

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LXI.

{ THE CHRISTIAN VISITOR,
VOLUME L.

Vol. XV.

ST JOHN, N. B., WEDNESDAY, NOVEMBER 29, 1899.

No. 48.

Lord Salisbury's Bereavement

The death of Lady Salisbury, wife of the British Prime Minister, occurred on Monday, the 20th inst. The blow must be a heavy one to Lord Salisbury, and there will be a very general and genuine feeling of sympathy with him in his affliction, for it was well known that the mutual affection between the great statesman and his wife was very strong and that the love which had made them willing at the outset to face poverty and parental displeasure had endured pure and strong through all the more than forty years of their married life. In 1837 the present Marquis of Salisbury was Robert Cecil, a young man of 27, just returned from a two years residence in Australia. As a younger son of a famous house he had small expectations as to patrimony, but he might reasonably hope to better his financial prospects by marriage, and accordingly when Robert Cecil fell in love with and proposed to marry the daughter of Sir Edward Alderson, a baron of the Exchequer Court—a lady whose financial prospects were no better than his own, the match was strenuously opposed by the then Lord Salisbury. In spite, however, of the opposition of the Marquis and the fact that he refused his son an allowance, the future Prime Minister wedded the lady of his choice, and they entered upon married life under such conditions as their slender income made practicable. Their chief dependence during the early years was his pen. Cecil wrote for the Times, the Chronicle, and other papers and reviews, his wife doing her share nobly, assisting her husband in his work by acting as his amanuensis, while the cares of a growing family rested upon her. After some years Cecil's eldest brother died unexpectedly, and he became Marquis of Cranbourne. Soon afterwards he was made Secretary of State, and the struggle with poverty was over. In the later as well as in the earlier years of their married life, Lady Salisbury was a true helper and counsellor to her husband, and he ever gratefully and lovingly acknowledged the strength and inspiration which she ministered. Lady Salisbury was the mother of several sons, one of whom is in South Africa, with Baden-Powell in the beleaguered fortress of Mafeking. The happy experience of Lord Salisbury's wedded life and the struggles it involved, doubtless had their benignant influence upon the man. They gave him a larger fitness for the great duties which he had been called upon to discharge, and because of them the heart of the nation is the more strongly moved in sympathy for him in the day of his sorrow.

How They Fought at Glencoe.

From letters of war correspondents recently published in London and New York papers, giving detailed accounts of the battles of Elands-laagte and Glencoe, the first serious engagements of the present war, it is evident that the British soldier today, with all the improved equipment with which modern military science has furnished him, is still as brave, as steady in discipline, as ready and as able to face and to overcome tremendous odds on the battlefield as were the men who in other days won prestige for British arms. Last week some account was given of the way in which the heights held by the Boers at Elands-laagte were stormed and carried by the British. Before us is a letter from the correspondent of the London Times, which shows that the regiments led by General Symons at Glencoe against a well-nigh impregnable position of the Boers showed a discipline and a courage no less steady and invincible. The price which was paid for victory was heavy indeed. General Symons himself, and scores of his brave men, fell in the fight, but the result must have convinced the Boers that their ideas of the fighting qualities of the British soldier required radical revision. Talana Hill, on which the Boers were posted in great numbers, rises 300 feet, and the distance to the top is more than a mile. Part way up the hill was a homestead and broken woods. Above the woods the ground was rough and rocky, the ascent steep, and half way up a thick stone wall ran round the hill as the fringe of a wide terrace of open

ground. Above the terrace the ascent is almost perpendicular, and at the end of this was the Boer position, on the flat top so characteristic of African hills. Altogether the position seemed impregnable, even if held by a small body against large forces, and Gen. Symons must have had extraordinary confidence in his men when he ordered 2,000 of them to take it in the teeth of a terrible and well-sustained fire from superior numbers of skilled riflemen. His confidence was fully justified. The men had to go through eight hours of fighting without breakfast. The wood was the first cover available, and in the rush for this position the Dublin Fusiliers led the way, though afterward the three regiments were practically side by side. The advance of the infantry was covered by a vigorous cannonade, but the appearance of our men in the open was a signal for a storm of rifle fire from the Boers. Though our losses at this stage were extraordinarily small in the wood, which for some time marked the limit of the advance they were considerable, and here at 9.30, Gen. Symons, who had galloped to tell the men that the hill must be taken, fell mortally wounded. Throughout the morning he had exposed himself perhaps unnecessarily. His position was always marked by a red flag carried by his orderly. By 10 o'clock our men, creeping up inch by inch and taking advantage of every available cover, had gained the shelter of the stone wall, but for a long time further advance seemed impossible. As soon as a man became visible the Boers poured a deadly fire in his direction, while, whatever their losses from our artillery fire, they rarely afforded a mark for the rifle. After about 12 o'clock, however, a lull in their fire afforded our men an opportunity for scaling the wall and dashing across the open ground beyond. Then the almost sheer ascent of the last portion of the hill began. Here our losses were greatest, the Rifles losing most heavily. Col. Gunning, who was always in front of his men, was shot through the head. Near the top of the hill Captain Pechell, who had only arrived two days before from the Soudan, also fell. Out of 17 officers the battalion lost five killed and seven wounded. As our men neared the top of the hill our guns were compelled to slacken their fire, and the Boers, of course, were enabled to strengthen their rifle fire accordingly. The last portion of the ascent was rushed with their bayonets, but the Boers did not await the charge, a few who stood ground to near the end being seen flying precipitately across the top of the hill when our men reached the crest. About 30 dead and wounded were lying on the ground, and cases of ammunition and Mauser rifles strewn about showed the hurry of the fight. Boer ponies were galloping about, and one of the humorous sights of the day was to see the Dublin Fusiliers gaily riding back these captive steeds."

Wireless Telegraphy.

