scheme for the division of Chinese territory, to which she is not a party.

**Peary Will Try Undismayed** by all previous failures and by the uncertainty surrounding the fate of Andree, Lieut. Peary is determined to make an attempt to reach the North Pole. To aid him in this purpose, Lieut. Peary has been presented by Mr. Harmsworth, of England, with his ship, the Windward, which has been employed in Arctic cruising, and is believed to be particularly well designed for that purpose. Lieut. Peary's plans for reaching the Pole are described by the New York Tribune as follows:

"The plan of the venture is perfectly simple. The ship will be pushed as far north on the Greenland coast as possible. There the explorer and two companions will land, with provisions for five years' use. They will be joined by a party of sixteen Esquimaux, with their dogs, sledges, canoes and other equipment. The whole party will then proceed along the coast, making caches of provisions at intervals, until the northernmost point of land is reached. Then a bee-line dash across the ice for the Pole will be made. The Pole having been reached, a similar return will be made. The ship, having first landed them, will return to New York and next year will go up again to the landing place to look for traces of the explorers. Not finding them, it will return to this city, and the next year repeat performances, going up every year until it finds the explorers where it left them. That may not be for several years, or it may be in one year. Lieutenant Peary expects to make his landing from the ship in September, and to begin the dash for the Pole early the next spring. Under favorable conditions he thinks the forced march across the ice may be made in three months."

Of course there can be no great difficulty in getting from New York in a good strong vessel to some place well north on the coast of Greenland, and from that point to make the journey to the northernmost point of land, and then—a bee-line dash for the Pole and then a dash back again; it all sounds so simple and easy that one wonders why that way of doing it had not been thought of before.

**Church and Parliament.** A rumor to the effect that Archbishop Vaughan, the head of the Roman Catholic clergy in England, may be admitted to a seat in the House of Lords, leads the Montreal Witness to remark:

"If the Roman Catholic Church in Great Britain wants to be represented in the House of Lords on the same footing as the Church of England, its desire cannot be regarded as an altogether unreasonable one. But if the Roman Catholic Church in Great Britain is to be represented by Cardinal Vaughan, should not the same Church in Ireland, which is very much stronger in numbers, also have full representation? And if the Church of England and the Roman Catholic Church are to be represented in the House of Lords by their Cardinals and Bishops, why should not the Presbyterian, the Methodist, the Baptist, the Independent and the other churches of the United Kingdom be represented by their moderators, their presiding elders and their chairmen, who are all, in a way, general overseers? The bishops of the Church of England are appointed by the government of the day. The Roman Catholic would, of course, have to have its British bishops similarly appointed. Peers can only be in parliament as the representatives of national interests, and it would be quite inconsistent with these to allow a foreign potentate who claims temporal sovereignty to have the appointment of British peers. As the moder-

ator, chairman and other chief officials of the independent churches are elected or appointed by the English members of the churches, there is not the same necessity for having them appointed by the government, though the government could reasonably demand that the elections should be subject to its approval. On the whole however, perhaps consideration would lead to the conclusion that instead of bringing about equality of political position on the part of the churches by making the presiding officers or overseers of other churches 'ex officio' peers, with seats in the House of Lords, it would be better for the Church of England and for all other churches to obtain or retain their liberty at the sacrifice of a position in the House of Lords."

## Book Notices.

**At Minas Basin,** and other poems, by Theodore H. Rand, D. C. L., (second edition) Toronto; William Briggs.

When early last spring we were permitted to examine the proof sheets of this volume, then about to be issued in its first edition, we felt convinced that Dr. Rand had given to the world a little book which would rank among the best products of Canadian literature, and which would do more to perpetuate his name than the distinguished services which he has rendered to his country as an educationist and man of affairs. The poet, however, like the prophet, does not always find prompt recognition. It has probably not happened to any other Canadian poet—perhaps to few in any country—to have a second edition of his first volume called for within a year of the issuing of the first edition. About a score of short poems have been added, nine of which are sonnets, making this second edition a volume of over 200 pages. One of the new pieces included in the volume is a lyric entitled "Lady Dorothea," in which there is reference to a deceased daughter of Lord and Lady Aberdeen. It was recently published in the Toronto Globe, and we learn that the Governor General and the Countess of Aberdeen have made special expression to the author of their great appreciation of the poem. The poems have been given a suitable setting, the mechanical work being in all respects a credit to the publisher.

**The Children of Wisdom,** and other sermons, by the Rev. John de Soyres, M. A., Rector of St John's Church, St John, N. B. Toronto; William Briggs.

In this volume of 153 pages we have thirteen short discourses. What Mr de Soyres writes is well worth reading as literature simply. He is a man of vigorous and finely cultivated mind. His style, like his thought, is vigorous, and it is also characterized by a singular purity and grace of diction. Formerly Hulsean lecturer at the University of Cambridge, he is, as might be expected, particularly well informed in reference to the men and the historical movements connected with the English Church, a fact which is evinced in some of the sermons in the volume before us. The author, while a loyal churchman, is as heartily opposed as any non-churchman to the extreme ritualism and Romeward tendency so strongly manifest in a large section of the Anglican Communion at the present day. The discourses which the volume contains were for the most part delivered on special occasions. The themes with which they deal are not generally of a profoundly spiritual character. The reader will find much that is interesting and valuable and will be charmed with the fine literary taste and ability evinced on every page of the volume, but he will not perhaps find a great deal to nourish spiritual life. The book is essentially the work of the essayist rather than the preacher. In saying this, however, we do not at all mean to discount its value. Its thought is vigorous, and we judge that no book of its kind has appeared in Canada which in point of literary merit deserves a higher place.

**Books: A guide to Good Reading.** By John Millar, B.A., Deputy Minister of Education in Ontario. Toronto: William Briggs.

There are many young people, and many parents of growing boys and girls, who should be glad of the aid which this little volume of 112 pages aims to give. Its purpose is to inspire the young with a love for literature, and give some direction as to the books which may be read with profit. Parents can scarcely make a better investment of money for their children than to purchase for them good books and other forms of wholesome literature. Many parents who recognize the truth of this have not themselves that acquaintance with literature necessary to enable them to choose books wisely for their children's reading. Such will be glad of the information which this book gives, both as to what is wholesome for the young and what is suitable to the different stages of development. A book which is a great delight and stimulus to a child's mind when he is five years old, may have lost almost all its charm for him at ten. And on the other hand, a child is not to be blamed if he does not appreciate a good book before he has reached the age and intelligence necessary to enable him to grasp its meaning. Among the matters which Mr. Millar discusses are—the value of books; the choice of books; how to read; children's books; supplementary reading in schools; school libraries; public libraries; books in the home; reading circles; reading courses. Lists of books suitable to different stages of mental development are given, and the information afforded and suggestions made in connection with the subjects discussed cannot fail to be valuable.



Sermon.

BY REV. H. F. ADAMS, TRURO, N. S.

Isaiah 9: 6—"His name shall be called Wonderful," Philipians 2: 9—"A name which is above every name."

Eighteen hundred and ninety-seven years have passed since the birthday of the "Holy Child Jesus," yet that event has lost none of its charm, nor its mystery. The end of the century, though crowded with the most extraordinary discoveries and inventions known in the history of the world, still reserves the name of Jesus, the incomparable position of being first and highest among all names.

Many wonderful men have been born into this world since our Lord's birthday; men of brilliant genius, of world-wide greatness, and who have left their footprints on the sands of time. Why are not their birthdays observed by hundreds of millions, in family reunions, in joyous feasting, and remembrance of the poor? Why? Because they belong to the historic past, and all but a notable few are seldom thought of, except when the eye explores the page where their deeds are recorded.

The prophet's declaration, "His name shall be called Wonderful," though not the name our Lord is generally called, yet His human name, Jesus, always brings before us a character of such greatness and goodness as to justify the prophetic attribute of "Wonderful." His was a wonderful birth, for never on the advent of any other human being into this world, was a star told off by the Governor of the universe to guide enquirers to the place of His birth.

This morning I propose that we make a few excursions into five great spheres, to prove by the principal products therein, that what Isaiah prophesied, and what Paul declared is true today, that the wonderful name of Jesus is still above every name.

I. Prose.—In the very order of things, prose productions were naturally the first forms of expression of Christian truth. The whole of the New Testament, with the exception of the last book, (which is a kind of blank verse) is a collection of facts written down in language simple and clear, to inform man in all ages what God has done for his salvation.

ful Christ that they were impelled to write their thoughts upon Him. From the early fathers up to the present day, what mountains of literature have been produced relating to this Wonderful Saviour! The thought of ascertaining how many books have been written on Christian subjects is oppressive. For the task is an impossible one. If you travel through the great libraries and museums of the old world, both public and private, you will find that on the other side of the Atlantic there are 21,562,000 volumes, and on this continent there are 3,650,000 volumes, making a total of 25,212,000 volumes, besides millions of manuscripts. We all know that there are from one to two hundred millions more volumes in the homes of the people, but as the national libraries I have referred to contain a single copy of every book published on both sides of the water, the afore mentioned twenty-five millions of books represent about all the separate works published from the first century that have been obtainable.

II. Poetry.—The next realm in which this name has always stood above every name is where the poet lives and loves to labor. We learn from Paul's epistles that the first Christians sang psalms and hymns in their meetings for worship. And it was natural for such a theme as the work of the "Wonderful One" to call forth the efforts of the poets that were in the early church.

The oldest hymn which we sing is: "Welcome, happy morning! Age to age shall say: Hell to-day is vanquished, Heaven is won to-day! Lo! the dead is living, God for evermore! Him their true Creator, all his works adore!"

This is one of the grand Resurrection hymns composed by Venantius Fortunatus, one of the early saintly poets born about the year 530. As the great and brave Jerome of Prague was fastened to the stake, May 30th, 1416, by the Inquisition of the Roman Catholic Church, (because he accepted the doctrines of John Wycliffe, the first translator of the Bible into English) he sang this glorious hymn, ere the flames released his spirit from its earthly house.

How many millions have felt a sweet relief come to their burdened spirits, as they have sung: "Art thou weary, art thou languid, Art thou sore distressed? Come to me," saith One, "and, coming, Be at rest."

which was composed by Stephen the Sabalte, who lived about 735, one of the poets that felt the inspiration of the "Wonderful One" and turned the Gospel into song. This rich hymn remained in its original Greek letters, for the long period of about 1100 years, till Dr. John Mason Neale brought it out of its Greek hiding place, and gave it to the world in its present English dress.

The year 1091, 23 years after William the Conqueror landed on Britain's shores a man child saw the light, and afterwards saw the Wonderful Christ, as it is given very few to behold Him. It was no less a poet, than the beloved Bernard of Clairvaux. From his pen, we have

several beautiful hymns, but I will simply quote the two that are reckoned among the great hymns of the church. The first is that hymn of the Passion, which is sung to that appropriate arrangement from Mendelssohn, called "Munich."

"O sacred Head now wounded With grief and shame weighed down, How scornfully surrounded, With thorns thine only crown; O sacred Head, what glory! What bliss, till now was thine! Yet, though despised and gory, I joy to call thee mine."

The other one associated with Bernard, as one of the great church poets, is that hymn of heart communion with Jesus:

Jesus, the very thought of thee, With sweetness fills my breast: But sweeter far thy face to see, And in thy presence rest."

The last verse of which I must give you, for it is unique amidst the fine specimens of hymnology:

"But what to those who find? Ah! this, No tongue nor pen can show; The love of Jesus, what it is, None but his loved ones know."

About thirty years after another Bernard was born, known in history as "Bernard of Cluny." We have preserved of his poems two that we count among the grand hymns of the church. These are, "Jerusalem, the golden," and "For thee, O dear, dear country," of which I will give you only the middle stanza of the latter.

"O one, O only mansion! O Paradise of joy! Where tears are ever banished, And smiles have no alloy; The Lamb is all thy splendour; The Crucified thy praise; His laud and benediction Thy ransomed people raise."

In the middle of the sixteenth century, Francis Xavier gave to the church that exquisite hymn, commencing:

"My God! I love thee, not because I hope for heaven thereby; Nor yet because, if I love not, I must forever die."

Then followed a galaxy of the grandest poets the world has ever known, covering the seventeenth, eighteenth, and nineteenth centuries. From these we will select only a few productions, which have become known as the great hymns of the church, and proving Christ's pre-eminence in the realm of poetry.

Dr. Watts, 1674, "Come let us join our cheerful song," Ct. Zinzendorf, 1700, "Jesus thy blood and righteousness."

Chas. Wesley, 1708, "Jesus, lover of my soul," Ed. Perronet, 1726, "All hail the power of Jesus' name," Wm. Cowper, 1731, "There is a fountain filled with blood."

Ag. Toplady, 1740, "Rock of ages, cleft for me," C. Elliot, 1789, "Just as I am without one plea," H. F. Lyte, 1793, "Abide with me, fast falls the evening tide."

R. Palmer, 1808, "My faith looks up to thee," H. Bonar, 1808, "I heard the voice of Jesus say," Fy. Crosby, 1823, "Safe in the arms of Jesus," F. R. Havergal, 1836, "Take my life, and let it be."

Time falls us to refer to more than these of the great hymns of the centuries, but these have been translated into so many languages, and are sung by so many hundreds of millions of people, as to easily place the name of Jesus, above every name in the realm of poetry. And it is conceded by every thoughtful man of whatever creed, or no creed, that the greatest poetical production of any considerable length, ever written by a mortal man is John Milton's "Paradise Lost," and "Paradise Regained."

III. Music.—The mere suggestion of the musical compositions associated with the Wonderful Name brings before us a great array of talented men and women, who have consecrated their noble gifts to the extolling of "the name that is above every name." So great and varied, have been the number of musical compositions of a sacred character, that it is difficult, to decide whether of the twin, has received more attention from gifted minds, poetry or music.

The volumes of sacred music which enthrone Jesus in to the highest place in the realm of sweet sounds, are so numerous and represent the best musical talent of all nations, and all ages of the world, as to throw into the shade every other subject and every other name. Around the name of Messiah, the greatest name in the Old Testament and the sequel to Jesus in the New Testament, was gathered the greatest musical talent of the first four thousand years of the history of man. And around the name of Jesus, the New Testament synonym of the Old Testament Messiah have gathered the most accomplished musical spirits of the last nearly two thousand years. So that all the musical talent of the very highest order in both dispensations have conspired to maintain as supreme in the sphere in which they lived and labored, the "Wonderful One. Above every name."

What magnificent music was played and sung in the tabernacle and temple, under David and Solomon. The vocal and instrumental musicians composed a choir of 4,288, which these kings engaged to lead the congregation to chant forth in rich, round, rolling sounds the Messianic psalms. And this great burst of holy song, inspired by the thought of the coming Redeemer, was directed by the musical doctors, Heman, Asaph and Jeduthun. And today is there any music for grandeur and for uplifting of the soul to be compared to a great congregation like Spurgeon's, all singing one of the hymns of the Crucified Christ, or of the enthroned King! There is nothing nearer heaven, by way of musical power, than to hear seven thousand people sing Perronet's immortal hymn, "All hail the power of Jesus' name," to William Sharpsole's undying tune of "Miles Lane" or Oliver Holden's "Coronation."

Even before St. Ambrose inaugurated the tetraorchod chants, the name of Jesus stood first in the kingdom of

song. Onward the greatest music the Bible. Each a small circle, to the opera. B its world-wide His celebrated composed hund buried in the o "The Messiah, Mendelssohn w his musical pow when he unite "The name o best musical a and church e ended, adored IV. PAINTING leries of the old its own nationa will you find d in the gallery o gallery in the y you will find a Alongside Leon ben's great mar Raphael's imm Michel Angelo "Christ leavin before Pilate." with these amo day for true an V. ARCHITECTU visited to see th abiding structu those which pla Cathedrals, abt and spires tow reverence and the pre-eminen Immortal Son o

Rev. I

When in thee from his lips ha light of a holy gifts special an herald of divin been followed b When the res ministers nam was at its high his church from nearly empty, e no way by whic stopped by law there was no w weak echoes of provinces. If gospel to the not have run a starved them an

The Academy years and the C men threw awa the pulpit. Wh Parker's name Academy. J. C Bridgetown me If you say go return to the p revival, I will be will give you be Watch the over Dr. Crawley ke cultivated his a man to ride wit material of whic a word was lost J. C. Morse and of fervent piet influences Dr. C importance of r training. Hort useful to all of Dr. John C. Mo When the times for the race. H behind.

Let us track h through, 1846, no letter; 1846, 54; 1851, 2; 1852, 187; 2; 1858, 0 no letter; 1863, no letter; 1867, 1871, 28; 1872, n o; 1877; 38; 1879, 0; 1883, 1; 1884, 1890, 0; 1891, 2 1896, 6; 1897, 9. been more bap letters, of two ye this there was m and other obje of



song. Onward through all the Christian dispensation, the greatest musical compositions have gathered around the Bible. Each would never have been heard of beyond a small circle, if his musical genius had limited its efforts to the opera. But his glorious passion music has acquired its world-wide fame, because Christ is the central theme. His celebrated contemporary, George Frederick Handel, composed hundreds of pieces for the stage, and they are buried in the oblivion past; but his magnificent oratorio "The Messiah," has given him a world wide renown. Mendelssohn was a brilliant man in his profession, but his musical powers found their loftiest expression, only when he united with his famous predecessors to exalt, "The name that is above every name." And today the best musical talent is linked to the cathedrals, and abbeys and churches, where the "Wonderful Name" is revered, adored and sang.

IV. PAINTINGS.—If you travel through the great galleries of the old world, you will find that each nation has its own national events represented on canvas, but in vain will you find duplicates of one nation's historical events in the gallery of another nation. But in every picture gallery in the whole world, worthy of being called such, you will find a duplicate of "The Madonna and Child." Alongside Leonardo de Vinci's "Last Supper" Peter Ruben's great masterpiece the "Descent from the Cross," Raphael's immortal picture "The Transfiguration," Michel Angelo's "Last Judgment," Gustave Doré's "Christ leaving the Prætorium," Munkacsy's "Christ before Pilate." Nothing can be found that will compare with these among the secular subjects in the galleries today for true and abiding glory and power.

V. ARCHITECTURE.—Again the old world must be visited to see that the most exalted conceptions, and most abiding structures that blend strength and beauty are those which place the name of Jesus "above every name." Cathedrals, abbeys, churches and chapels lift their domes and spires toward the deep, blue sky, speechful of the reverence and adoration of millions of human-kind, of the pre-eminence they give the name and person of the Immortal Son of God, JESUS.

Rev. J. C. Morse and Others.

BY REV. E. M. SAUNDERS, D. D.

No 4.

When in these exceptional states of fervor the gospel from his lips has irresistible power. The sweetness and light of a holy life, and a heart aflame with love, and gifts special and rare have made Dr. Morse a powerful herald of divine truth. These seasons have invariably been followed by revivals of religion—"reformatations."