Among recent inventions that of wireless telegraphy is perhaps the most wonderful and promises most largely in the way of practical advantage. The limits of its application are not yet determined, but experiments have fully demonstrated its practical utility at considerable distances. It seems likely to come into very general use and to be of great value as a means of communication between vessels at sea and also between vessels and the shore. It would seem that its use might be of great service in war. A short time ago it was stated that it was to be employed in the British interest in South Africa, but we have seen no mention of its actually having been thus employed as yet. Whether or not wireless telegraphy can be made practicable for very long distances is a question yet to be settled. It is stated that the famous electrician, Nikola Tesla, has spent the summer in the high altitudes of Colorado, for the purpose of testing the possibilities of the wireless system, and that he is much more than satisfied with the results of his experiments. However the statement that he has perfected a machine by which he expects to send messages to Paris next year may well be taken with a grain of salt.

The Manitoba Election.

In Manitoba a Provincial Election campaign is in progress. The voting is to take place on December 7. Premier Greenway continues at the

head of the Government party, and the Opposition is led by Mr. Hugh J. Macdonald, son of Sir John, who for so many years was the great chieftain of the Conservative party in the Dominion. Mr. Macdonald is, like his father, a man of those strong attractive personal qualities, so important to successful political leadership, but he has not heretofore felt attracted by political life and therefore his administrative abilities has not been tested. It is said that he is accepting the leadership of his party in the Province out of friendship to Sir Charles Tupper, who is now with Mr. Macdonald giving active assistance in the canvass. The Greenway Government was strongly supported in the last House in which there were thirty Liberals, with two independents, out of a total of thirty-eight members. The position of the Government on the school question has been generally satisfactory to a large majority of the people and still counts, no doubt, for something in its favor, though it is not probable that a Conservative government would undertake to reverse that policy. It is said that Mr. Greenway has promised, if sustained, to introduce a prohibitory liquor law for the Province. There is some discussion in reference to the political status of immigrants. Mr. Macdonald, it is said, takes the ground that they should not be permitted to vote until they are able to speak English. It would appear, however, that the contest is being carried on quite as much on Dominion as on local issues, and the result will have a general interest as an indication of the comparative strength of the two great political parties in the whole country.

The War in South Africa

The news received from South Africa during the week indicates the probability of a prolonged and terrible struggle. General Methuen has been moving northward apparently with a view to the relief of Kimberley, and is now reported to be in heliographic communication with the beleaguered town. He has, however, met the enemy in sufficient force to make his progress slow and difficult. Two important battles have been fought in which the Boers were worsted, but not without inflicting considerable loss upon General Methuen's army, and of course seriously retarding his advance. The first of these engagements occurred in the vicinity of Belmont in northern Cape Colony, on Thursday. General Methuen's force numbered 7,000, and the Boers, 5,000 strong, held an exceedingly strong position on a series of hills extending a dozen miles. They were strongly entrenched, their cannon well posted and excellently served. The Boers held their ground with their customary stubborn courage, but were unable to stand against the attack of the British battalions and were routed from their final position by the irresistible bayonet charge of the British. There does not appear to be any reliable statement as to the losses suffered in the battle. The British loss was considerable and the Boer loss no doubt still heavier, some estimates placing it as high as 150 killed and 500 wounded. Over 30 Boers were taken prisoners. Treacherous use of the white flag by the Boers is again reported. On Saturday Gen. Methuen again met the Boers about ten miles farther north and defeated them after quite a severe engagement. The news from Natal during the week has been meagre and the situation has caused anxiety. The Boers have appeared in force south of the Tugela river, Estcourt has been isolated and the expected advance of the British forces to the relief of Ladysmith has not taken place. Gen. White has been holding on at Ladysmith, but under what conditions is not generally known, while from Pretoria there have been intimations that the Boers are confident of their ability to take the place. But the latest received despatches are more reassuring as to the condition of affairs in Natal. Connection has been established with Estcourt. General Buller is now at Pietermaritzburg, and it may reasonably be concluded that the advance for the relief of Ladysmith will not be longer delayed. One of the disturbing features of the news from South Africa has reference to the Dutch residents of Cape Colony, who are said to be showing a strong disposition at several points to make common cause with the Boers. However one or two important successes won by the British arms will probably do much to check such a tendency.

Historical Sketch of Gibson Baptist Church.

BY THE PASTOR.

Three facts prior and leading up to the organization of Gibson Baptist church may be related. First, the preaching services in Close's Hall, maintained during summer months, by Revs. R. D. Crawley and Jos. McLeod, D. D. Second, the organization at Gibson of a Sunday School with Rev. W. E. McIntyre as first superintendent. Later on another Sunday School was organized at St. Mary's Ferry, which was in time merged into the Gibson one. The latter had as superintendents after Bro. McIntyre's removal, Brethren W. Y. T. Sims, J. A. Miles and W. A. Bradley, who still remains in faithful, efficient service. Third, the organization of the ladies' sewing circle on April 28, 1886, "to institute ways and means to raise funds to build a church," Mrs. John Miles, Mrs. Thos. Hoben, Mrs. T. D. Babbitt, Mrs. A. Colwell, Mrs. W. A. Bradley and Miss Belle Miles held office at different times in this band of workers. The



GIBSON BAPTIST CHURCH.

first named sister passed away before her cherished hope of seeing a Baptist church in Gibson realized, but not before she had seen the promise of it. Mrs. T. D. Babbitt also has since passed away.

The first social, which was held at the home of Mrs. John Miles, was a union effort with the Free Baptists, but each denomination deciding to build separately the money on hand was forthwith equally divided. Up to the time of the building of the church in 1889, the ladies' sewing circle gathered together from all available sources \$530. Hon. A. F. Randolph, of the mother church across the river at Fredericton, presented the lot upon which the church was erected. The meeting at which the church was organized convened on Nov. 14, 1889, Rev. F. D. Crawley in the chair. A motion of organization was passed, and thirty-seven persons enrolled themselves as charter members. T. E. Babbitt was chosen deacon, Mrs. Thos. Hoben, treasurer, and J. A. Miles, clerk. On the following Sunday, Nov. 17, the church was formally dedicated, Rev. W. B. Hinson preaching the sermon on that occasion. Brethren Manzer, Deblois, Bentley and



THE PARSONAGE.

Ganong supplied the pulpit for longer or shorter periods. Rev. B. N. Nobles was called and entered upon his pastorate Oct. 6, 1890. The church expected some aid from the Home Mission Board but decided to do without it, and has, therefore, the unique experience of having never received missionary aid:

On the removal of Bro. J. A. Miles Bro. T. D. Babbitt was appointed clerk, in which office he still remains to the perfect satisfaction of the church. Pastor Nobles on Nov. 16, 1892, organized a B. Y. P. U. with eight active and five associate members. The Union has been maintained ever since, though much hindered by the frequent removals of its leading members.

The Gibson Baptist church, though so young a daughter, was now blessed with a daughter herself, and Fredericton Baptist church became a grandmother. On Oct. 25, 1893, seventeen members were dismissed to form a church at Marysville, which thereafter became responsible for one-third of the pastor's salary. On June 1, 1893, after a most faithful and successful pastorate of two years and eight months, Pastor Nobles resigned, and on June 18 Rev. F. D. Davidson took the oversight

of the church. Two days after the disastrous Gibson fire occurred, and the church did not escape the clean sweep made by the flames.

Fortunately there was some insurance on the church building, and though most of their homes were still smouldering in ashes, the members decided on July 4th, to rebuild the house of worship at once. Services were in the meantime held in the Forester's Hall in St. Mary's, which was seated with chairs at the expense of the church. Oct. 17th saw a considerable portion of St. Mary's go up in smoke, and with it the Forester's Hall and contents. After this the church worshipped in the vestry of the partly completed church, which was being erected on the old site. The dedication service was held on Dec. 24th, 1893, Dr. McLeod, Dr. Saunders, and Rev. Mr. Howie being the preachers during the day.

On June 13, 1895, Mrs. Thos. Hoben resigned as treasurer, and the church recorded its appreciation of her faithful work. Miss Belle Miles was appointed treasurer in her stead, and is still in office, having patiently and unselfishly done all any treasurer could do to contribute to church prosperity and success. During this year Bro. A. D. Yerxa was appointed deacon, Allan Hoben, M. A., was licensed to preach, and a successful effort made to pay off the church debt.

On Oct. 1st, 1897, Rev. F. D. Davidson terminated his pastorate of four years and four months, which had been very fruitful in additions to the church. On Nov. 1 of the same year, the present pastorate began, and a few weeks later the building of a parsonage on a lot adjoining the church was commenced, and by May of the following year was ready for occupancy. During the past summer, in the vicinity of \$200 has been expended on church painting and repairs. In addition to this, the ladies' sewing circle has erected in front of the church and parsonage a neat fence at a cost of over \$50. Since Oct. of last year the church employs all the pastor's time. The parsonage and lot cost \$1750, upon which there is at present an indebtedness of nearly \$1300, which is gradually shrinking under a sinking fund. The church contributed \$9 to missions the first year of its existence, and this year raised for the same purpose \$146, in all for the ten years \$637. Other statistics for the decade are as follows: Sunday school receipts, \$858, on hand \$45; church receipts for current expenses, \$73, on hand \$67.50; building receipts, \$35.82. Total receipts \$1237.7. In all there have been 295 names on the church record, 63 have been dismissed, 18 have died, and 214 remain, of which 49 are non-resident and 165 resident members.

The Year Book and Revivals.

BY H. F. ADAMS, TRURO

There is no truer index to the presence or absence of the revival spirit in our churches than our annual Baptist Year Book. For however lifeless statistics may seem, they are speechful when we are seeking for a clue to the degree of the Spirit's presence in our midst. My Year Book came last Friday, and next day I sat down and devoured its contents, getting much food for reflection. But the unpalatableness of the meal filled me with sadness, the very reverse of the roll that Ezekiel ate, Ez. 3:3. Mine was bitter his sweet. It told a long tale of defeats of the King's soldiers. The band's music was not a pibroch but a dead march. I got uneasy, my brows lowered, as when I read of British reverses in the Transvaal. And yet I am not a pessimist but an optimist of the first order. Why then should I feel sad and look blue after swallowing the Year Book?

LOOK ON THIS

The following table of figures is the result of comparative study. The churches in the Associations are:

Nova Scotia, Western,	72
" Central,	55
" Eastern,	70
New Brunswick, Western,	75
" Southern,	45
" Eastern,	50
Prince Edward Island Association,	27
African Association,	16
Total,	410

AND ON THIS.

N. S. Western reporting conversions,	28	Churches	28
" " no conversions,	44		44
" Central reporting conversions,	29		29
" " no conversions,	26		26
" Eastern reporting conversions,	29		29
" " no conversions,	41		41
N. B. Western reporting conversions,	22		22
" " no conversions,	53		53
" Southern reporting conversions,	19		19
" " no conversions,	26		26
" Eastern reporting conversions,	14		14
" " no conversions,	36		36
P. E. Island Asso. reporting conversions,	14		14
" " no conversions,	13		13
African Baptist Asso. reporting conversions,	2		2
" " no conversions,	14		14
Totals,	157	Churches	253

These figures show that only 157 churches report conversions, while the enormous number of 253 churches do

not report a single conversion for the whole year. The 157 churches report a little over eight conversions per church, aggregating 1,302.

Do I hear one remark, "probably the 253 churches reporting no conversions are all small and pastorless churches." Indeed it is not so. I find on analysis of the 253 that there are of

Churches of a membership between	20 and 100,	176
" " " " " " " " " " " " "	100 and 200,	54
" " " " " " " " " " " "	200 and 300,	15
" " " " " " " " " " " "	300 and 400,	4
" " " " " " " " " " " "	400 and 500,	4

Total. 253

These statistics may seem very dry, but they ought to bring tears to our eyes, call us to confession and cry unto God for forgiveness of our sins.