When the revival in which Dr. Morse, and the other ministers named got out before the public as preachers was at its height, a zealous Episcopalian, who saw that his church from having been full for many years was nearly empty, enquired of a local magistrate if there was no way by which these Methodists and Baptists could be stopped by law from holding meetings. He was told there was no way of doing it. This was one of the last weak echoes of the spirit of persecution heard in these provinces. If you had, O Episcopalian, preached the gospel to the people of Upper Aylesford they would not have run after the Baptists and Methodists. You starved them and they went elsewhere for bread.

The Academy had been in operation for more than ten years and the College was in existence when these young men threw away their falls, axes and hoes and went into the pulpit. Why did they not go to Wolfville? James Parker's name is on the list of students at Horton Academy. J. C. Morse said to Dr. Crawley behind the old Bridgetown meeting-house, I will do just as you tell me. If you say go to Horton, to Horton I will go. If you say return to the pulpit on Digby Neck and carry on the revival, I will return. Go back, said the good doctor, I will give you books. Read much. Study the Scriptures. Watch the over-rulings of Providence. Back he went. Dr. Crawley kept his eye on him. At Associations he cultivated his acquaintance. He had the modest young man to ride with him, to room with him. He saw the material of which he was made. He talked to him. Not a word was lost on the young man. The old fathers set J. C. Morse and the other young ministers the example of fervent piety and earnest preaching. Added to these influences Dr. Crawley set before them lofty ideals, the importance of reading and study and the virtue of mental training. Horton Academy and Acadia College were useful to all of these men—to some more than to others. Dr. John C. Morse enriched himself from these sources. When the times were rushing on he girded himself tighter for the race. He would not be kept behind; he is not behind.

Let us track him along by the revivals he has passed through, 1842, baptisms, 24; 1843, 12; 1844, 11; 1845, no letter; 1846, 3; 1847, 0; 1848, 0; 1849, no letter; 1850, 54; 1851, 2; 1852, 0; 1853, 9; 1854, 21; 1855, 65; 1856, 1; 1857, 2; 1858, 0; 1859, no letter; 1860, 0; 1861, 6; 1862, no letter; 1863, 17; 1864, no letter; 1865, no letter; 1866, no letter; 1867, 1; 1868, 29; 1869, page gone; 1870, 1; 1871, 28; 1872, no letter; 1873, 2; 1874, 0; 1875, 2; 1876, 0; 1877, 38; 1878, 27; 1879, 5; 1880, 10; 1881, 4; 1882, 0; 1883, 1; 1884, 8; 1885, 3; 1886, 2; 1888, 1; 1889, 0; 1890, 0; 1891, 2; 1892, 6; 1893, 44; 1894, 0; 1895, 43; 1896, 6; 1897, 9. Total 496 baptisms. There may have been more baptisms. For eight years there were no letters, of two years I have not the statistics. Outside of this there was much work on Long Island and Brier Island and other parts of the western section of Nova Scotia.

Dr. J. C. Morse is logical, has keen metaphysical insight, a brilliant imagination, the fervid fancy of a poet and an emotional temperament capable of all moods.

Remarkable incidents have been the means of turning the attention of Mr. Morse to various subjects of inquiry. One Sunday morning he saw in the gallery, a man listening very attentively to his preaching, on enquiry he found that he had lately come to the place as a cooper. On Sundays, when there was no service in the church this man would go to a high bluff overlooking Sandy Cove, kindle a fire and sit by it and read. His name was Millar. Mr. Morse found in him a well read and very intelligent man. Among his books was one on geology by a German author, which undertook to prove that the Bible account of the creation of the world was untrue. He gave this book to Mr. Morse to read. He read it and was dissatisfied. He lost no time in obtaining the works of Gesner, Sir Wm. Lawson and Sir Charles Lyell, on this subject. In this way he equipped himself to refute the teaching of the German author.

As Digby neck is an extension of the north mountain of the Annapolis Valley, and as Sandy Cove was caused by a rent and upheaval of the trap, and came near being another passage between the two Bays, Mr. Morse was in a good place to find illustrations of the science, the study of which was started by the Scotchman. Mineralogy followed. The study of these two subjects has been to him a refreshing pastime. Sir William Dawson and many other geologists have made his acquaintance and helped him forward in his researches. When Dr. Forrester lectured for the first time on education at Digby, and had only about a dozen hearers, Mr. Morse happened to be one of them. He moved a vote of thanks and spoke in so appreciative a way of the lecture, and withal so intelligently, that Dr. Forrester was charmed with him and at the close of the meeting grasped him warmly by the hand. From that moment they were warm friends. Mr. Morse called the Doctor's attention to what Dr. Haven had said of the duty of the state in the matter of public education. Dr. Forrester preached for Mr. Morse and the two congenial spirits had hours of high fellowship together. One day after listening to Dr. Forrester preach, Mr. Morse said to him, you remind me of Andrew Fuller. Oh, said Dr. Forrester, he is one of my models.

The Digby Neck church was organized in 1809. Rev. Peter Crandall was pastor of it for about 30 years. Dr. Morse has been pastor about 58 years. Is there another Baptist church in America, 88 years old, that has had but two pastors and the second one able to preach three times a Sunday, half of the time, and twice the other half, and drive twelve miles to do it? Is there a church which has had for 88 years two such pastors as the late Peter Crandall and the living John C. Morse, D. D.?

What is Man?

It is easy to degrade man in our thought, because he has degraded himself through sin. The dictionary is full of words that express the meanness, malignity, misery, wickedness, wretchedness, wrong and ruin of man, and these words would never have gotten into any dictionary of any language, ancient or modern, if the qualities they describe had not first gotten into the mind and heart and life of man. But the dictionary has other testimony also. It has another class of words, that portray qualities of majesty, magnificence, goodness, holiness, loyalty, love, knowledge, truth, wisdom, spiritual perfectness; and these words could not have been formed had they not been needed to set forth the aspirations, hopes and possibilities of man. Paul finds some terrific words, made ready to his hand, wherewith to name the terrific things discovered in the heart of man, in the first chapter of his Letter to the Romans; but words also rise, spontaneous and sweet as the strains of an Æolian harp, when he tells of the "fruit of the Spirit of God" in man—"love, joy, peace, long-suffering kindness, goodness, faith, meekness, self-control."

The real man is the ideal man—man as God made him, in God's image and after God's likeness, and as Christ is re-making him, after his own divine image, and as a "new creation in Christ." Man, as we see him now, is a paradox, an anomaly, a perplexing riddle, because both sets of words may be truthfully applied to him. He is god-like or demon-like, according to the side of him which we contemplate. Pascal cries out:

"What a chimera is man! What a novelty, what a monster, what a chaos, what a subject of contradiction, what a prodigy! A judge of all things, feeble worm of the earth, depository of the truth, cloaca of uncertainty and error, the glory and shame of the universe."

Shakespeare, penetrating to that which is deepest and truest, exclaims:

"What a piece of work is man! How noble is reason! How infinite in faculty! In form and moving how express and admirable! In action how like an angel! In apprehension how like a god!"

Robert Browning, coming still closer in his thought, profoundly and with clear insight assures us:

"Take all in a word: The truth in God's breast Lies trace for trace upon ours impressed; Though He is so bright and we so dim, We are made in his image to witness Him."

And the Hebrew Psalmist, from whom all these poets and seers have gained their inspiration, in adoration and sublime exaltation lifts up his voice:

"What is man, that thou dost keep him in mind; Or the son of man, that thou dost look after him; Thou has made him a little lower than God; Thou has crowned him with glory and honor; Thou has enthroned him over the works of thy hands; Thou has subjected all things under his feet; O Lord, our Lord, How excellent is thy name in all the earth!"

The great Scotch philosopher, Sir William Hamilton, kept suspended in his class room, where all his students could see them, these lines:

"On earth there is nothing great but man; In man there is nothing great but mind."

Rightly interpreted, the philosopher was right. Man is, by birthright and divine heredity, the king of the earth. He is, as both heathen poet and Christian apostle declare him, the "offspring of God," that is, he springs from divine parentage and is heir to divine kinship. He is not an animal; his body is but his tool and garment; his closest relations are not with the irrational beasts, but with the hierarchy of angels, and with him who, being eternally the brightness of the Father's glory, became incarnate in the likeness of man. Sin is no part of man's essential nature. Sin is abnormal, unnatural; by it man is dehumanized; man is less than man by just how much he is a sinner.

To know man we must also know God as he is revealed in Jesus Christ. Christ is the ideal man made actual and historic, and in him every other man can attain God's idea of him. As the fairest pearls lie imbedded in the ooze of the ocean's depths, so the eyes of Christ can see the real and possible man in the most degraded sinner, whether clothed in the gay robes of Dives or the foul rags of Lazarus. We must learn to look upon men with the eyes of Christ. It is well to study physiologies and psychologies, but we shall never thus know what man is. Man is the being whom God loves, and for whom Christ died, that he might make him completely and eternally like himself.—The Commonwealth.

Notes from the East and the West.

BY D. G. MACDONALD.

DEAR EDITOR,—The dream of many years has actually materialized and I find myself in the great West. It was hard to tear ourselves away from the dear friends in North Sydney, but duty seemed to call this way. Our stay with the brethren there was most cordial and harmonious, and not without some fruit. Seventy-eight were added to the church and the finances made about \$400 easier during the two years. On the last Lord's day morning there it was my privilege to give the hand of fellowship to twenty-three, and to baptize again in the evening. May the Lord send there one of His most faithful servants, and that without delay. Numerous and tangible evidences of love and good-will were given to Mrs. Macdonald and myself, which are highly appreciated. We pray that God's richest blessing may ever abide with the donors.

We left there on Monday morning and, after spending twenty-four hours in Chicago, arrived here on Saturday evening. No warmer welcome could be given than that which awaited us. How surprised and pleased were we to see the genial face of our old friend and fellow-laborer, Rev. E. J. Grant, as we stepped from the car! The kind consideration of the brethren here led them to secure him to add interest to the reception accorded us and share in the work of the first Lord's day. The objects desired were fully attained.

The reception commenced on our arrival on Saturday evening was continued in a more public way on Monday evening, when a tea and social hour, followed by a platform meeting, were enjoyed,—the former in the hands of the ladies of the church; the latter under the leadership of Bro. Grant. The whole was most enjoyable and certainly reached the end desired. At the platform meeting four of the pastors of the town delivered addresses of cordial welcome and hearty good-will. The church edifice erected very recently through the blessing of God upon the energy and consecration of this noble band of Baptists under the leadership and enthusiasm of Bro. Hall, is a perfect gem, beautiful and commodious in all its appointments. The church impresses me as an excellent band of Christian workers. Congregations are good and everywhere give evidences of thrift and intelligence.

In conclusion permit me to say to my friends, that whatever be the purpose of the dear Lord in bringing us out into this great country of cold prairies and warm hearts, we now find ourselves most comfortably situated and with good prospects for usefulness. We never were more comfortable before, our home is warm, convenient, and commodious. Our friends are not few and all seem true. Already we feel perfectly at home and long to be used, more than ever before, for the glory of our Lord in this great and glorious country.

Portage La Prairie, Manitoba, Dec. 14th.

P. S.—It would be premature to speak of the effect of the change on Mrs. Macdonald's health, but this I can say with gratitude that since leaving our home in the East she has not had a symptom of the head trouble from which, at intervals of about ten days, she suffered severely for the eighteen months previously. This improvement encourages us all the more in view of the fact that an eminent physician consulted in Chicago attributed the trouble entirely to climatic causes. The few months' engagement here, as a supply for Bro. Hall, gives a good opportunity to test the accuracy of his conclusion. We thank God for the encouragement already received.



# Messenger and Visitor

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## The Passing Year.

We are again about to pass the arbitrary line which according to our calendar divides one year from another. The year now passing out has brought to the people of this Dominion manifold blessings which should inspire devout thankfulness toward Him whose hand has bestowed them all.

Eighteen hundred and ninety-seven has been a good year for Canada in respect to things material and temporal. The year has been favorable to the agricultural interests upon which so much depends in this country. In quantity and quality the crops were fairly good, the harvest season was favorable, and, as compared with other years, the products of the soil command a good price. Especially is this true of wheat. The favorable conditions as to crop, harvest and market afford much encouragement to the farmers of our western prairies and to prospective immigrants, a matter of great importance to the Dominion, since upon the settlement and development of that part of the country so much must depend for the future of Canada. The fisheries have been moderately productive, the lumbering business has been vigorously prosecuted, and the activity which has characterized that branch of industry for some years past is beneficially felt in the general trade of the country, especially in the Maritime Provinces. Mining operations in general have been fairly active and remunerative, while, in connection with gold-mining, the immense wealth which has been brought to light in the far north is attracting the attention and the capital of America and Great Britain to the Klondike as being the richest gold producing region in the world.

During the past year Canada has filled a somewhat larger place in the world's eye than ever before. It is coming to be recognized that the Colony is taking on national proportions. Several things have conspired to this end, among which may be named as chief, the discussion of trade relations and other relations with the mother country, the events connected with the Queen's Jubilee, and the Klondike boom. Perhaps we ought to mention also in this connection Mr. Kipling's poem "Our Lady of the Snows," which by giving poetic recognition and expression to a growing consciousness of nationality has done something to strengthen the feeling among Canadians, and more still perhaps to obtain recognition for it abroad. The motherland is much disposed to regard with affectionate pride her comely and dutiful daughter of the West, and to treat her no longer as a child in frock and pinafore, but as a maiden grown, who has a right to think her own thoughts and work out her own destiny, while on Canada's part there is no disposition to separate her destiny from that of the mother land; she will still be daughter in her mother's house if mistress in her own.

Canada's relations with her neighbors to the south, if not so intimate and cordial in respect to trade and commerce as could be desired, are nevertheless of an entirely friendly character, and there is good reason to hope that the disputed questions relating to the Seal fishery, the Northwest boundary, and any other sources of friction that may exist, are on the way to amicable settlement. The great illustrious Republic continues to pursue its great and successful career—though still disturbed somewhat by questions as to currency, trade, &c., and not without some friction with Spain on account of Cuba. The rejection by the American Senate of the Arbitration Treaty with Great Britain was a matter of regret rather than surprise to the great number of people—no doubt the majority in both

countries—who desire to promote peace and goodwill between the nations.

The doings of the nations during the year will give material for many interesting chapters to be added to the vast volume of the world's history, for 1897 may well be considered as an eventful year. The Eastern question which during the year took the shape of a Greco-Turkish question, has closely occupied the attention of the Powers. How the war, foolishly provoked by Greece, ended is well known. Near enough to bankruptcy before, Greece finds herself now humiliated politically, and financially ruined, while the Sultan, by virtue of the prestige which a successful war has won for him, retains Thessaly and plays his game with the Powers more successfully than ever. The part that Britain has been playing in this European game will be understood better when the history of these years shall come to be written, a generation or two hence; but from the present point of view at least, the contemplation of recent history in Europe can hardly afford Englishmen great satisfaction.

It has not been a year of unbroken peace throughout the Empire. The Upper Nile expedition has been pushed successfully against the Dervishes and with comparatively small loss of life. In northern India the effort to punish the revolting tribesmen of the hills has cost many hundreds of brave lives, besides large expenditures of money, and the results so far seem disappointing. The extensive famine in India, which in the beginning of the year appealed so strongly to the sympathies of Britain and America, has happily passed away, and the plague, though it appears to linger, is much less severe.

Space is not here available to speak particularly of other nations,—of Spain which in her poverty and pride has continued her unsuccessful efforts to bring her Colony of Cuba to submission; of France which excites herself over a Russian alliance and pushes her colonizing schemes in Madagascar and Africa; of Germany whose Emperor keeps the world agitated between amusement and consternation at what he has done and what he may do next; of Austria-Hungary, where recent disturbances in the Reichsrath and riots in cities may be the premonitions of more serious trouble. Russia which has long occupied a large space on the map of Europe and Asia, fills today a correspondingly large place in current history. Apparently many things are going Russia's way at present. If her will is not law in Europe, it seems safe to say there is not much that takes place against her will, and in the affairs of northern and eastern Asia, she apparently intends that her will shall be dominant. Siberia and the Siberian railroad place her as a position of great advantage in regard to the occupation of northern China.

And thus, as the days and the years go by, we hear the news and tell it to one another, watching eagerly the unfolding of events in the great drama of the world's history, considering the jealousies, the ambitions, the schemes and movements of the nations, trying, with but little success perhaps, to understand what it all means and whither it all is tending. Too often still, it seems that truth is on the scaffold, and wrong is on the throne. How, out of all this chaos of human passion and strife, shall the reign of love be evolved? When shall God's Kingdom come and the Father's will be done on earth as it is done in heaven? These things are in His own power, and we may not penetrate His designs, but, since He is, truth and love will surely prevail.

"Yet that scaffold sways the future,  
And behind the dim unknown  
Standeth God within the shadow,  
Keeping watch above His own."

## The Herald and the King.

Though little space is occupied by the New Testament writers in presenting all that we know of John the Baptist and his preaching, yet both the man and his message are made to stand forth in a strong light. Their influence upon the religious life of the world has been great and wholesome, and they are not yet out of date. It is true that the Christian's horizon is immeasurably larger than was John's, the plains of Christian thought and experience are higher than the mountain peaks of Judaism. But the character of that rough-robed prophet with his rugged strength, of soul and body, his profound spirituality, his reverence of God, his loyalty to

truth, his unreserved allegiance to the Christ, his fearless honesty, his beautiful humility and unselfishness, is most worthy to command attention today and must be, to all who study it with hearts open toward the light, a grand inspiration to noble living. The loftiest courage, the sternest honesty and the profoundest humility were blended in a beautiful unity in the prophet of the Wilderness. His unswerving loyalty to God and truth made him wholly fearless and honest toward men. He abhorred wickedness and shams. He could look a Herod in the eyes and say to him, "Thou hast sinned." He could denounce the lordly Sadducee and the sanctimonious Pharisee as offspring of vipers, but he could never pay homage to iniquity or cry peace where there was no peace. And John was as honest toward himself as toward others. He knew his place and was content to occupy it, he recognized his mission and gladly gave himself to its fulfillment. Puffed-up honors he despised. When men asked him, Who art thou? What art thou? he said "I am the voice of one crying in the wilderness!" no King, but only the King's servant sent to prepare his way, the herald of a Coming One whose shoes I am not worthy to bear. "Among those born of women," said Jesus, "there hath not arisen a greater than John the Baptist," and the more we study the character and work of the Baptist in comparison with other men, the more clearly we shall understand how just the Master's estimate of His servant was.

Of John's preaching, the grand theme is repentance as it is also of Christ's and His apostles'. The preacher's call to repentance embraces in its scope all classes and conditions of men, the Pharisee on the one hand, the Publican on the other; none are too vile; none are too pure. It is a call to immediate action, and demands not merely profession but practical proofs of sincerity. It is enforced by announcement of the impending judgment of God. Every evil tree, however great and lofty must be hewed down; and already the axe is laid at its root. But the supreme reason for repentance is found in the coming of Him who is already at hand, for only those who hearts are cleansed can have fellowship with the Christ. No mere label of righteous, no superficial preparation can avail. "Trust in a godly ancestry is vain." Vain also is submission to any external rite. The Lord comes as the husbandman comes to his threshing floor to separate the wheat from the chaff. The wheat is for the garner, the chaff is for the flames. Nothing good shall be destroyed, nothing bad shall be preserved, however men may have labeled it "good." It is not a question of names—Pharisee or Publican? It is a question character—wheat or chaff? Not to be of the lineage of Abraham, but to be of the faith of Abraham, that is the essential thing.