Can it be possible that a single pastor, deacon, Sunday School teacher, or any other Christian worker, can read these results and not shut himself or herself in a room and quietly think over and pray about this state of things in our churches. Every one will agree that this is a most lamentable showing for a year's work. That 253 churches, comprising nearly two thirds of all, should not have a single conversion is the worst year's record within the memory of many. Last year the N. S. Western reported 34 churches with no conversions, and in 1897 there were 25 with none. But this year 44 report no conversions, etc.

Now that we are face to face with facts, carefully gathered together and arranged by the hard working committee of the Year Book, chaired by that painstaking man, Dr. B. H. Eaton, let us think, compare notes and deduce conclusions, that may set us to work to reverse this state at our next annual meetings. Slowly but surely belief in revivals has been renounced by many. Not as slowly, but as surely, approval of revival preachers has been displaced in more. Several reasons have been given for this course, but more excuses have been given than reasons. Whatever they be, one thing is certain and that is that the objectors cannot claim either New or Old Testament to sustain them. Our current Sunday School lessons illustrate the use God made of revivalists in securing the awakening and co-operation of the Jews to begin and complete large religious works.

Zerubbabel was the man whom God filled with his spirit so that he stirred up the Jews to co-operate and amid great difficulties to rebuild the beautiful temple. After matters had lapsed into a bad state God stirred the heart of that famous revival preacher, Ezra, to go to Jerusalem and hold special meetings for reclaiming the backsliders and readjusting the service of the Temple according to the pattern of Moses' instructions. Some years after another great work needed a revivalist to enthrone the people to a point of white heat on the subject of wall building. And no better man could be selected by the Lord than Nehemiah. Result of his visit was that under his inspiring preaching a wall that had been 142 years in the state that Nebuchadnezzar left it was all rebuilt in 52 days. And were not all the prophets revivalists? especially the minor prophets? What was John the Baptist, Peter and Paul but revivalists? And is not the "evangelist" of divine origin, and has he not a place in the economy of grace? Else what meaneth Ephesians 4:11, 12, "He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ?"

It may be possible to blame some one else than ourselves for this defection, but it is more manly and less reprovable to lay the sin each man on himself, and to imitate the Jews in repairing the broken wall, who repaired it each man the piece opposite his own door. But still I am a little inclined to believe that the teaching of such men as Dr. Lyman Abbott has had not a little to do with this discouraging of revivals in our churches. His clever Outlook is continually paring away the Scripture doctrines of human depravity and salvation from sin. And instead exalting human goodness and evolutionistic ideas, subversive of instantaneous conversion. Instead of encouraging revivals in churches, his cry is, "we need a revival of ethics in man." I understand ethics to be "the science of human duty," or the conduct that makes character. How can we have a revival of ethics, that shall be the fruitage, unless first there be a revival of the spiritual life, that is the root of all noble conduct? An Annapolis Valley farmer whose orchard had been very unproductive in recent years might with as much reason suddenly raise the cry, "I need a revival of fruit." While at the same time the roots of his trees were covered with weeds four feet high that had not only choked the soil and prevented ventilation, but had stolen the nourishment needed by the trees, to say nothing of pruning, fertilizing, all of which the farmer had neglected for years. If the farmer wants a revival of fruit he must attend to the roots and get them revived and fruit will naturally follow. If we want a man to act well and to speak well he must think well, love well, believe well. And what quicker, better, diviner method is there than to revive his interest in Jesus, in the Blood that stoned, in the resurrection that justifies, in the Holy Ghost who renews?

Certainly we want Christians to live better, aim higher, and in short a "revival of ethics." But when they are truly, inwardly, spiritually revived their ethics will involuntarily be revived. For the larger liberty and fuller life will loosen their tongues, awaken their interest in others and soul winning must follow.

With the heavy siege guns of the enemy pointed at the church and pouring shot and shell into the King's camp, we need to be courageous for the truth, steadfast in the faith and faithful to our Lord. The world spirit, which is anti-Christ, is assailing the church and in many instances has made many breaches. It may invade through worldly expedients to raise money, or succeed in turning church buildings into places of amusement; it inserts grave doubts into the minds of preachers relative to the inquisition of the Bible, Christ's divinity, eternal punishment of the wicked, etc., and too frequently this spirit of anti-Christ inoculates churches with the idea that the social tone of the membership is the most important part of their work to be kept up.

With this evil spirit at work blighting church life at its earliest stage, can it be wondered at that the revival spirit has died out in 253 churches in 410?

But the remedy is at hand. Let every preacher read through all the revivals of the Bible, get a firmer grasp of the promises of God, relative to the Holy Spirit's presence and power, call the people to prayer and confession, and, if possible, secure aid from another preacher to create a revival of interest in Christ and his Kingdom. As 176 of the churches reporting no conversions have less than one hundred members each, I would suggest to the Home Mission Board to employ more evangelist pastors to visit them, and help by the Spirit to infuse the revival spirit into the members. Finally let us all preach with greater emphasis, Ruin by the Fall, Redemption by the Blood, Regeneration by the Spirit.

Missionary Information.