John also preached baptism and administered it, not as having any cleansing or regenerating virtue in itself, but as a sign of repentance and a symbol of a greater and really effective baptism which the Coming One should administer. Not by baptism in water, but by baptism in the Holy Spirit are men brought into fellowship with God. There is much that we may learn of John the Baptist. It would be well for the world if more of his character and of his preaching might find expressions in our own lives.

This is a remarkable picture which the closing verses of the lesson present,—Jesus coming to John, is baptized by him in the Jordan, then from the heavens the symbolic dove descends and rests upon Him, while a voice from Heaven speaks in recognition of the "well-beloved Son." Certainly it is a picture which must arrest one's steps and fix one's gaze. What does it mean—this baptism of the Christ, the well-beloved Son of God? It could not mean for him, as for others, a confession of personal sin and of faith in a coming Saviour. John felt the difference, and shrank back. Could he indeed baptize that Great One to whom all his preaching and baptizing pointed? The Lord gently overcomes the prophet's reluctance. He speaks of His baptism as a fulfilling of righteousness. In this symbolic act He seems to declare His identity with humanity, His sympathy and helpful fellowship with men in all their aspiration Godward. His baptism in the waters of the Jordan seems also to be a public and symbolic consecration of Himself to the ministry to which He was called and anointed of God. It meant for Jesus of Nazareth the acceptance of the Messiahship with all that it should cost. Then Heaven

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opened to Him, God called Him "Son"; and He went forth and declared to men the love and righteousness of the Father who is in Heaven. And is it not true for those who with honest hearts, in trustful fellowship with Christ, consecrate themselves to whatever service God may call them, that for them also there comes some reflection of the glory which Jesus saw, some echo of the voice which He heard, so that they also are able to speak, with a confidence that is not based merely on the report of another, and to declare that there is a Father in Heaven.

**Editorial Notes.**

—The topics announced for the week of prayer follow the same general lines as in other years: Monday, CONFESION AND THANKSGIVING. Tuesday, THE CHURCH UNIVERSAL. Wednesday, NATIONS AND THEIR RULERS. Thursday, FAMILIES AND SCHOOLS. Friday, FOREIGN MISSIONS. Saturday, HOME MISSIONS.

—On the thirteenth page of the present issue will be found a general index of the volume of the MESSENGER AND VISITOR which is completed with this number. For this index, the preparation of which has involved no little work, we and our readers are indebted to Rev. A. C. Chute, of Halifax. To those who preserve files of the paper, the index will be of much value, as it will enable the reader to turn up with little difficulty any article it is desired to refer to. The index will obviously be of great importance to students who in the years to come may have occasion to consult files of the paper in reference to any particular subject. We may add in this connection that a neat binder, in which the numbers of the MESSENGER AND VISITOR may be placed from week to week and capable of containing a year's issue, will be sent from this office for 50 cents, or sent free to anyone sending us the name of a new subscriber and \$1.50. We believe our friends would be very much pleased with the binder.

—Following this note will be found an appeal to the Baptists of New Brunswick by Mr. Mont. McDonald, in reference to the indebtedness incurred by him, while president of the N. B. Education Society, on account of the St. Martins Seminary. A good deal has been said in our columns during the past year in reference to this matter, and in connection with an effort to cancel this indebtedness—an effort which, we are sorry and ashamed to say, has so far accomplished comparatively little. It is much to be regretted that Bro. McDonald is therefore compelled to make this personal appeal. And now surely there is no need that anything more be said. We have repeatedly called the attention of our New Brunswick churches to this debt as one which, in honor and in simple justice, ought to be paid. We can do no more now than call attention to Mr. McDonald's clear and forceful statement of his position—and we sincerely hope that his statement will not fall on deaf ears. Some churches have indeed manfully raised their share of the amount needed, and as Pastor Townsend shows in a communication, which appears in another column, it needs only an honest effort and a slight sacrifice on the part of each of the churches, and this debt will be discharged and a disgrace from which the denomination has too long suffered will be wiped out.

**To the Baptists of New Brunswick.**

DEAR BRETHREN:—I am compelled by circumstances referred to in this statement to bring to your notice a matter of great importance to me and I think of some importance to you. I refer to the moneys which are owing to me on account of the late Saint Martins Seminary, and lest the facts connected with this unfortunate affair should not be known to you all I venture briefly to refer to them. When in December of 1886 I first attended a meeting of the Directors of the Union Baptist Education Society, I found a society in existence for the purpose of establishing and maintaining an Institution of learning in connection with the Baptist and Free Baptist denominations of the Province of New Brunswick. The Directorate was composed of sixteen members chosen by the society, and all the Baptist and Free Baptist ministers of the Province. To this directorate I had been without my knowledge or consent chosen. I found also that this society had located such Institution in Saint Martins and had entered into contracts for building and heating and the contractors had entered upon their work. I had nothing to do with locating the building or with the contracts therefor; others were responsible for these. Such was the position of affairs when I first became interested in the Saint Martins Seminary, and as a loyal Baptist, having faith in my denomination and particularly in my co-directors who were representing those denominations I took my place as a director willing to share the responsibilities with my co-directors. How faithfully I have carried out my part of the compact I leave it to those who have worked for that Institution from that day to the present to answer. I only wish to add that from the beginning of the year 1887 to June 1892 I gave the affairs of that Institution more than half my time and I have in addition given and paid in subscriptions to it more than any other person in the Province of New Brunswick except three.

The Institution from first to last was in financial straits, largely because the persons who subscribed did not pay their subscription and as evidence of this fact, there are

today on the subscription lists of that Institution over \$13,000 of unpaid subscriptions. Owing to these difficulties in financing, the directors were obliged to take upon themselves heavy responsibilities. I cannot describe the efforts put forth during those years to carry on that work, only those who stood by the Institution until its final collapse can ever know. Emergency after emergency arose which threatened the ruin of the Institution, and I, jealous of my denomination's reputation and having unbounded faith therein, came to its rescue by allowing its liabilities to be shifted to my shoulders and in so doing have incurred the liability which for all these years has been weighing me down, and as each liability was assumed I had the assurance of my co-directors that they would stand by me and through our denominations whose Institution it was, I should be saved harmless.

The crash came in 1892 and when the Institution went down I found myself with a liability shifted to my shoulders of over \$8,000. In this extremity I appealed to my co-directors and to my brethren for assistance, but apart from a few friends I received no help and I am ashamed to say but little sympathy.

Nearly three years ago an effort was made by which the Seminary indebtedness to me was reduced to about \$6,500. Fifteen months ago I proposed that if the two denominations then paid me \$4,500 (the Free Baptist \$1,500 and the Baptist \$3,000) I would say nothing about the balance due me and consider it an honorable settlement. The Free Baptists have nobly done their part. But what about my own denomination? I expected when I agreed to abandon a large portion of my claim, more in fact than I could afford to lose, that the balance would soon be raised, I have waited fifteen months and there has been but a slight response. True, I notice that by resolutions adopted at all our Associations during this year and at the meeting of the New Brunswick Convention, you have affirmed that this liability is a debt of honor and should be discharged by the Baptists of New Brunswick. I am in full accord with these resolutions. I claim that this liability is a debt of honor due by the Baptists of New Brunswick to me and being such is more sacred than any legal obligation can possibly be. I have waited long buoyed up by the hope that you, the Baptists of New Brunswick, would do what I conceived to be their duty towards me. I do not ask for favors; I demand from you what I claim is my just due. In withholding it you are wronging me, and are permitting our denomination to be disgraced. Can you hold your position with other Christian denominations and ignore this claim? Can you hope for success in your Christian work while you fail to discharge such an obligation as this?

Brethren, after what I have done and suffered for that Institution, you should not have expelled me to make this public appeal which not only humiliates me but must subject you to criticism and censure as well.

I am yours faithfully  
St John, N.B., Dec. 23, 1897. MONT. McDONALD.

**"Maritime" Men in Toronto.**

I cannot undertake to write of all the men from the Maritime Provinces whose home and work are in the capital city of the great Province of Ontario, but a few words concerning a few of them may be welcomed by such of their kinsmen and old friends as read the MESSENGER AND VISITOR. In newspaper correspondence reference is rarely made to the wives of the men mentioned. From this time-honored custom I will venture to depart today.

DR. AND MRS. RAND.

Theodore Harding Rand, D. C. L., released from the heavy burden of administrative work in the University to the organization of which he gave his great energy and the ripened wisdom of his best years, and into which his ideals have been remarkably wrought, is living a beautiful life of service and song. His lectures in the department of English literature are rich and inspiring, and are a delight to those who sit as learners before him, while in his lectures on the Philosophy of Education he is doing for his classes, and especially for those who are looking forward to the teaching profession, a service the value of which they will appreciate more and more in coming years. He sings in these later years as he serves, and the song grows sweeter and more admired as it is longer heard. "At Minas Basin and Other Poems" was published last spring, and met a warm reception instantly. Before this letter is in type a second edition will be on the market, the first having been exhausted already. I believe nothing like this has happened before to a book of poems by a Canadian author published in Canada. The new edition will contain about twenty new poems. Mrs. Rand, who was a helpmeet for him during all the busy years when he was chiefly a man of affairs, is not less at one with the poetic life of the present. Besides being a woman of gracious and admired refinement, she has her own artistic gift, being skilful with pencil and brush; and while her husband, during quiet summers by the sea, has sung the songs of Minas Basin, she has reproduced on canvas the scenes amid which the songs were born. That she can write as well as paint all know who have read her "Notes on Picture and Painter," published a few years ago by William Briggs, Toronto.

DR. AND MRS. WELTON.

Welton and Messenger are names well known in the Annapolis Valley. Many years ago a gentle Messenger became a gentle Welton, and her life was known for gentleness when she was the light of the Windsor Baptist parsonage, and in later years, when she presided over her beautiful Wolfville home, and now during the many years of her residence in Toronto as the wife of the learned professor of Semitics in McMaster University. Dr. Welton has still in his step a suggestion of that strength and elasticity which gave him fame as a wrestler during his student days, and in his habits of close and painstaking study retains the characteristics which led to his selection, years ago, to undertake at Acadia the work from which he was called when the Toronto Baptist College was established. Enthusiastic as a student and a lecturer, he is loved as a friend by the students and sets before them, under all circumstances, an example of gentlemanly and gracious bearing and sympathy which has its own important value as a contribution to their training for their life work. In addition to his professional duties, Dr. Welton is busy with a heavy task in authorship, having undertaken, at the request of President Hovey, of Newton Theological Institution, to write commentaries on Genesis and Judges for the American Commentary Series.

DR. AND MRS. GOODSPEED.

Like Mrs. Rand, Mrs. Goodspeed has the artist's eye and touch. Hindered sometimes by poor health from following her bent in this regard, recently her strength has been more nearly equal to her desires, and she has been able to pursue her beloved studies. I take special pleasure in mentioning the devotion of these two ladies to pictorial art, because of the almost universal fashion among ladies to turn to music, a fashion which assumes, most unwarrantably, that God made nearly all women with music in their souls and fingers, while as a matter of fact into the souls and fingers of a large number he has put pictures instead; and for my own part I prefer beautiful pictures on the walls to doubtful poundings on the key board. But this is by the way. Dr. Goodspeed is an enthusiast in the study and teaching of a theology which neither disturbs the bones of the reformers, nor frets their spirits. Strong in the comprehension of the problems of theology in both its theoretical and practical aspects, patient with honest questioning and helpful to the questioner, keen in controversy and understanding the times, his lecture room work is of a high order, and the spirit in which he discharges all his duties helps our young men to appreciate duly the great fact that those who have been called into the ministry must, if they would please God, seek the places of need in our great country rather than the places of honor. Dr. Goodspeed is a deacon of the College Street Baptist church, of which the pastor is the Rev. S. N. Bates, B. A., a brother of the late Principal Bates, of Woodstock College. He is also at the head of the voluntary work carried on in various missions in the city by the members of the Fyfe Missionary Society of McMaster University and is a member of the Home Mission Board of the Convention of Ontario and Quebec. His old friends in the Maritime Provinces may learn from these facts that, as was his wont when a member of the Maritime Convention, he is abundant in labor.

Doctors Rand, Welton and Goodspeed have served, and are serving, well their day and generation. They were honored for years in the East, and are honored now in the West. Because we are coming upon the days in which many of those who toiled by their side in the Maritime Provinces will slacken their labors, and, in the quiet years of later life, recall the toilsome past in which they had fellowship with these three men, I have assumed that the brief personal references would find interested readers. O. C. S. W.

Toronto, December 20.

**The Seminary Debt.**

DEAR EDITOR.—I was surprised and disappointed as I noted the amount which has been subscribed towards extinguishing the debt on the New Brunswick Seminary. After the strong, stirring appeals which have been made from the platforms of our Associations and through your columns, the response seems very poor and partial. Some of our people have tried to do their part, and would like it understood for their vindication in this matter. The field on which I labor (comprising 1st and 2nd Cambridge, and Mill Cove churches) has raised and paid nearly \$70. And, while I am not altogether satisfied with that result, I am sure that if all places did as well proportionately, the entire sum due could be gathered within a few weeks. We are neither numerous nor wealthy. Most of our people are, indeed, quite poor. The largest amount given was \$5, and that in only one instance.

We adopted, a plan in two of our churches which we found to work well, and which greatly simplified the task of collecting money. A committee of three brethren went carefully through the list of membership, and apportioned, a sum to each member according to the supposed position and circumstances of such person. With scarce an exception the amount thus levied was cheerfully and promptly paid. Of course an explanation of the object had previously been given from the pulpit, and the pastor sought to impress upon the people their share of responsibility in connection with what has been rightly termed "a debt of honor." Happily in this case he had sympathetic hearers. I just mention these things as an encouragement to other churches, and as offering a suggestion which may be found helpful.

The Narrows, N. B. Faithfully yours,  
December 18th 1897. C. W. Townsend



## ❁ ❁ The Story Page. ❁ ❁

### Nijnavik the Hunter.

A Brief Tale of Yule-tide in the Klondike.

WRITTEN FOR THE MESSENGER AND VISITOR.

The air is bitterly cold, and the frosty snow frolics among the projecting rocks, fluffy as flakes of down from the winter coat of the eagle.

Nijnavik, the hunter, has been creeping for more than an hour up the rugged side of a mountain. A stranger might scarcely see him, clothed as he is in wolf-skin, ploughing aloft through the snow-drifts, as white as a rabbit in winter, for his garments are loaded with snow-flakes.

Now he has come to a wall of rock where no creature could gain a foothold, he knows that he must be almost at his destination. Giving a slight shrug of his shoulders as he thinks of the chasm beneath him, he creeps toward a shaggy spruce and vanishes among its motherly branches; then he climbs up carefully, every motion of the tree bringing down bushels of snow, until he is high enough to see over the wall of rock into a little valley.

Soon a gleam of exultation glows in his snaky eye, for he has guessed correctly; there, in a sheltered nook, not thirty yards away several mountain sheep are standing. He seizes their mild eyes blinking, as the level sunlight strikes them from a rift near the eastern horizon. Getting himself fixed among the branches, he draws a short rifle from under his coat and waits for a little, until two of the beautiful creatures may arrange themselves so that one-bull shall make them both his own.

The Pale-faces have offered him \$50-a piece for as many sheep as he can capture; he wonders at their offer, but having heard them speak of Christmas coming, he supposes that Christmas is one of the gods they worship; so he wanders alone on the mountains, for no one would venture out with him while the mercury froze by the fire. They wait for their cold Christmas dinner, and wish they were home by the oven where the sizzling round and aroma are exceedingly full of suggestions.

Nijnavik cares nothing for Christmas; he received his harsh name from the Russians, but in everything else he is heathen. He is one of "The men of Yukon," the wolf was his dark mother's totem, his father belonged to the eagles; he tries to be savage and daring—as fierce as a wolf in his actions. He has danced by his father's dead body while the funeral-pyre was burning, and shouted with demon-like frenzy when the hags forced his timid young mother to prove to the tribe her devotion by lying beside the dead body till her hair was burned off by the fire. He slaughtered a slave, and then burned him that his father might still have a servant; then he joined in the mad celebration and thrust his harpoon through the body to frighten away evil spirits.

The rugged hunter sits now with a stolid expression on his sunburned face; he is getting uncomfortable, for his feet are numb with the cold. The mountain sheep have begun to move and uncover small patches of brown moss. Now, ready, he fires; one of the creatures is down, another leaps wildly forward and over the edge of a precipice; Nijnavik sees it strike on a long sheet of ice, and scoot to the trail more than a mile away.

No sooner has the body struck the trail than a dozen hungry adventurers who are encamped nearby rush to the spot and, using their knives, hack it to pieces and breakfast on the raw flesh that is still quivering with life. The owner can see the Pale-faces, but wastes not a moment to watch them; he expected no good at their hands, and so he is not disappointed; the fox and the wolf and the eagle have fattened on many a carcass while he strode alone to his cabin.

He climbs higher up the tree, keeping on the side next the rock, until the tree bends from his weight and allows him to fix his feet in a crevice, when, rebounding, it throws its whole load of snow into the gulf beneath. A minute later Nijnavik with his prize on shoulder and rifle in hand is following the trail of the fleeing game down an easier slope to the valley. A gaunt wolf slinks to the spot where the blood stains the frozen snow and crouches the crimson ice.

The sun is declining toward the western summits before Nijnavik the hunter reaches his little turf hut under the ledge of a projecting rock, but he drags two plump mountain sheep when he comes within sight of his cabin. Somebody inside hears him and opens the door for her master, then she takes some dried fish from the rafters and hurries to get him his supper. She gets the dogs harnessed and loads the sled while he eats, and soon he is on his way to the Pale-face encampment, wondering how near they will keep to the promise they made him the evening before in the rum shop.

Now that Nini the house-wife is free again, she goes on with her work, making nets for the river and repairing the traps that were broken. Suddenly she starts up as if at the command of a spirit, and overturning a heap of fox skins brings out a pair of beautifully wrought moccasins; she has been looking forward for weeks, ever since the work was done, to this evening, not to give

them to husband or children; but to offer them up to the river. One of the children cries in its sleep, then it wakens and bellows in earnest; she takes down a lump of tallow from a sooty ledge, out of reach of children and dogs, and gives it to the quivering child; the little thing tries to gnaw its "candy" with its toothless gums, and soon is asleep like the others.

Now that all is still, she catches up a hatchet, and hurries from the hut with the moccasins securely hidden under her short fur cloak, never glancing to the right or to the left until she slides down the steep bank of the river, and turns to a steaming spring-hole where she often has fished by the hour, and prayed to the fish and the river; she throws in the beautiful buskins, and laughs when the river receives them. Her sad laugh resounds through the forest.

Soon she hastens back in her foot-prints, and grins with a grim sense of pleasure, but clenches her teeth in a moment when she thinks of a little frozen form far away in the forest;—it is the body of her first girl-baby; she has left the frail little thing for the wolves to eat, rather than see her live to be the drudge that she herself has been. She argues it surely is better to 'transit' in innocent childhood, than loaded with crimes of a lifetime, from this to the spirit-life after. She never has heard of a Saviour, and knows no escape from her burden.

A hundred times she has cursed her own mother, when she thinks of the time that Nijnavik came to their home by the seashore carrying a load of blankets, ten of which were enough to buy her; then in the prime of her girlhood, from all that she knew of a home-life. Since that time, ten dozen moons have been gobbled by the great serpent, and another has now almost ripened, but she never was loved, nor respected.

It is Christmas-eve in the Klondike; but what does it mean to the natives? There they live, in our land, born Canadians, with a soul to each stout greasy body. Did Jesus Christ come to these people, and has he said go, teach, and save them? Oh say are we true men and women if we leave that great land to the devil; if the foulest of crimes are left rampant; if the base gambling-den, and the rum-shop, and evils too horrid to mention, are left to destroy our own people? Shall we leave Nijnavik the hunter, and Nini his bosom-companion, to fall by this scourge, and go downward,—as others around them are going? If we do, there is blood on our garments. We are false both to them and their Father.

Nini is soon home, she feels a faint glow of pride because Nijnavik is one of "The men of the Yukon," and not a base Chilkoot, or low Eskimo; she knows that there is no better hunter than he in the whole country,—a country more than ten times as great as the Maritime Provinces; she hopes that his boys will be like him; she knows of no higher ideal, for the whole group of gods have been guilty.

A low noise is heard at the door, it is not any phantom with r'andees, who finds that the hut has no chimney; she opens, and in rush the dogs, with the sled and their master behind them. Surely Nijnavik has a burden; he throws off the robes, and there, lying on the hunter's breast, is a Pale-face. As quickly as possible they bathe and chafe his frozen limbs; he is breathing, but his features are frozen, and his eyes have an unearthly stare; they stretch out his form on a mattress, and Nini makes haste with the supper, while Nijnavik hangs up the dog-sled after loosing his steeds from the harness; as he goes to hand his wife a handful of gold—the price of his venison, he notices a motherly dog licking the face of the unconscious stranger.

By slow degrees the stranger, who was lost on the plains by the river, already unconscious in death-sleep, revived by the warmth and attention; he moves, then he sighs, and he murmurs: "It is dark," "take me home" "to my mother." Neither master nor wife knows his language; he struggles, and speaks with an effort, his lips cannot move, so he murmurs with a weird and unusual cadence. Now his mind has returned to the Klondike, and his faculties feel the excitement; he murmurs distinctly what follows:—

The winter night broods cold and dark

On grim Al-ak-shak's mountains,  
Belated fishes, stiff and stark,  
Sleep in her icy fountains.

There is silence again, as he draws in a long quivering breath, then he murmurs some indistinct sentences; but soon breaks out strongly:—

The fox and wolf, each other's foe,  
Hunt hunger-driven through the snow;  
Aloft, the hawk, with eager eye,  
Can neither food nor life descry,  
Though wheeling too and fro;  
When lo, some hidden hunter's mark,  
It flutters from the freezing sky  
Into the frozen dark!

If anybody thinks this picture of native life overdrawn, please read Dr Sheldon Jackson's book on Alaaka. This little tale is told so that all may know the conditions

of affairs on Christmas eve in some homes in Christian Canada.

As you drop presents into tiny stockings, will you not think of what Christmas means to us; and then what we ought to make it mean to our fellow-citizens in the Klondike?  
JERRIMIAH S. CLARK  
Acadia University.

### Seventy Times Seven.

MARY S. DANIELS.

John and Gladys were on the piazza Monday afternoon. Gladys had a box of bright colored glass beads, from which she was making a necklace for Sweet Alice, her doll. There were to be a ruby, an emerald, a topaz, and an amethyst necklace. The unfinished strings were laid carefully on the work-table beside her, as she selected the beads of each color.

John was playing cars. He had a train made up of his old box cart for the freight, his new express wagon as the passenger coach, and the doll's carriage for a parlor car. He himself was the engine, and he was steaming and tooting with all his might.

"Don't come here, John," said Gladys, as he came rattling around the corner of the piazza, dangerously near her table. "This station is on a branch road, and the train don't run to it."

"Choo! choo!" said the engine, switching off.

"Take care, John," said Gladys again, a few minutes later, as the train came still nearer. "I am afraid you'll upset the table and spill my beads."

"Choo! Choo! Ding-a-ling!"

Away went the train. But the engineer must have been very forgetful; for presently the train came driving around at full speed, and before it could be stopped the table was overturned and its contents were rolling in all directions.

"O John," said Gladys, her face scarlet with vexation. "What did I tell you?"

Then she stopped suddenly, as if she had just remembered something. John looked at the scattered beads in dismay.

"I'm awfully sorry, Glad," he began, "Indeed, I didn't mean to spoil your pretty things! I'll help you pick them up and string them again."

John was always sorry, but it did not make him careful. "Never mind, John," said Gladys, quietly; "I'll forgive you."

She had been thinking hard for a minute of the lesson the minister read in church Sunday:

"Then came Peter to Him, and said, Lord, how oft shall my brother sin against me, and I forgive him? until seven times? Jesus saith unto him, I say not unto thee, until seven times; but, until seventy times seven."

Gladys had a quick temper which gave her a good deal of trouble; but she was earnestly trying to be good, and resolved to obey this lesson.

John looked grateful as well as penitent. He knew Gladys had reason to be vexed with him; and he had expected she would take her doll's carriage out of his train at the very least.

But Gladys was saying to herself, "Seventy times seven. That's four hundred and ninety times, but after that—" She shut her lips tight. Somehow she felt as if a little discipline might be better for heedless John than so much forgiveness.

Gladys was a very wide awake little girl, always seeking questions and trying to understand things. So she knew something about keeping accounts from seeing mamma's housekeeping books.

"I'll have to keep a forgiveness account," she thought, "so as to know when it's seventy times seven."

So before she went to bed she wrote at the top of a clean page in her last year's copy book: "List of the times I forgive John," and under this: "Monday. For spilling my beads."

But just then she remembered that that very day she upset a block tower that John had built to show papa when he came home, and John had not been the least cross with her.

"I suppose I ought to count that on the other side," said Gladys, who had a very strong sense of justice.

So after thinking a minute or two she wrote slowly on the opposite page: "The times John forgives me: Monday. For knocking down his tower."

And of course this made her and John even.

The next day the list on her page was longer. Then for two or three days they were even again.

Saturday was one of those days when everybody seems to go wrong, and when Gladys conscientiously made up her account at bedtime, she found that John had forgiven her four times more than she had forgiven him.

On Sunday there was nothing to put down on either side.

Monday ended a week and Gladys "added up."

Her list seemed long; but alas! after the times John



had forgiven her, there was nothing left to count toward the "seventy times seven."

She had a long "think." It had not come out quite as she had expected. Besides, she wanted to be perfectly fair; and she could not help feeling that some account should be taken of the times that others besides John had been patient with her. She had been thoughtless and provoking again and again, when mamma had been very gentle with her. Then there was the day when she had annoyed the cook so; and cook had borne it all, and never told mamma how "trying" she had been. Why, only that morning she had teased poor pussy fully a quarter of an hour, and even puss had not scratched her, as she deserved. Gladys was beginning to feel very humble.

"I guess if I forgive all I can, without keeping any list, it will take me all my life to make four hundred and ninety times that ought to count," she whispered. "Perhaps, after all, that was what Jesus meant. I will try. Dear Lord, help me to forgive always, as I wish to be forgiven."—Sunday School Times.

### Searching For Santa Claus.

Faster and faster fluttered the snowflakes to carpet that city street, and to fashion a fairy highway on the roof-tops for Santa Claus and his fleet reindeer.

Through the blinding whiteness, trudging bravely along, could be seen two small figures. A pair of blue eyes looked out timidly from under an apology for a cap. A pair of black eyes looked out fearlessly through locks of yellow hair covered by a scarlet hood. Now I am going to tell you, at the very beginning, what this boy and girl were about,—they were searching for Santa Claus.

In a quiet little street, in a tiny bare room, that very morning, Willie and Millie had listened to a mournful tale: Santa Claus did not know their address, and so, of course, he would not visit them.

"Is that him?" cried the boy, tugging at the little girl's arm. "Say, Millie, is that him?"

"No," said Millie, and she laughed.

The snowflakes caught in the little boy's pinched face, and clung to the little girl's hair.

Some snowflakes—and these were not kind snowflakes—crept inside four little worn shoes to take a look at twenty little toes.

"There he is, Willie!" They took hold of hands, and ran as fast as they could.

"Hello! What's up?" It was Santa Claus' voice, clear and merry. He stopped stock-still, with the snowflakes on his silver beard, and on the great basket he carried upon his arm.

Millie hastily drew a corner of her shawl over a rent in her dress; but Santa Claus' twinkling eyes had seen it already, but he didn't seem to mind it.

"Willie and me come to give you our address, Mr. Santa Claus," she said, politely. "It's No. 3 Dickerson Street. We're the same ones you gave the horse and cart and the baby doll to last year, when we lived on Greek street."

"They're all broke up," added Willie, in a whisper. "My goodness above!" cried Santa Claus: "I've been looking for you two everywhere. No 3 Dickerson Street—trast me for remembering!" With that he hurried down the long avenue. The snowflakes, growing larger, were pelted at him like snowballs. And the dear old fellow was laughing so that he couldn't walk straight.—Ex.

### Why I Am a Baptist.

(Written for The Chattanooga Times.)

I am a Baptist because that is the name given to the people who stand for certain teachings of God's word that I believe to be essential to the best welfare of his people, the rapid spread of his gospel and the preservation of consistency and obedience to his commands. Among these teachings are:

First—That the Bible is the only safe and infallible guide for the enlightenment of men, and therefore nothing should be taught or required in the way of religion that is not drawn from its sacred pages, and nothing neglected that is clearly taught therein.

Second—That each soul is responsible to God, and to him alone, for its spiritual attitude, and therefore force can never be a factor in spreading his spiritual kingdom, and no one can answer for another's conduct, except as far as it is his duty to make known his Lord's will.

Third—That a church of Christ should consist of those whose hearts have been renewed by the Holy Spirit, and who have given evidence of that fact by a confession of repentance from sin and a profession of faith in the Lord Jesus Christ, acknowledged to the world after his own revealed way in the ordinance of baptism properly administered.

JOHN H. CHAPMAN,  
President, Baptist Young People's Union of America.

## The Young People

EDITORS, J. D. FREEMAN,  
G. R. WHITE.  
Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

### Our Column.

We wish to say very cordially to the Christian Endeavor Societies in connection with our Baptist churches, that we hope they will make themselves perfectly at home in this column. We know no difference here between "Union" and "C. E." We are all one band. If any Christian Endeavor secretary has been laboring under the impression that this department lacked sympathy with the type of organization which he represents, we hope he will put the thought away from him. The B. Y. P. U. of the Maritime Provinces stands for the federation of all Young People's Societies in Baptist churches of whatever name. While many of us, perhaps the majority of us, have a preference for the form of organization known as "Baptist Union," we have no disposition to press that form upon others. The fact that a local society calls itself "Union" gives it no rights or privileges in the federal body over a neighboring society which may choose to retain the Endeavor name. Let there be no misunderstandings on this score. J. D. F.

### Our Work in the Epistles.

Now that our S. L. work begins to touch the Epistles, we would make an earnest appeal to every pastor to grid himself for a course of interpretative lessons. Many of our young people are fairly well acquainted with the narrative in the book of Acts, but few of them have ever grappled with the Epistles in a vigorous and intelligent fashion. This is the time to stir them into lively interest in these sacred writings. Here is the place to specialize in our educational work this year. Why should not each pastor prepare himself for a course of outline studies in the Epistles which would introduce his young people to a clear view of each letter as a whole? This writer speaks whereof he knows when he affirms that such studies yield splendid results in attendance, interest and spirituality. For the benefit of those to whom such work is new a few hints may be given. Arouse interest by giving written questions a week before the lesson night; asking for such things as theme, key verse, personal references, Old Testament references, doctrinal resemblances to other books, etc., etc. Call attention to passages in the Epistle which throw light upon the time, place and occasion of the writing. When the class meets, take time enough to gather all answers and compare them. Then, select a text verse, and proceed to work out the analysis on broad lines. By this time the class will have steam up, at the next meeting the argument may be followed through to the end. In the society of which the writer is pastor, the evenings thus spent have been red-letter nights. We are now enthusiastically at work in James and anticipate the other Epistles with great delight. J. D. F.

### Bethlehem Shepherds.

God speaks to the humble sons of toil.  
Daily toil is no barrier to living well.  
Hard work cannot shut out the glory of God.  
God speaks to all who have ears to hear.  
The music of heaven is always falling upon the lap of earth.  
God will walk and talk with you if you heed his voice and presence.  
There is a guiding star for all who look.  
Give God the gold of your youth, the frankincense of a willing service and the myrrh of obedience and you will be led not only to Bethlehem, but to Heaven.

### "The Little Red Bucket."

(CONTINUED.)

Why Mrs. S— wanted to make inquiries about a washerwoman living at the extreme end of South Street, and as she could not go herself I offered to do so. She presented me with car fare, saying, "It is such a hot day you must not think of walking." I had not earned anything previous to this, so thought: "Now is my chance to make a beginning. I will walk one way, at any rate, perhaps both, and save the cents for my Mission Box,—so I have pulled out that little red bucket which I had thrown aside, and at last I am able to make some use of it."

This was cheering news for me, and I began to feel that life was worth living after all, if one could only be used in such a noble cause. This, I learned, was the first day of July.

But we are indeed creatures of circumstances, and when a month had passed and no other coins were dropped in, to keep company with the ten cent piece, I began to fear that my owner's enthusiasm was waning,

and that the dollar would not materialize after all, when, suddenly, I felt myself removed from the hook and in dropped another silver piece. "There, that is for doing some laundering," I heard. "Now I have twenty cents."

At this I brightened up and hoped for better things; nor was I disappointed, for about three weeks after this I received thirty cents all at one time. This, I learned, had been earned by extra hard work. It seems that Mrs. S— had gone away, and the maid had taken a week's vacation. And in giving directions before she went, Mrs. S— said: "You had better have Nancy come one day, anyway, and clean up before Bridget comes back." Here was another opportunity and my lady and sister did the extra work themselves and divided the profits between them.

So now half the dollar was earned. So far so good; but I felt a little shabby when, one day, the amount of thirty-six cents was taken out. "Ah! that looks badly," I said, "hope she is not going to appropriate the Lord's money,"—for such I deemed it already to be.

This state of anxiety lasted until I heard my owner say she had bought a dozen glass vases at three cents a piece, and was going to sell them at five cents a piece, and sure enough, in the course of a few days the money was returned, and twenty-four cents in addition swelled the funds, making in all seventy-four cents. "Now for the remainder," and as the time allotted had almost expired, I realized there was need of haste. This my owner also realized, the next day, five cents found their way to the little red bucket, "for carrying up breakfasts to lazy people, one cent a breakfast," explained their arrival. The excitement grew intense, and by this time I had been removed from the whatnot, to the bureau drawer, for safety. "Fifteen cents for old silver," was the next deposit; then four cents for postals saved, by walking from one end of the town to the other. "Now for the remaining two cents," was uttered in perplexity. "If you will sell some old silver thimbles for my mission envelope, I will give you two cents commission," came the offer.

"It's a bargain," exclaimed my owner, and that afternoon the whole dollar was safely in my keeping.

And now dear friends, thanking you for your attention and begging forgiveness for my verbosity, I would say, the secret of true success in life lies in the willingness to be filled for the Lord's work.

And I trust that my days of usefulness are not yet over and that my owner may, in the near future, actuated by the same motive, draw me into the service once more, so that, possibly, you may again hear from The Little Red Bucket.

First Baptist Church, Halifax, N. S.

Fairville, N. B.

Our Junior Union is still increasing in number and interest. The union began a little over three months ago with seventeen members. We now have eighty with an average attendance of over sixty. Miss Jewett, our superintendent, is giving interesting lessons from the life of St. Paul. And the chalk talks of our pastor are much enjoyed by all. Some of our number have been converted and baptized.

### Upper Canada.

Our Union is coming to the close of another year of earnest work for the Master. Our society is now quite large, numbering about sixty-five active and twenty associate members. During the year the meetings have been very interesting and well attended, and we trust that they have been the means of bringing some souls to Christ. A short time ago we gave a Birthday Party. A pleasant time was spent by all and it resulted in securing about \$60.00 to be used in re-seating our vestry. We also held our annual rally about a fortnight ago. A very pleasing part of the service was an open parliament, conducted by Rev. Mr. Simpson, of Berwick, by which much useful information was given concerning B. Y. P. U. work. Addresses were given by Rev. Mr. Morgan, of Aylesford and Pastor Nobles, of Kentville.

GERTRUDE McDONALD, Cor.-Sec'y.

### A Tribute.

In the published Life of Rev. F. W. Robertson, the famous preacher of Brighton, England, there is recorded a beautiful tribute to the inspiring and helpful influence of his life. The writer states that in the course of his inquiry among those who had known Robertson as pastor, he found a tradesman in lowly circumstances, who took him into an inner room, and showing him a portrait of the great preacher, said: "There—whenever I am tempted to do anything that is not thoroughly right and fair, I step in and look upon that picture, and the memory of his looks and words makes me scorn every mean thing for his sake."—Baptist Union.



Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

Contributors to this column will please address MRS. J. W. MANNING, 178 Wentworth Street, St. John, N. B.

PRAYER TOPIC FOR JANUARY.

For Bimlipatam, the missionaries and all their helpers, that the seed patiently sown may bear fruit. For Mission Bands and their leaders.

A Happy New Year to all our fellow-laborers in the Mission work!

Twelve months of working, praying, watching have passed into eternity! We will meet them once again. Another year is before us; may we by God's help fill its hours with blessed service and earnest prayer.

"Standing at the portals of the opening year, Words of comfort meet us, hushing every fear, Spoken through the silence, by our Father's voice, Tender, strong and faithful, making us rejoice; Onward then and fear not, children of the day, For His word shall never, never pass away."

Chipman.