1. How does the cost of living in India and Canada compare?

Ans. This whole subject is discussed in the MESSENGER AND VISITOR of Aug. 9th. Mr. Stillwell thinks that one can live in Canada for two-thirds of what it costs in India. That is to say that \$1200 in India is only as good as \$800 in Canada. According to the present rate of salary our missionaries get \$800 for two years, \$1000 for the next five years, and \$1200 thereafter. From this you will see that according to Mr. Stillwell's estimate the new missionary starts on what would be \$533 in Canada. Prior to the change that was made a few years ago on account of the stringency in the funds, the outgoing family received \$500 as a gift for outfit allowance. It generally happened that the new missionary was sent to India immediately after graduation at the college or seminary. Most young men find themselves more or less in debt at the end of a long period of preparation for this life work. If they remain at home their marriage may be postponed awhile, and with a minimum of expense for living they ought soon to be out of debt, and have something of a surplus with which to get married and furnish a home. But if one goes immediately from the college or seminary to the foreign field, he is generally expected to marry at once, fit up for a journey to a foreign land, and begin housekeeping there. To do this he has an empty purse (and probably has a debt on his shoulders). This explains the custom so long in vogue, of providing "outfit" allowance, (\$500 for a family). Some of us felt that this outfit allowance was liberal, and that if necessity called for it the amount might be reduced somewhat, without putting the new family to serious discomfort. But the lack of funds in the treasury with which to prosecute the work, resulted in a reduction of \$200 in the new missionary's salary, and the entire giving up of the "outfit allowance." This means that in starting for the field the new man has to marry, get his outfit, furnish his Indian home, etc., with an empty purse, and begin his work in India on what would be in Canada \$533 a year. True the Board loans him \$300 for outfit, but this merely adds to his debt which already may be burdening him. But in spite of these facts, some think that the missionary's salary is too high. I doubt if the question of salary (either its smallness or its largeness) exercises any appreciable influence on the average missionary in deciding the matter of duty. One might exist on a salary that would be greatly detrimental to his efficiency. This is a case where cutting down the salaries may neither diminish the number of missionaries, nor bring them to physical suffering in the matter of their daily food, and yet the mission may be silently suffering because the staff of workers are not able to do their best in the service—the loss is real though not always apparent. Such may easily become a "penny wise and pound foolish" policy.

2. Why cannot the missionaries live as the natives do?

Ans. Why cannot your pastor, or you yourself for that matter, build a birch bark wigwam next to the church, and live as the American Indian does—with his squaw and his papooses in a 7x9 all-purpose room? It could be done in Canada with vastly less risk to health

and comfort, than for a Canadian missionary to attempt to live as his average Telugu convert lives. To illustrate: My cook, with his wife and seven children, occupies a 12 x 15 room for all purposes. The walls are splint mat, and the roof, grass. The living, eating, sleeping, cooking, etc., in this one room suits him all right. When the hot, scorching winds begin to "eat us up," as the native would say, and to fill the heart of the foreigner with a strange dread, the cook and his family finds his "hot-house" not so very uncomfortable for him. One night in the sweltering season I chanced to go to his house to call him. To my surprise and amusement he had the door closed, shutting out all ventilation except through the cracks in the walls, and in addition to his numerous family, he had three sheep, a dog, and a setting hen within his room—a regular menagerie. This man may be taken as an average Telugu. It will show the difference between the "needs" of a native family and those of the white man from Canada. This cook and his family are all the picture of health, and will never need a furlough or hill-trip.

I trust these answers will prove helpful in showing the true condition of things. We have nothing to hide, and we court the fullest and most frank enquiry.

Tekkali, Oct. 17th, 1899.

W. V. C.

Giving.

Dear Editor:—There is one remark in your editorial on "Giving the Tenth," in issue Nov. 8th, which I think many of our people, especially pastors will regret, coming as it has in an editorial, having behind it the influence of our denominational organ. I refer to the closing sentence, viz. "In our view of the matter the Christian who, while using the means entrusted to him to feed, clothe, and faithfully educate the children, God has given him, is as truly applying it to the service of the Lord, as if he gave it to feed and educate the children of others, or put it into the mission treasury."

This will be received by hundreds all over these Maritime Provinces with great applause, and used to quiet consciences which have been disturbed over the matter of giving. Many a pastor's heart has doubtless almost fainted within him, as he has had some one who has opposed him in his efforts to build up people in benevolence, hurl this statement at him, quoting the MESSENGER AND VISITOR as authority. Surely it will drive some of our people backward in giving, further than our pastors can lead them up to again in one year. Many who were almost persuaded to a greater liberality, will find here a ready excuse for not giving more, and will justify themselves for saving their money for their children.

It is true that parents who feed and educate their children, may be applying their means to the service of the Lord, providing, however, they have just settled their account with the Lord, and then seek to educate their children for God's glory and not for their own pride and self-gratification. Many will receive gladly the idea that they can do the Lord's service just as well by spending their money on their children, as by putting it into the mission treasury, but they will find themselves sadly wanting in proof for their position, either Scriptural or otherwise. I do not think the treasurers of our Boards will tell us that, it was by the adherence to this principle that our denominational interests have been planted and fostered. It has been my lot once or twice to succeed in the pastorate, men who have advocated this principle, and I must say that in every instance I have found the people not only dried up as to giving, but spiritually as well, but where pastors have practiced self-denial, not giving less than a tenth, thus becoming an "example to the flock," the people have been not only benevolent, but possessing a good degree of spiritual life. The question which has been puzzling the minds of the treasurer of our Boards as well as others, in reference to the great falling off in the offerings of our larger churches, while those of the smaller churches are on the increase, may find its answer here. The people in the towns and cities who have the money, are, perhaps, acting on this principle, and keeping it to educate their children, thinking they are doing God's service, while those of the poorer churches, seeing no hope of being able to educate their children, are turning their money over into our treasuries.

Surely such a narrow, selfish idea as the one I have referred to, must be most displeasing to the giver of all good, and may be graciously delivered from it.

Pleasant River, N. S.

G. C. CRABBE.

New Books.

True Stories of Heroic Lives.—By Various Authors. 12mo, Cloth, 320 pp. Illustrated. Price, \$1.00. New York and London: Funk & Wagnalls Company.