Our Mission Band, "The Willing Workers" will be three years old in January. We have a membership of thirty, and our fortnightly meetings are eagerly looked forward to by all. Since we were organized we have raised \$84.45 for Home and Foreign Missions. Our principal aim has been to support a little girl named Lilloet in Mrs. Archibald's school, and to this end we have had several concerts and a sale of work. This year on Crusade day we held a special meeting. Mrs. Manning, President of the Women's Missionary Society, was present and gave us a most interesting and instructive talk on the condition of children in all the different heat/en countries, graphically contrasting the wretchedness of their lot with the educational and spiritual advantages of the children in Canada. Those of us who listened to her appeal for consecrated effort to spread the gospel, which has wrought this mighty difference, can never again feel content to stand idly by when there are such wonderful opportunities for work. On Thanksgiving day we held another special meeting for thanksgiving and to gather together the thankofferings of our members. Each of the members had been given envelopes the week before and asked to put in their Thanksgiving offering and state for what they were thankful. The meeting opened by singing and reading of Scripture 136 Psalm. This was followed with prayer by our pastor, Rev. W. E. McIntyre. Then after more music and two Thanksgiving readings by members of the band, the envelopes were opened. It was interesting to listen to the reasons our members gave for special thanksgiving, and encouraging to find that some had given themselves to Christ and were thankful for the new life begun in them. After a few remarks by Mrs. Cox, there came a very pleasant part of the programme. A treat had been given by some of the members of the church and for awhile we devoted ourselves to the good things provided. After prayer by Mr. E. E. Crandall a very enjoyable meeting came to an end by singing the National Anthem. The offering amounted to \$5.32. Our officers are: Pres., Bessie King; Vice-Pres., Alma Wilson; Sec'y, Bessie Orchard; Treasurer, Lucinda Orchard; Organist, Idella Darrah. Our meetings are helpful and we pray God that in the new year, which is almost here, our membership may increase and our usefulness and zeal for missions grow.

BESSIE ORCHARD, Sec'y.

Summerside, P. F. I.

It has been some time since any report of our Aid Society has been sent to "Our Column," and we would be pleased if our present report could be of a more cheering nature. Our meetings are held regularly, but only a few seem to think the meeting is theirs. We have lost three of our most active members and we miss them sorely. Mrs. Clark made a most pleasing president, Mrs. Robinson a very efficient Secretary and Mrs. Hooper a very worthy Vice-President. They all left us within the past month for new homes. We trust that though God has removed some of His workers from this field, He will still carry on His work and enable those of us remaining to be more earnest in His cause. A resolution was passed expressing the esteem and appreciation in which these sisters were held and regret at their removal. The new officers are Mrs. I. N. Schurman, Pres.; Miss Minnie Baker, Sec'y-Treas.; Major Schurman, Vice-Pres.

C. G. SCHURMAN.

Cavendish.

The regular meeting of our Society, was held at the home of Miss Jane McNeill. We were much pleased to

have present with us, Miss Mary C. Davis our Provincial Secy., who read the scriptures and led in the opening prayer, after which we had an informal talk on our missions, which all enjoyed very much. We were much helped and encouraged by her visit. She urged upon the society the necessity of a Mission Band in our district, to which there came a hearty response from all sisters present. The result is a Mission Band formed and working well; 15 members enrolled. S. A. CLARK, Sec'y.

Westport.

On Thanksgiving day the Aid Society in the Baptist Church held a thank offering service, the president, Mrs. Payson, presiding. Readings, recitations, interspersed with good music, and an address from the President, made an enjoyable program. Then came the opening of the envelopes, and reading of the texts. The collection amounted to \$22.75 which has been appropriated to the cause of Foreign Missions. This is the fifth Thanksgiving that we have met for a similar purpose, and have decided to make this meeting a yearly institution.

M. A. MUNRO

Moneys Received by the Treasurer of the W. B. M. U.

From Dec. 6th to Dec. 23rd. Campbellton, M. G. Barnes, F. M., \$2.50, H. M. \$2.50; Clementsport, Miss Newcombe's salary, \$4, Mission Band, F. M., \$1.25, Tidings, .25cts; Forest Glen, (West. Co.) F. M., \$5.90, Sunday School, F. M. \$1.10; Mrs. Wallace, Lawrence town, Tidings, .25cts; Mrs. Dunn, Inglisville, Tidings, .25cts; Hazelbrook, F. M., \$6.63, H. M., \$1.37; Dundas, F. M., \$5.50; Parrsboro, F. M., \$4; Canning, Tidings, \$1; Eldon, P. E. I., F. M., \$5.25, H. M., \$3, Tidings, .25cts; Noel, F. M., \$6.79; 2nd Chipman, Mission Band, F. M., \$10; Paradise, F. M., \$12, Mission Band, F. M., \$4.82, H. M., \$4.82; Freeport, F. M., \$4, H. M., \$5, Reports, .30cts; Gibson, F. M., \$14; Westport, proceeds of thanksgiving offering, F. M., \$22.50; Marysville, F. M., \$6.25; Boylston, F. M., \$3; Greenfield, F. M., \$3, H. M., \$3; Amherst, H. M., \$10; Sable River, Mrs. William McAdams, F. M., \$1; Chipman, F. M., \$5; Upper Dorchester, F. M., \$13; Fairville, F. M., \$4; Pugwash, Young Mens Bible class, F. M., \$4.10; Chester, F. M. \$9.54; French Village, Mission Band, F. M., \$1.91; St. John, Germain St., to constitute Mrs. Spencer a Life member, F. M., \$25; River Hebert, Mission Band, F. M., \$8; Hopewell Hill, F. M., \$10, Tidings, .25cts; Mrs. George Berryman, N. W. M., \$1; Tryon, F. M., \$2, Sunday School, Mr. Morse's salary, \$5; Mission Band, F. M., \$8; 2nd Chipman, to constitute Mrs. G. G. King a Life member, F. M., \$25; "a Christmas offering from her children." MARY SMITH, Treas. W. B. M. U. Amherst, P. O. B., 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Said Dr. Binar "What do you suppose the disciples imagined to be the reason for Christ's calling them to meet Him on that mountain in Galilee? We may suppose their saying among themselves "Why did not the Master say He would meet us here? We remember that the night before He died He said "When I am risen I will go before you into Galilee." What new and wonderful revelation can He have for us that He appoints to meet us there where the most of His disciples have been gathered? He has already given us His blood, the peace, joy love, and the glory of God. What more has He to give or reveal? But when he came it was just like this and no more, "Go ye into all the world and preach the gospel to every creature . . . and lo I am with you alway." And yet the more we study this the more we are impressed that this is the richest revelation of privilege ever given to disciples.

"All the world" is collective, "every creature" is distributive, "go ye" is individual. No one is shut out. It is more blessed to give than to receive. When the serpents stung the rebellious camp of Israel we may suppose every individual bitten and the healed ones, Moses, Aaron, the 70 elders, going about in the holy business of pointing others to the healing brazen serpent. This is the work of Christians, "until He come." He is now engaged in gathering a people for Himself. The only time for doing this work is now, the only time for multitudes to whom this gospel is preached to believe is now, and the only time for those who have never yet heard the story of Jesus and His love to hear it is now.

From this is seen how important, how pressing, how urgent is the business now resting upon the Christian churches today. God's people have the most precious treasure earth or heaven can give them, have it in trust for others. It is not something that they have gotten to keep for their own special benefit but to pass on to others, and this as quickly as possible so that others may enjoy the same precious, priceless privilege. Has not the time come when some of us who can sing so sweetly "Hallelujah 'tis done I'm saved by the blood of the Crucified One" were doing something definite to help somebody else to sing such a song? There are multitudes, great multitudes who are as yet in the dark. Will you not help us reach them?

Miss Clark says,—"I hear good reports from my Bible women, at Kimeri. Our hearts are rejoiced that so many have been converted and been willing to come out and confess the Lord. David writes me that at another

village where he is now at work, several seemed almost ready to come out and he felt that they would be baptized soon.

Here in Chicacole as I go from place to place I meet so many who have a head knowledge of the gospel, oh, that the Holy Spirit would touch their hearts. Many are enquiring the way of salvation, but their great barren caste, holds them back.

Quarterly Meeting.

The Carleton, Victoria and Madawaska counties Baptist Quarterly meeting was held with the Rockland Baptist Church on Friday 17th preaching in the evening by Rev. F. N. Atkinson, a very appropriate and helpful sermon, followed by social service.

Saturday morning business meeting Rev. A. H. Hayward president in the chair. Minutes read and approved. Committee of arrangement, Revs. F. N. Atkinson, N. P. Gross and Brother A. W. Batabooks. Ministers present Revs. A. H. Hayward, F. N. Atkinson, N. P. Gross, H. J. Shaw, and Thos. Todd, Brethern E. P. Calder and Gordon, licentiates.

The next Quarterly meeting is to be held with the Jacksontown Baptist church on the third Friday in March, 7 p m preaching by Brother O. R. Merritt, Lic. Missionary sermon by Rev. H. J. Rutledge. Quarterly sermon Rev. A. H. Hayward, alternate Rev. T. Todd. The reports from the churches having pastoral oversight were encouraging. There are however some six or seven of the churches in this district pastorless. A very excellent conference was held at 2.30 p. m. conducted by the writer. We had a spiritual uplift. Rev. A. H. Hayward preached a missionary sermon in the evening full of enthusiasm and earnestness followed by the animated addresses by the ministers.

Sabbath morning the Quarterly sermon was preached by the writer. All the ministers present took part, and spoke with wonderful spiritual power. Rev. J. J. Barnes (F. C. B) preached at 3 p. m. a good gospel sermon. Rev. A. H. Hayward preached in the evening a practical sermon. Rev. N. P. Gross preached in the (F. C. B.) church edifice. The kindness of the people as usual, was truly characteristic of Rockland Baptists. Collections for H. and F. Missions \$5.26.

Woodstock, Dec. 24 THOS. TODD, Sec'y Treas.

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

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Is the best—in fact the One True Blood Purifier. All druggists. \$1.50 six for \$8. Get Hood's and only Hood's.

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There are taken water from cheap me make up ity that cine that Ayer's C more pow than in d syrups an chitis, A Cough, a affections

Write to confidence. J. C. AYER

Receipts Den From Nov N Chipman 21 1st church, 1 Rees, F. M. Meeting, F. M. M. \$6; Hamp \$4; Fairville C Henderson, P Hartly, F. M. D. W. \$188.57 \$2; Leverett M., \$2) \$5; Mountain sec \$1.97, Corner, F. M., \$5. To \$297.80. Tot

Cavendish Nichols and Mrs. W. S. Cl F. M., \$2.30 Uigg church, Before report Dec. 1st, \$11 Total N. B. \$679.42. St. John, D

Denon From Nov Digby ch Lunenburg c do. \$5; B. East, District \$65; Wolfvi and wife, B Hants Uppe Mountain, \$ church, \$2.2 Mahone Bay church, \$5; Ethel Davis, Hicks, do. School, chur Baptist chur port, \$15; do Sydney, S. S church, \$4.1 rencetown c Esq., Wolfvi \$13.57; Mel Albert, \$7.6 Bew, Esq., A School, for Immanuel ch and Clarence Quarterly me A. J. Soley, I Soley, do. \$ ported, \$1263 Wolfville, I



# The Dipper or the Dropper?

There are cough medicines that are taken as freely as a drink of water from a dipper. They are cheap medicines. Quantity does not make up for quality. It's the quality that cures. There's one medicine that's dropped, not dipped—Ayer's Cherry Pectoral. There's more power in drops of this remedy than in dipperful of cheap cough syrups and elixirs. It cures Bronchitis, Asthma, Croup, Whooping Cough, and all Colds, Coughs, and affections of the Throat and Lungs.

## Ayer's Cherry Pectoral

Write to our doctor on any disease in confidence. Address, Medical Department, J. C. AYER CO., Lowell, Mass.

Receipts Den. Funds N. B. and P. E. I. From Nov. 1st to Dec. 1st, 1897.

### NEW BRUNSWICK.

Chipman 2nd, Ac. Un., \$10; Springfield 1st church, F. M., \$2.70; Miss Matilda Rees, F. M., \$1; Queens Co. Quarterly Meeting, F. M., \$3.30; Chipman 2nd, F. M., \$6; Hampton Village church, F. M., \$4; Fairville church, F. M., \$10; Gertrude Henderson, F. M., \$5; coll. by Mrs. A. D. Hartly, F. M., \$10; Fredericton church, D. W., \$188.57; Emma Estabrooks, F. M., \$2; Leverett Estabrooks, (F. M., \$3, N. W. M., \$2) \$5; Salisbury church, (Steeves Mountain sect., \$3.94, Boundary Creek, \$1.97, Corner, \$4) F. M., \$9.91; John Moser, F. M., \$5. Total, \$267.68. Before reported, \$297.80. Total N. B. to Dec. 1st, \$565.48.

### P. E. I. ISLAND.

Cavendish church, D. W., \$10; John Nichols and wife, D. W., \$10; Mr. and Mrs. W. S. Clark, F. M., \$2; Murray River, F. M., \$2.30; North River, D. W., \$6; Uigg church, D. W., \$5.36. Total, \$35.66. Before reported, \$78.28. Total P. E. I. to Dec. 1st, \$113.94.

Total N. B. and P. E. I. to Dec. 1st, \$679.42. J. W. MANNING, Treas. N. B. and P. E. I. St. John, Dec. 1st.

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### Denominational Funds, N. S.

From Nov. 11th, to Dec. 9th. Digby church, \$13; do. special, \$13; Lunenburg church, \$10.16; Geo. Herritt, do. \$5; B. Y. P. U., do. \$8; Guysboro East. District meeting, \$9; Amherst church, \$65; Wolfville church, \$3.55; W. C. Shaw and wife, Berwick, \$6; Kempt church, Hants Upper Branch, \$5.45; Wilnot Mountain, \$11.70; do. \$1.30; Greenville church, \$2.20; Bridgewater church, \$4; Mahone Bay church, \$10.35; New Annan church, \$5; Great Village church, \$9.96; Ethel Davis, Westport, \$10; Mrs. Chas. Hicks, do. \$1; Great Village Sunday School, church Edifice Fund, \$3.14; Oak Baptist church, \$8; Shubal Dimock, Newport, \$15; do. special \$10; Upper North Sydney, S. S., \$0.50; Little Glace Bay church, \$4.12; Williamston section, Lawrence town church, \$5.55; J. W. Bars, Esq., Wolfville, \$25; Antigonish church, \$13.37; Melvern Square, \$18.54; John Albert, \$7.60; Evergreen, \$4.76; John Bew, Esq., Arichat, \$20; Kingston Sunday School, for church Edifice Fund, \$4; Immanuel church, Truro, \$31.46; Paradise and Clarence church, \$10; Collection Quarterly meeting, Lower Economy, \$2.26; A. J. Soley, Lower Economy, \$1; C. W. Soley, do. \$1.74. \$380.02. Before Reported, \$1263.18; Total, \$1643.20.

A. COHOON, Treas., per C. Wolfville, Dec. 10th.

### Acknowledgement.

At the close of our public meeting of the W. M. A. S., (a notice of which you will see in the W. B. M. U. column) just as I called upon Rev. Mr. Foster (Presbyterian) to close the service with prayer, Mrs. B. McAlpine came to my side and on behalf of the W. M. A. S. and ladies of the Harvey church read a very kind and encouraging address at the close of which Mrs. Wm. Reid, one of our oldest members, and mother of the wife of Gov. McClellan, presented me with a fine dog skin coat. I was made very happy and warm by this expression of good will on the part of our people, and our hearts were made to burn with a new love as they crowded around me expressing their pleasure at this gift. This token of thoughtful regard can but strengthen the bond which unites us and bind us if possible more lovingly to the work entrusted to us by the Master. Permit me, through the column of your paper, to thank these dear sisters and any outside who may have helped in this gift of love. My prayer is that I may be used here in carrying forward the Lord's work, and be helpful to these sisters.

MRS. TRUMAN BISHOP.

Harvey, Alb. Co.

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Baptist Sunday School Convention Held at Hillsdale on December 11th and 12th.

The second Hammond and Hillsdale Sunday School Convention convened at Hillsdale on December 11th and 12th.

1st Session.—20 minutes prayer service, led by pastor R. M. Bynon. Enrolment of Delegates. Reports from Sunday Schools showed all were in a very flourishing condition. Discussion, "Parent's Relation to the Sunday School;" opened by Bro. D. J. Fowler. Discussion, "Who shall not attend the Sunday School?" Discussion, "Who will attend Sunday School and Why?" opened by Bro. Storv.

2nd Session.—15 minutes devotional service; 30 taking part. Dialogue on Missions, by Mission Band. Essay on Missions, by Sister I. N. Faulkner. Recitation "Call them In," by Lyne Faulkner. Sermon to the Unsaved, by Pastor Bynon, in which a strong appeal was made and at the close seven requested prayer.

3rd Session.—Devotional Service, led by Bro. Fowler. Opening a model Sunday School, Bro. A. H. Moller. Teaching a Model Lesson, Sister I. N. Faulkner. Four addresses from Golden Texts by Bro. E. Wanamaker, B. Pickle, C. Fowler, and A. H. Moller.

4th Session.—Baptism. Recitation "Mission," by Glettie Wanamaker, Essay "The Child's Spiritual Development," Sister Julia Sherwood. Essay "Martyrs for Truth," Sister Mrs. W. Fowler. Sermon "Our Relationship to Rome," John 20: 21, Pastor Bynon. Reading of Covenant and hand of welcome to Church Fellowship given to new members.

5th Session.—Devotional service, led by Bro. A. H. Moller. Prayer servi e, led by Pastor Bynon. Essay "My ways, not your ways," Sister Carrie Baird. Recitation "The Gospel Story," Sister Awilda Baird. Essay "The Scholar's First Lesson," Sister E. Wanamaker. Essay "Our B. Y. P. U.," Sister Celia Steeves. Essay "The Teacher's First Lesson," Sister Celia Wanamaker. A Talk with the Unconverted, Bro. A. H. Moller. A few closing words by Pastor. This session was blessed in the conversion of three young people.

Despite the bad condition of the roads and the inclement weather the Convention was largely attended and all state that it has given them one of the greatest spiritual uplifts they have ever received. The essay subjects were all remarkably well handled and gave evidence of much time and careful thought in their preparation.

## WANTED.

Agents for this paper. To successful canvassers, devoting part or all of their time to this work, we can offer attractive inducements. December is the best month for canvassing. Write for particulars.

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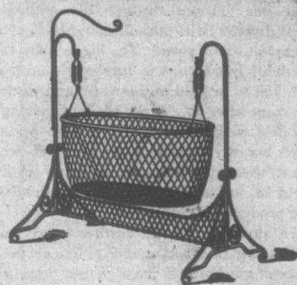
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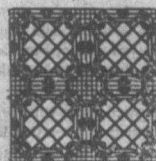
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## FROM PERSONAL EXPERIENCE.

Many have tried for years to discover a remedy suitable to their own case for the Constipation, Biliousness, Indigestion, Headache, Kidney and Liver Complaints arising from Poor Digestion, Weak Stomach, and Disordered Liver.

To these we say: Try the new medicine—

## Laxa-Liver PILLS

Read what people say. Here it is. Miss S. LAWSON, Moncton, N. B., says: "They cured me of constipation and sick headache."

Mr. H. JAMES, St. Nicholas Hotel, Hamilton, Ont., says: "They are a pleasant, sure and quick cure for constipation, dyspepsia and sick headache."

Mrs. M. E. HICKS, South Bay, Ont.: "Laxa-Liver Pills are excellent for sick-headache, causing no pain or griping."

Mrs. JOHN TOMLINSON, Hamilton, Ont.: "They are a perfect cure for even the severest headache."

## ALL ABOUT -FURS-

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# Biliousness

is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,

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insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 25 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

## The Old and the Young ARE ALIKE CURED BY THE USE OF GATES' FAMILY MEDICINES.

WONDERFUL, Weston Co., January 14, 1898. Messrs. G. Gates, Son & Co.

Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 81, but when there is life there is hope, and having your father and myself in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 85th year and is well and hearty. Your CERTAIN CHECK specially cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen his little life was fast fading away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly

W. V. MURRAY, Sworn before me this 15th day of January, 1898. ANGUS McDONALD, J. P.

## WHISTON & FRAZEE'S COMMERCIAL COLLEGE

is being thoroughly remodeled and will re-open Monday, January 3, 1898, with better facilities than ever for imparting a thorough Business Education.

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OUR NEW HOLIDAY BOOKS will be ready in a few days. Agents wanted to solicit orders at once. Extra discounts given to those who act now. Full particulars on application. Write for terms. Address: K. A. H. MORROW, 59 Garden Street, St. John, N. B.

## The Home

### A Timely Word For Christmas.

Nature will destroy. Man's work is to restrain, to correct, to repair. In every dead thing nature straightway develops means of removal. When life goes out of the body, the body itself soon disappears. When character is dead, alcohol and lust, hate, jealousy, idleness, or violence rush in to kill the body. If character does not survive and increase in the earth, neither will man thrive and multiply there. Nature will do her part. She will dispose of the morally dead as she does of the physically dead. Our work is to supplement her labor by striving constantly to swell the proportion of mankind that is fit to live and do the world's work. That we do when we promote true religion, sound education, and good government, and procure the enforcement of just laws which protect human life and property and freedom, and defend society from its enemies. If we are of comparatively sound minds and bodies, and may reasonably hope to make our journey through life without moral disaster, it is not all, not nearly all, an exploit of our own. The bigger part of it is debt, owed to our forebears and to God, and to be paid to the world and those who come after us. If we are not paying that debt we have no reason to take pride in our honesty. If we do not feel that we owe it, then truly it is not so large as it might be, for we are not especially creditable products of civilization.

We do owe it. To further peace on earth and give constant and practical evidence of good will to men is not munificence on our part, but mere part payment of what we owe. It is a debt we cannot neglect with impunity. To pay it intelligently is to help ourselves as well as others. To neglect it is to invite sure reprisals, which, even if we seem to escape them ourselves, can be depended on to search out our posterity.—Scribner's.

### A Doctor's Bill.

A good true story is told of a San Francisco philanthropist and a doctor with a conscience. A wealthy lady several years ago developed an insignificant wen on her face. In her travels in Europe she consulted an eminent surgeon as to its removal, and was advised not to have it done. An Eastern surgeon of equal eminence also declined to perform the operation. Returning to San Francisco, she happened to show it to a physician and surgeon of no national reputation,—a humble homeopath,—but a man whose skill was unquestioned. He examined it carefully, and said there would be no trouble about it: it was a simple operation. Dreading to risk it after such eminent warning, she delayed action, but finally asked another examination and opinion. The same conclusion was reached; and the operation followed, with wholly successful results.

One day when the doctor called his bill was asked for. He presented it, \$50 being the amount. The lady smiled, and said, "Do you consider that a reasonable charge, considering the circumstances?" to which the doctor replied, "That is my charge for operation; your circumstances have nothing to do with it." The lady went to her desk, and drew a check for \$500, and presented it to him. He looked at it, and handed it back, saying: "I cannot except this. My charge for that operation is \$50." "Very well," the lady replied. "Keep the check, and place the balance to my credit." Some months after she received a lengthy itemized bill, upon which were entered charges for treatments of various kinds, rendered to all sorts of odds and ends of humanity, male and female, black and white, who had been mended at

her expense. She was so delighted at it that she immediately placed another check for \$500 to her credit on the same terms, and it is now being earned in the same way.—Pacific Unitarian.

### The Silver Bell.

There is a pretty story beautifully told by one of our writers, of a king who, when he came to his throne a young man, had a silver bell made and placed high in a tower of his palace. This bell should be the means of telling his subjects that he was happy, and it should be rung by no one but himself.

Day after day the people listened for the silver bell, but it did not ring. Weeks passed, and months, and years, but no tone of the bell was ever heard. At last the king, grown old in his palace, lay on his deathbed. His weeping subjects gathered around him, and he learned how all the years his people had loved him; and then he was happy, and in his joy, with dying hands, he rang out the silver bell.

The story is a sad one; but is not this the way we often do with our own happiness? We imagine that we cannot be happy unless we have these or those things, and we do not let ourselves enjoy to-day, but chase after tomorrow's pleasures. Tomorrow some great good will come to us, but who can enjoy the common things we now have? So the days go on in discontent till we lose the power of enjoyment.

This is all wrong. There is enough of beauty and of blessing all about us to make the most of what we have, as our right and title to the enjoyment of larger things. If we have a kind word to say to any one, say it now when it can do him good. If we expect to perform kind acts, let us get about them now, when they can do us good. Let the joy-bells ring every day of our lives, and see how much lighter all tasks will be.—Prof. O. E. Olin.

### A Cure for Crying.

The great French writer, Victor Hugo, tells this story about his own childhood—his father, be it remembered, was one of Napoleon's Generals:

"When I was five or six years old I was crying. My father, who heard me, did not reprove me, but this is the way he punished me:

"Why, the poor dear little girl!" he said, in a cool, ironical manner. "What's the matter with her? Who has been making her cry? She shan't be found fault with. It's right for little girls to cry. But how's this? What have you been dressing her in boy's clothes for? Make her a pretty little frock at once, and tomorrow she shall go and take a walk in the garden of the Tuilleries."

"Sure enough the nurse put a girl's dress on me the next day, according to order, and took me to walk in the Tuilleries. I was well mortified, as you may perhaps imagine. But I never cried again from that day until I had become a man grown."

Four Assiniboine buffaloes are in the C. P. R. stock yards at Winnipeg. They were secured in the Territories by Mr. McCabe of Sioux City, who will ship them south.

DEAR SIRS,—Your MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments. It never fails to relieve and cure promptly.

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## MONT. McDONALD,

BARRISTER, Etc., Princess St. St. John, N. B.

## What Has Been Done.

Miss B—, of Truro, began the study of shorthand Oct. 4, and on the 15th she had mastered the system so as to write easy business letters from dictation satisfactorily. Just think! all within 10 days—afternoons only. Holiday reduction of \$5 if you come before Jan. 15, 1898. Send for primer, free?

Snell's Business College, TRURO, N. S.

DR. TAFT'S-ASTHMALENE GIVES A NIGHT'S SWEET SLEEP AND SO THAT YOU NEED NOT SIT UP ALL NIGHT gasping for breath for fear of asphyxiation. On receipt of name and P. O. address will mail Trial Bottle. Dr. W. Taft Bros. Med. Co., 186 West Adelaide Street, Toronto, Ontario.



The Sunday School

BIBLE LESSON.

Abridged from Pelonbets' Notes.

First Quarter.

JESUS TEMPTED.

Compare Luke 4: 1-13; Hebrews 4: 14-16. Commit verses 4-11.

Lesson II. Jan. 9.—Matt. 4: 1-11.

GOLDEN TEXT.

For in that he himself hath suffered being tempted, he is able to succor them that are tempted.—Heb. 2: 18.

EXPLANATORY.

I. THE INITIATORY BATTLE AND TESTING.—V. 1. "The story of our Lord's temptation, as we have it recorded in detail both in St. Matthew and in St. Luke, is almost certainly a fragment of autobiography. I do not mean, of course, written by our Lord, but it must have been related by him to his disciples. There was no human witness.

2. THEN, immediately after his baptism (Mark) and while he was "full of the Holy Ghost" (Luke), was JESUS LED UP (by) THE SPIRIT. Under some constraining influence that showed him what he ought to do. He did not run into temptation, but did his duty. TO BE TEMPTED OF THE DEVIL. This was the divine reason why he was led up. The temptation was not merely one assault, but lasted during the forty days (Luke). The three temptations described were either the final attack or a summary of the whole experience. THE DEVIL.—The devil in the original is always with the article, and always in the singular number. Whenever the plural "devils" is used, it is the translation of another word, "demons." It is no more unreasonable to believe in a personal devil than in bad men, bad leaders on earth. To deny the existence of the devil is to lay much heavier charges of evil on the nature of man than does the belief in Satan. But this temptation was real. It was no sham fight.

II. SOME INTRODUCTORY QUESTIONS.—First. WHAT WAS THE PURPOSE OF THESE TEMPTATIONS? They proved that he was worthy to be the Messiah, as a battleship is tested before it is sent to war. Second. HOW CAN A HOLY BEING BE TEMPTED? Simply because every living being has appetites, desires, avenues of pleasure and pain; and the fuller and more perfect he is, the stronger and more sensitive are these feelings. These make temptation possible, but are neither holy nor sinful. Sin is the yielding to a wrong gratification of these right things. Jesus was tempted through the good that was in him.

Third. IN WHAT FORM DID THE TEMPTATIONS COME? They must have come from without, and not from within. There are three questions that must be answered concerning each temptation, in order to understand it.—(1) What made the act desirable, so as to become a temptation to an innocent being; (2) What was the wrong in doing it; (3) How did Jesus gain the victory?

III. THE TEMPTATION THROUGH THE BODY AND ITS APPETITES.—Vs. 2-4. First. The attraction; the allurement.

2. FASTED FORTY DAYS AND FORTY NIGHTS. Both Mark and Luke say he was tempted all these forty days, probably in the same general way as the last three great assaults now to be described.

HE WAS AFTERWARD A HUNGERED. When the reaction has begun, hunger asserts its claims with a force so terrible that (as has been shown again and again in human experience) such moments are fraught with the extremest peril to the soul.

3. THE TEMPTER CAME TO HIM. Satan made his severest assault in the time of Jesus' greatest weakness. He still watches his time, and attacks us when weary, sick, troubled, disheartened, nervous and weak. IF THOU BE (art) THE SON OF GOD, if you really are God's Son, and hence are possessed of miraculous powers, COMMAND THAT THESE STONES, probably pointing to one of the small round, flat stones lying near him, which looked like their loaves, BE MADE BREAD, and thus satisfy your hunger, and at the same time prove that you have the powers of the true Son of God. The temptation was very intense. And the desire was wholly innocent.

Second. THE WRONG IN GRATIFYING DESIRE. For unless it was wrong, there was no temptation. The wrong was not in turning stones into bread, but in doing it when he ought not to, at the instigation of Satan, at the expense of higher things. It would have destroyed his power and mission as a Saviour of men. He could not then be tempted like we are, if he used his supernatural power to save himself from hunger, for we have no such power.

Third. THE VICTORY came through the truth and promises of God's Word.

4. IT IS WRITTEN, in Deut. 8: 3, quoted from the Greek translation. Jesus meant

(1) that God could feed him in other ways than by his doing wrong, as indeed he did soon after, for the angels ministered unto him; (2) that there was something higher, better, more needful than earthly food, even obedience, faith, love, character, righteousness. "He that would save his life shall lose it."

IV. THE TEMPTATION TO GAIN GOOD THINGS BY A FALSE AND PRESUMPTUOUS FAITH.—Vs. 5-7. First, the temptation. 5. TAKE HIM UP INTO THE HOLY CITY, Jerusalem, literally, or in spirit. ON A (the) PINNACLE, or rather, wing, OF THE TEMPLE. The roof was flat and surrounded by a balustrade. From it one looked down 600 feet into the valley of Hinnom.

6. IF THOU BE THE SON OF GOD. Thus planting a doubt in his mind. CAST THYSELF DOWN. Not into the valley of Hinnom, but into the court of the temple among the crowds. For what purpose? It was presented as showing his faith in God, and giving the assurance that he was the Son of God, if God sent his angel to care for him. Then, too, the people, seeing him coming down safely from the height, would hail him as prophet and make him king, as they tried to do after he fed the 5,000. FOR IT IS WRITTEN (Psa. 91: 11, Septuagint version).

He quotes this passage, and misapplies it, to show that Jesus could do it safely, and succeed in proving his Messiahship.

Many a temptation has come from misapplying Scripture.

Third. The means of victory was a right use of the weapon Satan had used against him. 7. IT IS WRITTEN (Deut. 6: 16) AGAIN. On the other hand, as explaining the words you quote. THOU SHALT NOT TEMPT THE LORD THY GOD. That is, "distrust God or test his power presumptuously. Put him to trial to see whether he can and will fulfil his promises.

V. THE TEMPTATION TO GAIN SUCCESS, EVEN GOOD OBJECTS, BY WRONG DOING.—Vs. 8-11.

First. The temptation. 8. THE DEVIL TAKE HIM UP INTO AN EXCEEDING HIGH MOUNTAIN. Probably in spirit, in vision, for there is no mountain so high that all the kingdoms of the earth can be seen by the bodily eye. ALL THE KINGDOMS OF THE WORLD, AND THE GLORY OF THEM. The kingdom of power and law in Rome, with its splendid court and triumphant armies; the kingdoms of literature, art, and culture in Greece; the "barbaric gems of gold" of the Orient; and possibly a vision of the future with its glorious civilizations, with its redeemed peoples, fulfilling all that the prophets foretold, or John on Patmos saw of the new heavens and the new earth. "It was Satan's masterpiece."

9. ALL THESE THINGS WILL I GIVE THEE. In a measure Satan did have these things. Christ later called him the "prince of this world." On everything he had stamped his seal. "The trail of the serpent was over them all.

Thus Satan appealed to the noblest feelings and purest aspirations of Jesus, offering him, apparently, the very things he had come to this world to bring. This method of gaining the kingdom was the one the Jews desired and expected.

Second. The wrong. IF THOU WILT FALL DOWN AND WORSHIP ME. Satan does not mean a bald act of worship, a bending in outward reverence to the grim King of Darkness. It may have meant, as Bp. A. C. A. Hall suggests, "Flatter the people; be more-politic in your teaching. Lower your standard a little, don't have so much to say about the cross, about self-denial. Do not tell the people they are to leave everything if they are to be your disciples; compromise, concede, win the people." or, "Place yourself at the head of an insurrectionary movement. Upset the Roman usurper. Lead us on to victory." Christ was to give up his spiritual kingdom for a temporal; his spiritual power of love, for armies, and palaces, and outward honors; his converting the world, for a ruling of the world,—a real worship of Satan; practically acknowledging him as supreme, and really leaving all souls unconverted, and therefore under the dominion of Satan.

Third. The victory. 10. GET THEE HENCE, SATAN. It was by this proposal that Satan revealed himself. FOR IT IS WRITTEN (Deut. 6: 13), THOU SHALT WORSHIP THE LORD THY GOD. The first and great commandment. There is none other worthy of worship. And so long as God rules the world, there can be no lasting good, nothing truly happy, nothing successful, no kingdom gained, except by making God first and chief,—a real worship of God as supreme.

11. THEN THE DEVIL LEAVETH HIM, vanquished. Luke adds, "for a season." The great assault was over, but Satan did not give up his hopes, as was seen at Gethsemane, at the cross, and at the feeding of the 5,000 when the people would make him king. AND BEHOLD, ANGELS MINISTERED UNTO HIM. Gave him food, as in the case of Elijah (1 Kings 19: 5); and at the same time, companionship, sympathy, and the assurance that God and heaven were on his side. Dr. Schaff well says, "He who would not turn stones into bread was now

fed; he who would not call upon angels to uphold him, in rash confidence, was now sustained by them; he who demanded worship for God alone received homage from these servants of God."

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Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy lead upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms Use

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Wolfville Real Estate Agency Desirable Residences and Building Lots for sale in the town of Wolfville, N. S. Also a number of Farms in the vicinity. Properties secured for persons wishing to purchase or rent. Address: AVARD V. PINRO, Barrister, Real Estate Agent, &c. Wolfville, N. S.

EQUITY SALE. There will be sold at public auction on Saturday, the 29th day of January next, at 12 o'clock noon, at Gubb's Corner (so called) in the City of St. John pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the nineteenth day of October, A. D. 1897, in a certain cause therein pending wherein Mary Blanche Williams is Plaintiff and William Holman is Defendant, with the approbation of the undersigned Referee in Equity, the land and premises mentioned in the said Plaintiff's bill and in the said decretal order, and therein described as follows: All the right, title and interest of the Defendant in and to certain Indenture of Lease bearing date the first day of March, A. D. 1887, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of St. John, of the first part, and William Holman, Junior, of the second part, and by the said William Holman assigned to John M. Robinson (which said Indenture of Lease by certain assignments and the land thereby demised and all the buildings thereon have become vested in the said Robinson) and in and to the lands and premises therein and in the Plaintiff's bill described as follows: certain lot, piece and parcel of land situate, lying and being in Duke's Ward, in the City of St. John, bounded as follows, namely, beginning at the South Eastern corner of a lot of ground, formerly leased by the said Rector, Church Wardens and Vestry to one, Caleb Radcliffe, the said corner being on the western side of Charlotte Street, thence running along the southern boundary line of said Radcliffe's lot, the extent thereof eighty feet, thence southerly on a line parallel with the said street thirty-three feet four inches, thence easterly on a line parallel with the said Radcliffe's southern boundary eighty feet to the said street and thence northerly on the line of the said street to the place of beginning with all the privileges and appurtenances to the same belonging. For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated at the City of St. John this 16th day of November, A. D. 1897. E. H. McALPIN, Referee in Equity. Plaintiff's Solicitor, W. A. LOCKHART, Auctioneer.

We Make a Line of Cheap BEDSTEADS WASHSTANDS TOILET STANDS, CRADLES, Etc. Write for Catalogue and Price List. J. J. D. HOWE, Furniture Manufacturers, Factory: East end of Union Street, ST. JOHN, N. B.

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From the Churches.

FAIRVILLE, N. B.—Two persons were baptized into the fellowship of this church, making forty in all who have united with the church during this month.

HILLSBOROUGH, N. B.—Our church work is moving forward encouragingly. Since last report we have welcomed the following into our church fellowship, Mr. and Mrs. Allen Steeves, Miss Oce May Steeves, Mr. John N. McLachy and Mr. Chipman Bishop. We are hoping and praying for a blessing upon our "Week of Prayer" which will begin Jan. 10th. We would solicit the prayers of all who pray, for God's blessing upon the churches.

SYDNEY.—We have been holding a few special services at South Bar, a section of this field, and as a result a few have manifested some interest in themselves, and one promising young man has fully decided to serve Christ. It was my privilege yesterday to bury him with Christ in baptism. We expect to hold some special services in town before long, and we are hoping that others will be turned unto the Lord. To this end we humbly pray.

H. B. SMITH.

Dec. 20th.

PORT ELGIN.—Correction. Under this heading in Dec. 15th issue it was stated by your correspondent that a Birthday Social was given to augment Bro. Lewis' stipend. This is incorrect. The social was arranged at the instigation of Mr. Lewis with the object of raising funds to help to liquidate some outstanding accounts of the church. During the year, beside paying our minister, the sum of \$120 was raised. The hearty thanks of the church is tendered to all who kindly assisted and responded upon the occasion of our social. COM.

LAWRENCE TOWN, N. S.—I commenced work here Aug. 1st. During the months passed I have received many expressions of kindness from the people. The work of the church is encouraging. Five have been received by letter. On Oct. 24th, it was my privilege to baptize for the first time. On that date we gathered by the river side and 3 young ladies followed in the example of their Saviour. During November, special meetings were held at Inglesville. God blessed the work in a wonderful manner. Last Sunday, Dec. 13th, I baptized eight who had recently found peace by believing in Jesus Christ. For these blessings we are thankful and step across the threshold of '98 "standing on the promises of God."

LEWIS F. WALLACE.

ANDOVER, VICTORIA CO., N. B.—We are moving on in the Master's work, sowing the seed and gathering in the grain of the ripened harvest. We visited our little Baptist church at Sisson Ridge and found our church almost split, but the Lord enabled me and my young Bro. Miller to get it all settled and reconciled, therefore I helped him and gave the hand of fellowship to eight, and in a few days ten more will receive the hand of fellowship into the Sisson Ridge Baptist church. Our young Bro. Miller is, I trust, working very well, and the people are now taking hold of him strongly. May he have good success in this field. A good deal of opposition is here at the Ridge, but the power of sound doctrinal truth will overcome all false doctrine. May the spirit of the Master rest mightily upon Bro. Miller and his wife. I must not forget to say that one evening at Andover while I was at my home the kind friends came in and gladly surprised us, spent a happy and social time all together, and when our beloved friends left they left behind some very useful

things to make us still happier. May the Lord of hosts bless the pounders of all pound parties, give the smiles of grace and glory to rest on our friends here.

H. D. WORDEN.

BRAZIL LAKE, YARMOUTH CO.—Our Sabbath School at Brazil Lake station held a Missionary and Christmas concert on the evening of the 22nd inst. We had a very good and appreciative audience. The exercises, consisting of recitations, dialogues and music by the children, some of them pretty well grown up children, were all well chosen and very well rendered. Miss Helen Miles, George A. and Mrs. T. A. Blackadar assisting in the music. At the close of the Missionary part of the concert, the mite boxes of the Sabbath School were opened and a collection was taken up for denominational work, amounting in all to \$15.41, for the second quarter of the year. At the close of the second part, the screens were drawn, and there stood a huge Christmas tree, well loaded, beside which, was placed a beautiful parlor lamp, trimmed and burning. This, Bro. Nath. Crosby, presented in well chosen words, to the superintendent of the school, Bro. Caleb Cook, which completely surprised him. After this Bro. Crosby, calling for Pastor Blackadar, and taking an envelope from the tree, containing \$9.25, presenting it to him, as a token of good will for himself and lady, for which both surprise and gratitude were expressed in an affectionate and tender manner. Now came the children's time, when the usual festivities of the season were distributed and received with a great deal of pleasure and delight. The enthusiasm, prevailing among our children, in raising money for the Lord's work is an interesting feature in our Sabbath School work and may all our schools be enthused with the same spirit is the earnest prayer of yours in the work. COM.

Dec. 23.

BLOOMFIELD, CAR. CO., N. B.—The Lord's rich blessing is resting upon this church. I have been laboring here for five years. Laboring, too, amid many discouragements. It has been difficult to lead many of the people to see that the Lord whom they worshipped, was the same twelve months in the year; that he wanted them to worship Him in summer as well as winter; in the storm just as in the calm; yes, that Christianity did not consist in emotional excitement but was a hidden spiritual life. The Lord has more than rewarded all our weak efforts. For at least the past two years the congregations have become firm and larger, being found in their places in good time and all kinds of weather. Outsiders have become deeply interested in the regular preaching of the Word. Seven weeks ago we began special effort. The work has been going on since, quiet it has been but deep. As a partial result twenty-three have been baptized and twenty-eight added to the church, of this number fifteen are heads of families, some thirty others have been deeply convicted and have taken part in the services, but apparently they want to climb up some other way, not having fully realized that Christ is the door into the fold. Many of them might have been persuaded to publicly confess, but we feel it would be unwise. It would injure them and weaken the church. Persons should never unite with a church having the idea that they will do much honor to the church and to it be a great source of strength. When they thus come it takes much more wisdom and care to keep them in line than it did to get them into the church. It is not the individual that does honor to the church but the church to the individual. When any individual, though even so honorable, does not feel that the church is worth infinitely more to him than he is to the church, and that the church does him the highest honor, he I think should be persuaded to remain outside that sacred institution. JOS. A. CAHILL.

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Personal.

Mr. and Mrs. C. B. Whidden, of Antigonish, N. S., are spending the winter at Pinehurst, Moore Co., North Carolina. Mr. Whidden's health, we are sorry to learn, has been somewhat impaired of late. We trust that the southern residence may be found very beneficial.

Rev. H. S. Baker, who for the three past Sundays has supplied the pulpit of the Leinster St. church, returns this week to resume his studies at Acadia.

MARRIAGES

CHARLTON-BEARDSLEY.—At Port Lorne, Anns. Co., N. S., Dec. 21st, by Rev. E. F. Coldwell, Frank Charlton to Ella Beardsley, both of Port Lorne.

PHILLIPS-WILLS.—At N. E. Margaree, Dec. 23rd, at the residence of Albert Ingram, by the Rev. W. A. Snelling, John B. Phillips, of N. E. Margaree, to Rebecca Wills, of Margaree Harbor.

STEEVES-STEEVES.—At Hillsboro, N. B., on the 22nd inst., by Pastor Camp, Walter M. Steeves to Lottie M., third daughter of Deacon Abram J. and Elizabeth Steeves.

TAPLEY-GRAY.—On Dec. 22nd, at the home of the bride's sister, Bath, by Rev. Jos. A. Cahill, James A. Tapley, of Florenceville, to Clara Gray, of Good Corner.

WHITEHOUSE-HULL.—At the parsonage, Pleasant Valley, Dec. 6th, by Rev. T. A. Blackadar, David Whitehouse, of Lake George, to M. Hull, of Springfield, Yar. Co.

CROSBY-ELDRIDGE.—At the parsonage, Pleasant Valley, Dec. 21st, by Rev. T. A. Blackadar, Judson Crosby, to Caroline Eldridge, both of Bloomfield, Yar. Co.

SMITH-SCHURMAN.—At Springhill, Dec. 22nd, by Rev. J. W. Bancroft, Eric Smith, of Rodney, to Gertrude Schurman, of West Branch, Cum. Co., N. S.

BARCHARD-WEBSTER.—At the Temperance Hotel, Alma, Dec. 18th, by Rev. M. B. Whitman, John B. Barchard, to Belle Webster, both of Elgin, Albert Co.

HARRINGTON-HENNESSY.—At Amherst, N. S., Dec. 22nd, by Rev. J. H. MacDonald, Alexander H. Harrington to Sara A. Hennessy, both of Amherst.

BUCK-YOUNG.—On Dec. 15th, at the home of the bride's father, by the Rev. T. M. Munro, Frank C. Buck, of Eastport, Me., and Nellie M. Young, of Pennfield, Charlotte Co., N. B.

CHARLTON-WHITMAN.—In the Baptist church, Waterville, N. S., Dec. 22nd, by Rev. E. O. Read, Charles M. Charlton and Edna G. Whitman, daughter of Alfred Whitman, Esq., all of Waterville.

WHITE-CAIN.—At the residence of the bride's father, on the 22nd inst., by Rev. J. B. Champion, Fred W. White, only son of Mr. and Mrs. Allan White, to Hattie E. Cain, daughter of Mr. and Mrs. Wm. Cain, all of Marysville, York Co., N. B.

DOWNNEY-ANDERSON.—At the residence of the bride's father, James Anderson, Esq., Little Rocher, Albert Co., N. B., Dec. 15th, by Rev. Truman Bishop, Thomas Downey, of Harvey, and Winnie Anderson, of Little Rocher, Albert Co., N. B.

COVEY-COVEY.—On the 16th inst., at the home of the bride's parents, by Rev. A. E. Ingram, Captain Elijah W. Covey and Eva J., only daughter of Benjamin Covey, of Indian Harbor, N. S.

THORNE-PERRY.—At the Baptist parsonage, Havelock, Oct. 2nd, by the Rev. Frederick T. Snell, A. G. Thorne to Viere J. Perry, both of Havelock.

MULLETT-RYDER.—At the residence of Mr. Freeze, Petittodiac Road, by the Rev. Frederick T. Snell, Nov. 3rd, Emau Mullett and Elva Ryder, both of Canaan, Queens Co.

RYDER-THORNE.—At the Baptist parsonage, Havelock, Nov. 14th, by the Rev. Frederick T. Snell, Charles Kyder and Mary J. Thorne, both of Havelock.

CURREY-THORNE.—At the Baptist parsonage, Havelock, Nov. 20th, by the Rev. Frederick T. Snell, Dee Currey, of New Canaan, to Dessie Thorne, of Havelock.

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DEATHS.

COSTIN.—At Germantown, Nov. 28th, Winnie Costin, step-daughter of Wm. Wilson, of Alma, aged 17 years. A short life, but we hope the end was peaceful.

DEWITT.—At Head River, Hebert, Dec. 17th, after a few weeks sickness, Melbourne, eldest son of Geo. DeWitt, aged 16 years.

Religious Intelligencer please copy.

NEWCOMB.—In Brookline, Mass., Friday morning, Dec. 17th, Abbie B., beloved wife of Geo. L. Newcomb, and daughter of Dea. John Lyons of Berwick, Kings Co., N. S., aged 44 years, eight months, twenty days.

TIBERT.—At Central Grove, Digby Co., N. S., Dec. 10th, of consumption, Kenneth O. Tibert, son of the late Deacon George N. Tibert in the 34th year of his age. Our brother was baptized about nine years ago by Rev. S. H. Cornwall and united with the Central Grove section of the Freeport church. He was a very patient sufferer, and though at times his mind seemed somewhat dark, yet as the end drew nigh his prospects of eternal life brightened before him and he assured his loved ones that he was standing on the promises of God. He leaves a widow and three children, and a large circle of relatives and friends to mourn his departure.

HAWKIN.—Clara Hawkin, aged 15 years and six months, on the night of Dec. 4th, entered the eternal rest of the people of

Royal makes the food pure, wholesome and delicious. ROYAL BAKING POWDER Absolutely Pure. ROYAL BAKING POWDER CO., NEW YORK.

God. Her sickness at last was very severe but short. Our young sister was baptized on May 12th, 1892, by Rev. I. Wallace into the fellowship of the Pennfield Baptist church, of which she continued a good member till she went to the Paradise of God. Clara was always at her prayer meetings and in her Sunday School class when her health would allow it, a good example for even older ones to follow. She sleeps in Jesus. "Blessed sleep!" Around the narrow chamber in which her body was laid to rest till the morning breaks in celestial brightness, the division of the Sons of Temperance gathered in regalia and paid the last tribute of respect and fidelity to their sister who has joined the ranks of the pure and the free.

HALL.—Capt Joseph Hall of Granville Ferry, passed away, after a lingering illness, on Saturday morning, Dec. 11th, aged 78 years. It was my privilege to form a pleasant acquaintance with Capt. Hall more than 35 years ago and about a year later to baptize and welcome him into the fellowship of the lower Granville Baptist Church. Capt. Hall was a warm hearted and generous friend of the pastor, and ever ready to contribute of his means to help forward the cause of Christ. In early life he was a successful and popular master mariner. During recent years he was engaged in business at Granville Ferry until failing health compelled him to retire from the perplexities of business life. As a Christian he had great reverence for God and his truth. During his last illness the Bible was constantly by his side and was loved and studied as the divine chart by which he should regulate his course heavenward. Our departed brother was twice married. His first wife was Miss Priscilla Cushion, a most amiable Christian lady by whom he had 7 children, 3 of whom with their mother preceded him to the Spirit world. He subsequently married the widow of the late Abram Young, Esq., with whom he lived most happily for many years and whose devoted care for him in his lingering and painful illness was most praiseworthy. The funeral services took place in the Baptist meeting house near his residence and was largely attended and conducted by his pastor Rev. J. Coulter White assisted by Rev. J. A. Porter and the writer Isa. Wallace.

ANDERSON.—On Friday afternoon, Dec. 17th, there passed away at Lockport, one of the few remaining veterans of the Crimean war, John Anderson, aged 69 years. Bro. Anderson was a member of the Lockport Baptist church, having been baptized by Rev. Addison F. Browne some four years since. From the time of his conversion until the last of his earthly life the old gentleman's walk was one of almost unvarying consistency. Nothing but sickness caused him to be absent from his place in the sanctuary, and he renewed his covenant as regularly as the months came round. He was born in the north of Ireland, and on the breaking out of war between Russia and the allied powers, became a member of one of the best Irish regiments. He gave faithful service throughout the sanguinary conflict. He received a medal from the Imperial government with four clasps, indicating his honorable presence in the four chief engagements of the war. After his discharge from military service he settled in Lockport, where he was always known as a good citizen and a faithful husband and father. As he faithfully fought for his Queen, he faithfully served in the army of King Jesus, and his membership is now transferred from the earthly command to the grand army of eternal glory. He leaves a widow, three sons and one daughter.

WANTED A few more active salesmen to handle our CHOICE NURSERY STOCK. Splendid Outfit Free. Every advantage. Commence immediately and secure choice of territory. CAVERS BROS. Galt, Ont.

Quality Tells

First, last and all the time. We do not claim that the clothes we make are the lowest priced that can be bought, but they are the most economical. When you buy from us you get superior workmanship, excellence of material, and a wide range of styles and prices to choose from. Both bright and dull finished cloths are worn for fine suits. The bright finish starts at \$20 the suit; dull finish from \$18.50. Costly thy habit as thy purse can buy, you'll find most economical.

A. GILMOUR, Tailor.

68 King St. St. John.

Vertical text on the right edge of the page, including names like 'Acadia', 'Baptist', 'Book Rev', 'Canada', etc.



News Summary.

Hon. Mr. Fielding has returned to Ottawa.

Princess Hohenlohe, wife of the German Chancellor, is dead.

The police force in the Yukon will be increased from 90 to 250 men.

Sir Frank Lockwood, Liberal member of parliament for York city since 1885, is dead.

John P. Conway and John McMillan claim to have made a rich find of gold in Inverness County.

J. A. Barron, Q. C., ex-M. P., of Victoria, has been appointed county judge for Perth, Ont., in place of Judge Wood.

Hon. J. D. Rolland has been re-elected president of the Dominion Commercial Travellers' Association, and Thomas D. Paton, treasurer.

La Minerve, the only French morning newspaper in Montreal, has suspended publication after an existence of nearly fifty years.

The Dominion Coal Co. will appoint a committee to confer with the Dominion and Nova Scotia governments concerning the operating of the Victoria mines.

Fred Elliott, of Bayfield, Ont., was sentenced Saturday to five years in Kingston penitentiary, with hard labor, for the manslaughter of his brother, Harvey.

The Halifax civic estimates for 1898 amount to \$370,795, one thousand more than last year. The rate of taxation for the present year is \$1.63, which it is hoped to lower somewhat.

Alice, the little four-year-old daughter of John Somerville, Cambridge, Queens Co., on Tuesday last, while playing near the fire was burned so badly that death resulted.

Miss Lella Herbert, daughter of the ex-Secretary of the United States Navy, committed suicide at Washington by jumping head-first from the third storey window of her father's residence.

At Boston, Mayor Quincy, Democrat, was re-elected in the municipal election by a decreased plurality over ex-Mayor Curtis, his opponent of two years ago, and the city is again Democratic by about 4,000.

The commissioners for the arbitration of the Hebrides sea sealers' claims have nearly completed their work in Boston. It is understood that the claims against the United States already approved will exceed \$1,000,000.

Premier Rudini of Italy announced his new Cabinet, but was met by a motion of no confidence. The Ministry was sustained by a small majority, but it is said the vote will have the effect of causing the resignation of the Minister of Foreign Affairs.

South America is again inquiring for Canadian flour, the first shipments sent evidently having been highly successful. The Lake of the Woods Milling Company has been in communication with dealers in that country for some time, and yesterday sold a consignment of three cars of best Manitoba. Formerly these shipments have been made by New York, but this time the consignment will go out by St. John, N. B.

It is said China approves of the Russian fleet wintering at Port Arthur, being persuaded that this action is taken in the interests of China and necessitated by the German occupation of Kiao-Chau. The occupation of Port Arthur cannot fail to provoke popular indignation in Japan, where public opinion is already excited over the Kiao Chau affair. Telegrams from all the European capitals show that Russia's step at Port Arthur is regarded as tantamount to permanent occupation and a reply to Germany's action. What will England do? Her fleet in Chinese waters now consists of one ironclad, nine cruisers and eighteen smaller men-of-war.

The postmaster general has received a letter from a gentleman in Cheshire, Eng., asking for information regarding a young man named Joseph Harding, who is supposed to be in Canada. In May of this year a communication was received at the post office in Chester, Eng., from this Joseph Harding. In the letter the writer stated that he was stolen when a boy by a circus, from which eventually he ran away and went to Canada in 1888. He asked the postmaster at Chester for information regarding his parents. The letter was duly communicated to the English newspapers, but until quite recently its purport did not become known to a family in the village of Lynn, Cheshire, who have since done everything they could to try and find out the address of the writer, as they some 20 years ago mysteriously lost a little boy. An appeal is now made to the Canadian newspapers to publish the foregoing in order that it may possibly reach the eye of John Harding, as his address is not known, so that the anxious family at Lynn may satisfy themselves that he is or is not their lost son.



RUDYARD KIPLING.

Masters of Fiction.

A glance at the names of these five great writers of fiction announced for the seventy-second year's volume of THE COMPANION, indicates something of the strength and attractiveness of the paper for 1898.

- RUDYARD KIPLING. W. D. HOWELLS. MARY E. WILKINS. I. ZANGWILL. FRANK R. STOCKTON.



WILLIAM DEAN HOWELLS.

THE YOUTH'S COMPANION is a library in itself. Few persons are able to buy as many books as they would like, and yet it is possible for them to keep in touch with all the leaders of literature, as well as to follow the world's progress in every department of science and industry. THE COMPANION already provides this means to more than half a million families.

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SIX STRONG SERIALS.

- 'THE FRESHMAN,' a Romance of College Life, JESSE LYNCH WILLIAMS. 'LAUGHING SILVY'S BOY,' the Story of a Boy Bear-Catcher, C. A. STEPHENS. 'THE GOLD-FIELDS OF THE YUKON,' a Record of a Miner's Life, IRVING ANDREWS. 'FERIEDA FAIRFAX, WRITER,' the Experiences of a Girl in New York, MARGUERITE TRACY. 'THE STORY OF A BEE-FARM,' Two Girls' Adventure in Business, EDITH AMES FAIRFIELD. 'THE MAKING OF ZIMRI BUNKER,' a Story of a Nantucket Hero of 1812, WILLIAM J. LONG.

STORIES OF PATRIOTISM.

- How New Orleans Was Saved, Susan Tonge. How the Warning Was Given, Mabel N. Thurston. The Flight of the "Liberty," Clinton Ross, Eibel Parton, Mabel N. Thurston, Herbert Bates.

WORKING GIRLS.