Stories of physical and moral heroism in actual life have a value as well as an interest difficult to measure. Such a book as this one, just from the press of Funk & Wagnalls Company, will do more than a little to crowd out trashy reading, because it is so fascinating that no persuasion will be needed to induce a reading of it. Moral inspiration is largely aroused by the true stories of those who have dared and sacrificed for noble aims. "Lives of great men all remind us we can make our lives sublime."

The stories in this book are not sermons, nor moral or political essays. They are stories, true stories, they profess to be, and for the most part stories of persons of our own day, told by personal acquaintances of the heroes, or eye-witnesses of the deeds of valor. The book contains thirty-nine of them. They are gathered from all quarters of the globe; stories of soldiers and sailors; of explorers, and of missionaries; of statesmen; and of scientists; of reformers, philanthropists, nurses, artists, fishermen, hermits, life-saving service men; of persons of exalted and persons of humble station; deeds of daring, of sacrifice for a noble purpose, of devotion to duty, of moral and physical courage. There is no home in our land where such stories will not carry strength and ennobling inspiration. To read of the deeds of heroism performed by others is the surest way of generating heroism in our own natures. In this land where the dollar plays such a part that men have learned to call it almighty, nothing is more needed than that we remind ourselves that there are men and women all around us who are capable of heroic devotion to duty at the sacrifice, if need be, of wealth, fame, social position, and life itself. The book is an invaluable one to place in the hands of the young. Moreover, the book is of extraordinary interest to grown people. There is nothing childish about it, tho it appeals to youth perhaps more forcibly than to maturity. No one, young or old, will find it dull. Among the many heroes included are Abraham Lincoln, Maxim Gorky, George D. Wey, Leo Tolstoy, William Lloyd Garrison, Emile Zola, Theodore Roosevelt, Antonio Maceo, Booker T. Washington, Joseph Damien, Florence Nightingale, Garnet J. Wolseley, Joseph E. Wheeler, John P. Jones, and many others. The book is tastefully bound and well illustrated.

E. B. Treat & Co., New York, announce for publication this fall two new books of interest—both as to title and author: "New Epistles from Old Lands," by Rev. David Gregg, D. D.; and "The Old Book and the Old Faith," by Rev. R. S. MacArthur, D. D.

A recent tour of several months in Palestine and the East suggested to Dr. Gregg a number of practically helpful addresses to his own people. With his own peculiar skill and wealth of spiritual experience, he has made every step of his way a help to the Christian reader, and every association of the Land and the Book a devout message to believing hearts. (\$1.50)

A Year's Prayer Meeting Talks, by Louis Albert Banks, D. D. 12mo, Cloth, 297 pp. Price \$1.00. New York and London: Funk & Wagnalls Company.

The prayer meeting service is one of the most important institutions for extending church influence. Dr. Louis Albert Banks, the distinguished pastor of the First Methodist church in Cleveland, Ohio, has been unusually favored in this department of his work. His evening meetings have attracted large congregations, and many new members have been added to the church. Dr. Banks' prayer meeting services have been so noteworthy that ministers of various denominations have urged him to publish the series of talks which accomplished so much good in the Cleveland church. It is in response to these requests that the present volume has been prepared. This book contains fifty-two short talks for prayer meetings—one for each week in the year. The book is rich in suggestions and illustrations which can hardly fail to be of practical service to preachers and church workers of all denominations. Such talks as these are calculated to attract large congregations and to make the meeting helpful to all who attend. The subjects are treated in original and striking ways, but never in a sensational or unwholesome manner. Anecdotes, stories, bright smiles, and poetical quotations enliven the talks. Their style is winning, and they are never too long to hold the interest of the hearers.

Exceptionally striking and strong articles make up the contents of The Missionary Review of the World for November. Nearly all of them are well illustrated, and are of very present interest and importance. "The Little Republic at Freeville" is first described by pen and picture, an ideal form of home missionary work for children of the slums. The Mormons are next arraigned in a powerful article by A. T. Schrader, Editor of Salt Lake City, who replies to an article by Theo. W. Curtis (brother-in-law to B. H. Roberts), quoting largely from Mormon literature to show Mormon animism and degradation. There is also a stenographic report of Dr. Storrs' address on "The Permanent Motive in Missions," and a description of the experience of the noble but much-persecuted "Donkubobors in Russia and Canada." The Missionary Digest Department is made up largely of brief articles on South America, etc., and the International Department consists of a symposium on "Exceptional Peoples and Work."

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 per year.

The Two Miss Jeffreys, by David Lyall, author of "The Land of the Leal." Paper, 50 cts; cloth, \$1.00. Published by The Copp, Clark Company, Limited, Toronto.

"The minister's study, the doctor's consulting room, the lawyer's private room—in these the veil is lifted from human motive and life."

This couple of lines in the author's prelude give us the clue to the contents of a volume in every way worthy of the author of "The Land of the Leal." While a clerk in a old law firm, whose members were noted throughout old Edinburgh for their dignity, integrity and honorable practice, David Lyall was introduced to many a strange bit of human experience. The pathetic and often tragic details of many a family feud which Celtic pride and reserve sealed to the world at large, is here made known, and here is straightened out many a complication of the strange old Scotch marriage law which forbids a man to marry his brother's widow, and in which to publicly accept each other before two witnesses constitutes a legal marriage. There is a quiet charm about David Lyall's writing which makes it very pleasant reading. It has a purity and dignity of style which is not common among modern novelists, while there is a genuine ring and a depth to the pathos in it which stamps it at once as coming from the heart rather than the head.

a significance which do not belong to it as it stands. According to Peter's testimony there were in his day people who, to their own great disadvantage, wrested Paul's writings from their proper purpose, but we have never heard it contended that the apostle was responsible for their methods of interpretation.