- Christine's Way Up, Winning Her Stripes, "Peep," The Only Woman's Page, Margaret E. Sangster, Elizabeth B. Stryker, Josie Lewis, Eva A. Madden.

BICYCLE ROMANCES.

- That Queer Gold Brick, The Ride to Redford, A Hero and His Friend, The Taylor Boys' Tandem, C. A. Stephens, Winthrop Packard, Lucy H. Sturdevant, Samuel S. Sherman.

NOTABLE SHORT STORIES.

- Turning of the Fever, A Peculiar Scrape, Home-Coming of Ephraim, The Man in the Window, Prof. Bliss Perry, Evelyn S. Barnett, Elinor Raymond Maxwell, Jesse Lynch Williams.

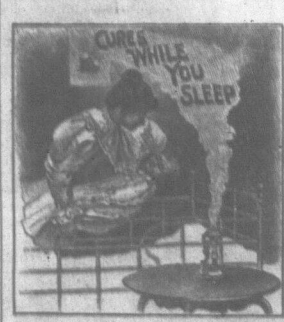
12-Color Calendar Free to New Subscribers.

This Calendar is published exclusively by The Youth's Companion and could not be sold in Art Stores for less than \$1.00. It consists of three folding parts, each a true reproduction of charming group pictures from original paintings. Its size is 10 x 24 inches.

FREE to January 1898. SEE IMPORTANT OFFERS.

New Subscribers who will cut out this clip and send it at once, with name and address and \$1.10, will receive: FREE - The Youth's Companion every week from the time subscription is received till Jan. 1, 1898. FREE - Thanksgiving, Christmas and New Year's Double Numbers. FREE - The Companion Art Calendar for 1898, a handsome souvenir to any of the finest loved of decorative work of previous years. It is a superb treatment for the home and a costly gift. AND THE COMPANION 25 WEEKS, A FULL YEAR, TO JANUARY 1, 1898.

Illustrated Prospectus of the Volume for 1898 and Sample Copies of the Paper Free. THE YOUTH'S COMPANION, 201 Columbus Avenue, BOSTON, MASS.



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FOR Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. Items from physicians' statements in our Descriptive Booklet. Send for it. "Have found it of such great value in Whooping Cough, Croup and other spasmodic coughs, that I have inducted every family under my direction to secure one." "It is of great value to Diphtheria." "It gives relief in Asthma. The apparatus is simple and inexpensive." Sold by all druggists. VAPO-CRESOLENE CO., 69 Wall St., N. Y. City.

"THE LIGHT OF THE WORLD OR OUR SAVIOUR IN ART."

Cost over \$100,000 to publish. Contains nearly 300 full-page engravings of our Saviour, direct from the world's great paintings by great Masters. Agents are taking from three to twenty orders per day. The book is so beautiful that when people see it they want it. "FIRST GLANCE AT THE PICTURES BROUGHT TEARS TO MY EYES. It is orders first day. Cleared \$150 first week's work with this book." - J. C. BOWEN. "A DRAM OF PURE VIVIDNESS. It orders first week." - B. WARD. "MOST BEAUTIFUL BOOK I EVER SAW. It orders first three days." - ALENA FARR. "IT ORDERS FIRST TEN DAYS' WORK." - J. H. BEWAX. "Some high grade man or woman of good church standing should secure the agency here at once," says every editor, as \$388 can soon be made taking orders for it. Finest book for birthday and Christmas GIFT ever published. Bound in Pearl White and Gold, in Royal Purple and Gold, and in Levant Morocco and Gold. Size, 16x12 inches. Also a man or woman of good church standing can secure position of Manager of this territory, to devote all their time to employing and drilling agents and corresponding with them (book agents). Address for full particulars, A. F. T. ELDEN, Publisher 178 Michigan Avenue, Chicago, Ill.

People

of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

WEAGLY KNOWN SINCE 1826 BELLS HAVE FURNISHED BY OTHER PURELY MADE BY MENNERY & CO. GENUINE WEST-POINT, N.Y. BELLS



### The Farm.

#### Canadians Abroad.

The honors won by Canadian exhibitors at the Chicago Horse and Fat Stock show, held during the first week of this month, is another proof of what our exhibitors can do when in direct competition with the Americans. At the World's Columbia Exposition, Canadian exhibitors won some of the first awards in nearly every department in which they exhibited. The record made by Canadians at the recent show is equally as good. Over \$3,000 in prize money was won by Canadians, besides a number of medals and special awards. This is very creditable indeed, and all Canadians, as well as the exhibitors themselves, may well feel proud of this additional proof of the superiority of Canadian stock.

The horse department proved to be the principal feature of the show, and in this section Canadians were particularly successful. The Hackney stallion, Royal Standard, exhibited by Graham Bros., Claremont, Ont., won \$600 in prize money, two medals, and a silver cup valued at \$50. The same horse also won the grand championship for the best coach stallion of all ages and breeds. Other Canadian exhibitors of horses, whose exhibits won first awards in their special classes, were Robert Belth, M. P., Bowmanville, Ont., Robert Davies, Toronto, and Adam Beck, London; the last named winning over \$740 in cash prizes.

In the sheep department Canadian breeders also carried off many of the best prizes. The chief exhibitors from Canada in this department were Richard Gibson, Delaware, Ont.; W. H. Beattie, Wilson Grove, Ont.; R. H. Harding, Thorndale, Ont., and John Rutherford, Roseville, Ont. Over \$400 in prize money was won by these exhibitors alone.—Farming.

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#### Returns From Shipments of Fruit.

Last week we referred to the trial shipments of fruit made by the Department of Agriculture. Since then account sales have been received by Mr L. Wolverton, Grimaby, from Covent Garden, London, from Liverpool and from Glasgow. These are highly satisfactory, and prove the possibility of a very profitable trade being worked up in Canadian peaches, pears and tomatoes. The first shipment of Crawford peaches arrived too ripe, owing to the temperature in the refrigerator being too high; but the shipment per steamer Numidian was carried at a lower temperature, and arrived in good condition. The Crawford peach is very juicy and tender fleshed, and is very difficult to carry. Forty cases of Crawford peaches sold in Liverpool at an average of \$3.66 per case, containing 30 quarts.

Pears did equally well, some Louise Bonne bringing \$3.95 per case; Bartlett's \$3; Howell, \$2.07 and Duchess, \$2.19. The plums also did well, some of the Quackenbos variety selling for \$3.77 per case. Tomatoes brought as high as \$1.71 per case, the only objection being their size. One of our largest varieties, the Ignotum, was sent over, and the English taste calls for one of medium size.

Grapes were a complete failure for the most part, bringing only about one cent per pound for Concord, Worden and Niagara. In one instance, however six cases were sold at Glasgow for about \$2.68 per case, thus showing that there may be yet a possibility of pleasing the English taste with Canadian grapes.—Farming.

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#### A New Forage Crop.

Farmers' Bulletin No. 58 just published by the United States department of Agriculture, contains information about the Soy bean. This bean, of which there are some sixty varieties, is a native of southeastern Asia, and has been cultivated in Japan and China for many centuries. Prof Georgeron of the Kansas Agricultural College made some experiments with the Soy bean as long ago as 1891, and in more recent tests carried on at several of the experiment

stations its great value as a crop in this county has been clearly proved. The flowers are self-pollinated, so that the yield is entirely independent of insects, and this fact renders the Soy beans free from an important obstacle in the way of the introduction of many legumes into new regions. A crop of seed is insured wherever conditions are such as to allow the plants to make proper vegetative growth and reach maturity. This bulletin includes a description of some of the best varieties, the condition of growth, method of culture, and chapters on the time for harvesting, amount of forage yielded, the chemical composition of the various parts used for feeding purposes, its digestibility, its value and uses as a soiling crop, a silage crop, a hay crop, and as a pasture plant and soil renewer. In the latter connection, it is stated that the Soy bean is highly valued in Japan as a nitrogen gatherer, and is extensively grown there in rotation with cereal crops.

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#### Ashes as a Fertilizer.

One ton of good unbleached ashes should contain about 26 pounds of phosphoric acid and 105 pounds of potash. Estimating the value of these elements at their regular commercial value, one ton of ashes would be worth for fertilizer about \$7. Ashes are very variable as to their quality. If they have been exposed to rains, they are not worth more than one-third or one-half of the figures given above. The best way to apply them to young seedling is with a drill. If the ashes have been screened, they will work well in a drill, otherwise they may be sown broadcast as a top-dressing at the rate of 15 to 20 bushels to the acre. Applied to new seedling as a top-dressing, they should give marked benefit.—Country Gentleman.

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The United States War Department proposes to buy 500 reindeer from Lapland to be used in taking supplies into Dawson City this winter.

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## D-O-D-D-S

### THE PECULIARITIES OF THIS WORD.

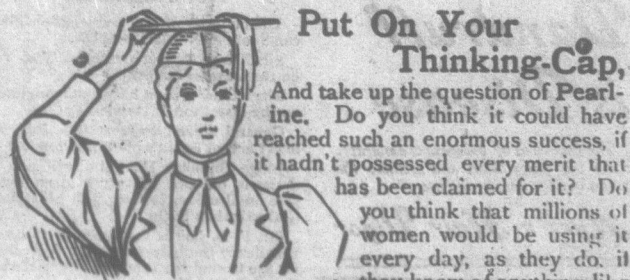
No Name on Earth So Famous  
—No Name More Widely Imitated.

No name on earth, perhaps, is so well known, more peculiarly constructed or more widely imitated than the word DODD. It possesses a peculiarity that makes it stand out prominently and fastens it in the memory. It contains four letters, but only two letters of the alphabet. Every one knows that the first kidney remedy ever patented or sold in pill form was named DODD'S. Their discovery startled the medical profession the world over, and revolutionized the treatment of kidney diseases.

No imitator has ever succeeded in constructing a name possessing the peculiarity of DODD, though they nearly all adopt names as similar as possible in sound and construction to this. Their foolishness prevents them realizing that attempts to imitate increase the fame of Dodd's Kidney Pills.

Why is the name "Dodd's Kidney Pills" imitated? As well ask why are diamonds and gold imitated. Because diamonds are the most precious gems, and gold the most precious metal. Dodd's Kidney Pills are imitated because they are the most valuable medicine the world has ever known.

No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured Bright's disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is universally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated.



## Put On Your Thinking-Cap,

And take up the question of Pearlina. Do you think it could have reached such an enormous success, if it hadn't possessed every merit that has been claimed for it? Do you think that millions of women would be using it every day, as they do, if they knew of anything like it for washing and cleaning? Do you think it could have grown so rapidly and so wonderfully, if women were not enthusiastic about it, talking of it, urging their friends to use it? Do you think that hundreds of millions of packages could have been used, as they have been, if there were anything that could be said against it?

P. S.—Don't you think you had better try a little Pearlina, to your own saving and profit?

## MILLIONS NOW USE PEARLINE



Don't work: let SURPRISE SOAP do the labor for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.

## OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.





# Dandruff is Disease

The beginning of baldness is dandruff. Keep the scalp clean and promote the growth of the hair by the use of

## Ayer's Hair Vigor

### Mortgage Sale.

To Elizabeth C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson, and all others whom it may concern:

There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, on Saturday, the Twenty-ninth Day of January next, at the hour of 11 O'clock in the forenoon, under a Power of Sale contained in a Mortgage, dated the 1st day of February, A. D. 1888, made by the said Elizabeth C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson to William Wallace Turnbull and by said William Wallace Turnbull assigned to the Turnbull Real Estate Company, "All that certain lot, piece and parcel of land situate lying and being on Great George Street in the said City of Saint John and bounded and described as follows to wit: Beginning at the East Corner of a reserved alleyway on the South side of Great George Street at the distance of Eighty feet from the North East Corner of Pitt Street and Great George Street, thence running East-erly on Great George Street fifty feet to the Westerly side line of the lot at present under lease to one James E. Davidson, thence southerly and parallel with the East line of Pitt Street one hundred feet, thence westerly and at right angles fifty feet, thence northerly one hundred feet to the place of beginning, being intended to comprise a lot of fifty feet by one hundred feet and fronting on Great George Street, together with the free use and privilege of an alley-way of ten feet in width fronting on Great George Street on the west side of the above mentioned lot and extending back south-westerly fifty feet to be used in common by the parties owning or occupying the two lots to the westward, their heirs and assigns forever agreeable to a Petition Deed made by tween Charles T. Peters and George P. Peters and the said Henry S. Peters and registered in the office of the Registrar of Deeds for the City and County of Saint John in Book P. No. 3 of the Records pages 84 and 85 as by reference thereto will more fully appear." Together with the buildings and erections thereon.

The above sale will be made by virtue of a power of sale in said mortgage by reason of non-payment of principal money.  
Dated December 17, A. D. 1897.  
WILLIAM WALLACE TURNBULL, GEO. W. GROW, Solicitor for Assignee of Mortgage.  
Turnbull Real Estate Company, W. W. TURNBULL, Pres.

### The Yarmouth Quarterly.

The recent session of the Yarmouth County quarterly meeting at Argyle was one of deep interest throughout. On Monday evening the exceptional privilege was given us to receive the gospel from President Trotter, of Acadia University. His sermon, from Gal. 5:16, evidently took a deep hold upon the large congregation present. In an after address Dr. Trotter laid the claims of the Institutions at Wolfville clearly and fairly before the people. If they fail to meet God's call for help at this time of our school's great need, the fault will not be Bro. Trotter's. No one can listen to his Christ-like presentation of facts and needs, and not fail to realize that every loyal Baptist must take hold of this Forward Movement at once. At the business session on Tuesday morning the reports from the churches were encouraging on the whole, and a general desire for Divine quickening was expressed. Special emphasis was laid upon the help our pastors can render each other in extra gospel meetings. All the pastors present expressed a willingness to enter into such co-operation. Pastor Tingley's address on "Church Finance," at 2 p. m., was comprehensive and Biblical. At 3 p. m. Pastor J. H. Saunders preached from John 14:15 a very effective sermon, indicating that Christianity was not a creed, but an experience; not a restraint, but an inspiration; not so much an assurance of the world to come, as a program for this world. The devotional exercises which interspersed these excellent addresses were largely and earnestly participated in, and well prepared the meeting for the earnest, strong presentation of gospel truth in the evening by Pastor C. F. Wilson, from Luke 23:33. The after service was very solemn and deeply spiritual. Responsive chords were struck by our brother in many hearts, as the testimonies and exhortations showed. After voices of thanks were passed to our hosts for their generous entertainment, and to the Coast Railway for reduced fares, and a hearty response from Pastor M. W. Brown on behalf of the Argyle church, a most profitable session of our quarterly meeting was brought regularly to a close.  
December 10. W. F. P., Sec'y.

### News Summary.

The majority of Mr. Leduc, the Liberal candidate in Nicolet, is 24.  
Sir Charles Tupper arrived at New York on the steamer Majestic.  
The trolley system has been inaugurated on the Hamilton & Dundas Railway.  
General Weyler declares that Cuba will never accept Spain's offer of autonomy.  
Judge Chipman, Kentville, will give his decision on the McIntyre incendiarism case on Monday, January 3rd. Fletcher's trial will then begin.  
Mr. F. D. Laurie has received from his excellency the governor-general a check for \$50 toward the funds of the Aberdeen hospital, New Glasgow.  
As the Hants Railway is now supposed to be a fixed fact business men and others are looking forward to a boom at Kennetcook Corner and South Maitland.

The trial of John Anderson, cook of the schooner Olive Pecker, for the murder of Mate Saunders, was concluded Wednesday and went to the jury in the afternoon.

A new creamery company has been formed at Folly Village, which embraces many of the largest farmers at Folly Village DeBert, Masstown, and other places.

By-elections took place in Levis, Yarmaka and Bonaventure for the Quebec Provincial Legislature on Wednesday and all the seats were carried by Liberals.

The American Watch Company's factory at Waltham was shut down Thursday afternoon for a week. This is unusual, as the shut down usually comes in February at stock taking time.

The C. P. R. has placed an order with Bertram & Polson shipyards at Toronto for the construction of six river stern wheel boats to ply in the Stikien river. Each will be 150 feet long and thirty feet beam.

W. C. McDonald, the millionaire tobacco manufacturer has just given an additional \$250,000 to McGill, \$50,000 of it as an endowment in strengthening the law faculty, and the remaining \$200,000 for the scientific department.

At Norfolk, Va., on Thursday, John Anderson was convicted of the murder of William Wallace Saunders, mate of the schooner Olive Pecker, and sentenced to be hanged on the 18th day of March next.

Two little children of George C. Oakley, a farmer living near St. Louis, Mo., climbed into a pig sty Thursday and were set upon by a number of hogs, which killed and devoured both children.

Engineer Shewen has been at St. Andrews to examine the bar at the western approach to the harbor in order to ascertain the feasibility of dredging a passage sufficiently deep to enable river steamers to enter and depart at all times of tide.

A sad double drowning accident occurred at Lunenburg Tuesday evening, the victims being two lads, seven and eight years old, sons of George Mitchell. They were playing on the ice at Back Harbor, and went through an air hole.

Sackville Post: A disappointing feature of the local hay market for those who have not disposed of their hay is that the Montreal people are offering their hay at \$9.50 per ton delivered at points in the northern section of this province, which takes the best markets our shippers have had of late. The above prices mean about \$6 for our hay here.

Agripino Ortiz, the orderly of Col. Nestor Aranguren, has surrendered and been brought to Havana. He says he does not believe that Col. Aranguren betrayed the trust reposed in him by Ruiz. He thinks that, owing to a difference existing between Aranguren and the insurgent leader, Rafael De Cardenas, the latter maliciously ambushed them and killed Ruiz. He suspects, however, that Aranguren will be killed also.

Messrs. deB. Carritte, of St. John, and J. C. Patterson, of Montreal, are to start a new industry in Halifax. They have contracted with the People's Heat and Light Company for all the tar produce of their works for the manufacture of tarred roofing and building paper, etc. The new factory will be erected on the eastern side of the Northwest Arm.

Sackville Post: A disappointing feature of the local hay market for those who have not disposed of their hay is that the Montreal people are offering their hay at \$9.50 per ton delivered at points in the northern section of this province, which takes the best markets our shippers have had of late. The above prices mean about \$6.00 for our hay here.

The Colonial office in a circular says it is inexpedient to put into force on Jan. 1st the intended reduction from five cents per half ounce to three cents per ounce on letters from Canada to Great Britain and the rest of the empire. The imperial authorities prefer that a conference be first held to secure a reciprocal reduction of postage both ways between Canada and the rest of the empire, and which it is hoped will cover postage by the letters, but also the postage on the newspapers.

## A Bargain in Dress Goods.

For Three Dollars we will send prepaid to any address the following:  
7 yards of all wool French Serge, 40 inches wide, worth 35c. a yard.  
4 yards of skirt lining, double width.  
2 1/2 yards of waist lining, double width.  
1 Set of Stools. 1 Pair of Dress Shields. 4 yds of Braid.  
The Dress Goods come in the following colors: Black, Navy, Brown, Cardinal and Green.  
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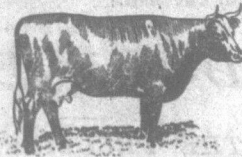
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