—The MESSENGER AND VISITOR goes to press too early to be able to report the result of the voting in the Scott Act in Westmorland County, which takes place on the 28th. The liquor party evidently have been putting forth very strenuous efforts, and their chief spokesman Mr. Summerhayes, imported from Toronto to conduct the anti-temperance campaign, has declared himself confident of victory. But the temperance people, we judge, have not been asleep, and have been ably led by the evangelical ministers and other men prominent in the good cause. Dr. McLeod, of Fredericton, has rendered important service in the fight, and there seems good reason to hope that as a result of the vote the Act will be sustained.

First National Baptist Convention, Winnipeg, July 5-13, 1900.

Every Baptist church in Canada ought to be represented at our First National Convention. The reasons for this are obvious and many. It is enough to say that no Baptist church can do its work intelligently that is not in touch with our national situation at the present time. In the past we have been divided into Provinces and Conventions, and these have formed the boundaries for our work. In the future these local boundaries must still remain, but an increasingly large share of our work as a denomination will be national rather than local. For the next generation, or so long as our Northwest is filling up, every church in Canada must be vitally interested in that section of our country. We must evangelize and educate. In order to do this noble work without loss and without friction it is absolutely necessary that all our churches should unite intelligently and sympathetically upon an aggressive national policy. For these reasons, if for no other, every Baptist church in the country ought to have its representative at Winnipeg next July.

If churches cannot send a delegate from their own membership, they are entitled to appoint some other delegate to represent them. This, while it will give every church a representative, will at the same time tend to increase the friendly intercourse between churches, for any one who represents more than one church will, of course, on his return from Winnipeg visit those churches which he represents and report to them.

The strongest drawback to the success of our meeting will be the expense of the journey. Let it be carefully noted that Mr. Sharp and his conferees will make the very best possible arrangements with the railroads for cheap rates. Also I would like to urge every church to seriously consider the sending of their pastor. There are hundreds of men doing noble, self-sacrificing work whose opportunities for travel and observation are limited because of their small salaries. These men lead lives of noble self-sacrifice and it would be a graceful and helpful thing for their churches to see that they enjoy this great opportunity. They will come home inspired and strengthened for their work, with broader vision, higher ideals and greater enthusiasm. So on the very lowest ground the churches that send their pastors will reap great advantage therefrom. Brethren begin now to make your plans to go.

CHARLES A. EATON.

Acadia's Lectures.

According to arrangements made last year, the professors of Acadia are giving a course of four public lectures in College Hall. The first of these by Professor Wortman, has already been reported. The second was given on the 20th inst., by the learned Professor of Classics, Dr. R. V. Jones. Although the evening was stormy a good audience greeted Dr. Jones. Among those present were, B. H. Eaton, D. C. L., chairman of the Board of Governors, and Governors Rev. Dr. Saunders, Rev. F. M. Young, Rev. Dr. Kempton, Rev. G. J. C. White, Rev. A. Cohoon, C. R. H. Starr. The lecture of Dr. Jones was a very learned presentation of the teaching of the Greek and Latin literatures on the immortality of man. Many of the choicest gems of these literatures were quoted, the translations by the lecturer being in the precise yet elegant English for which Dr. Jones is justly noted. As one of the governor's said, "No one who had not devoted many years to the study of classics could have written that lecture." Its matter and form were alike scholarly. There was also constant suggestions of great value. Without obtruding his Christian views, the lecturer made his audience feel grateful for the great light revelation has thrown upon the life beyond. The seriousness of the present, too, was felt as the teachings of the writers of the ancient world were unfolded.

The readers of the MESSENGER AND VISITOR do not

need to be told that Dr. Jones has for many years devoted himself to study of literature and philosophy, and that his learning and culture have been ungrudgingly given to his students, all of whom have become his friends. To visit him in his library is to have in part an explanation of the power he has acquired in his department, and of the gracious, refining influence he has so long wielded to the profit of the college and of the denomination.

From Wolfville.

DR. JONES' LECTURE.

In addition to the opening lecture of the College year, delivered by Professor Wortman, the programme for the year provides for three other public lectures by professors of the College. The first of the series was given on Monday evening, the 21st inst., by Professor R. V. Jones, Ph. D., on the subject: "The Greeks and Romans and the Future Life." The professor's many years of widening and deepening acquaintance with the literatures of these two ancient peoples, his deep interest in religious and philosophical subjects, and his wizardry of language and style, qualified him to handle an important subject with ample learning, true appreciation of his materials, and unique literary power. The doctor is generally beloved, and got royal greeting and unstinted applause, especially from the students. It is interesting to note that he seems to have the secret of perpetual youth. He carries his work lightly, and this year has assumed larger duties than formerly.

THE ALUMNI PROFESSORSHIP.

It is very gratifying to note the evidences of interest and efficiency on the part of the secretary of the Alumni Association, the Rev. W. N. Hutchins, of Canning. I trust every Alumnus read his communication in the MESSENGER AND VISITOR of the 15th inst. The steady decline in the support of the Alumni chair, which with such commendable zeal was founded a few years ago, is the most disheartening feature in connection with the outlook of the college. If the decline goes on, half of the benefit of the Forward Movement, as Mr. Hutchins points out, will be swallowed up in meeting the defecation. We are not willing to believe such an issue possible. Of all men the Alumni are the debtors of their alma mater, the number of graduates is increasing year by year, and it is unthinkable that while other friends are multiplying, those upon whom the college has the strongest claims, should for any cause cast upon the Board an obligation which it did not create, and frustrate other possibilities which are so important to the life and efficiency of the college.

Doubtless the fact that some of the Alumni have subscribed to the Forward Movement, may account in a small way for the shrinkage during the last year or two in the Alumni collections, but only in a small way. The writer declined to take subscriptions for the Forward Movement, wherever it was likely to effect pledges to the Alumni Association, and where he did take them, took them on the explicit understanding that the treasury of the association should not be affected thereby.

It cannot be doubted that the Alumni are truly devoted to the College. What is needed is that each one should be prompt to meet his personal obligation in response to the Secretary's notices and appeals. These many lites would make a handsome income; enable the Association to meet its obligations, and put new heart and confidence into our work.

DR. SAUNDERS' HISTORY.

Having occasion the other day to write an article on "Baptist Beginnings in the Canadian Provinces," I wrote to Dr. E. M. Saunders, asking if he could furnish me with authoritative materials respecting the beginnings in the Maritime Provinces. To my delight there came along about a hundred type written pages, including the early chapters of the doctor's "History of the Maritime Baptists," which I believe is likely to appear within the next year. It promises to be a book of great value. As the result of exhaustive research it will contain a wealth of information respecting, not only the Baptists, but the various religious influences and movements which have modified the life of the Provinces. It will contain not only the facts of history, but a genuine philosophy of the facts. The literary quality of the book will illustrate Dr. Saunders' best historic style. We shall look eagerly for this highly informing and interesting book.

Wolfville, Nov. 25th.

Inter-collegiate Y. M. C. A. Convention.

The Tenth Inter-collegiate Convention of the Maritime Y. M. C. A.'s met with the Mt. Allison Association at Sackville, N. B., from Nov. 16th to 19th. There were present 10 delegates from Acadia, 10 from Dalhousie and 3 from U. N. B. Universities. H. C. Rice, Mt. Allison, was elected President of Convention and W. T. Hallam, Dalhousie, Secretary.

At the opening service addresses of welcome were given by Dr. Allison, President of Mt. Allison University,

and H. C. Rice, and suitable replies were made by the Presidents of other Associations and by H. W. Hicks, travelling secretary of the Y. M. C. A.'s in Canada and the Eastern States. After a brief devotional exercise a paper was read by D. L. McKay, Dalhousie, subject, "The Value to our Associations of Inter-collegiate Fellowshipship." This paper referred to some of the work the Y. M. C. A.'s are doing and their influence over young men, also the benefits derived from the Union of Associations. A. V. Dimock, Acadia, read a paper, subject, "The demands of the present day upon our Christianity. How to meet them?" The point of view taken for this paper was the sphere of individual activity and experience in relation to our Association work. It pointed out that there is an urgent demand for missionary zeal; for a larger faith; for a more unselfish love; for sacrifice; for earnestness; for individual work of a higher quality and tact. He showed that in order to meet these demands there must be unconditional surrender and definite acceptance of the Holy Spirit. A paper presented by F. Dunfield, U. N. B., subject "The conditions of receiving the Holy Spirit," was full of spiritual thought and suggestions, and made abandonment of sin and consecration the chief condition. A paper, "The relation of college students to missions," by Q. Genge, Mt. Allison, showed that the college student should study missions as a part of his education, and also as a Christian. E. H. Ramsey, Dalhousie, read a paper written by R. B. Layton, subject, "Mission study classes, organization and methods." It referred to the profit of mission study and how it can best be carried on. "How best to transmit the missionary interest of College Associations to Town and Railroad Associations," was presented in a paper by G. F. McNally, U. N. B. He gave many profitable suggestions, and F. G. Marshall, secretary of the Maritime Y. M. C. A.'s, added much to the discussion which followed.

Friday evening Prof. Andrews, Mt. Allison, gave a very inspiring and helpful address, subject, "The Christian student in the college." H. W. Hicks then followed with a short discourse, subject, "As a part of a great movement."

Saturday morning, Prof. Paisley, Mt. Allison, read a paper, "Leading truths of the Epistle to the Colossians," giving a brief history and analysis of the epistle.

V. L. Miller, Acadia, then read a paper on one of the most important subjects that come before the student. Namely, "To what extent is there a lack of interest in Bible study, its causes and cure" This paper showed much thought, and if the suggestions given were followed, no doubt the interest would be much increased. A very enthusiastic discussion followed the reading of the paper.

H. W. Hicks added much to the success of the Convention, and urged on the delegates the importance of attending the conference held at Northfield. Each session was opened and closed with a brief prayer and praise service, and the discussions after the different papers were pointed and instructive, as well as interesting.

Sunday morning, Rev. D. J. Fraser, M. A., St. John, preached very acceptably to the students and a large number of residents. Theme: "The Argument for Christianity," taking for his text 2 Cor. 4:18. And in the evening Rev. H. Sprague, D. D., spoke from the words "Follow me," Matt. 4:19. This was a very impressive service, and was closed by a brief service conducted by the delegates.

The music was furnished by the students of the Mt. Allison University and Ladies' College, and was exceptionally good. This closed one of the most successful meetings in the history of the Inter-collegiate Conventions.

S. J. C.

Christian Science Claims vs. Christian Science Facts.

"I examined in succession and without exception the case of every willing Christian Scientist up to the number of twenty," writes Dr. J. B. Huber in the Popular Science Monthly. "All these cases were of their own choosing: no doubt, then, they would be considered to be among their 'good' cases. Their 'failures' I had no time to examine. There were many others who refused to testify, no doubt justifiably. Others refused for reasons not easily comprehended, considering the fact that these people hold weekly 'experience meetings,' in which they rejoice to testify to the power of Christian Science." It is difficult to see therefore, why such cases should not invite scientific investigation.

"I could find in all these twenty cases no 'cure' that would have occasioned a medical man the slightest surprise. What did surprise me was the vast disproportion between the results they exhibited and the claims made by Christian Science healers. One of these cases may be cited as an example of the loose generalization upon which many of the claims of these healers rest. A lady stated that she had had pneumonia. I asked her how she knew she had pneumonia. She declared she knew, because her nurse could tell at a glance she had pneumonia. No medical examination had been made. I asked what symptoms she had had—how she had suffered. She told me she had purposely forgotten—she had tried to dismiss from her mind all recollection of this distressing illness. Well, this is no doubt commendable enough, but how do we know, then, if she really had pneumonia, or anything more than an ordinary cold?"

The Story Page

A Happy Birthday.

"What was the sermon about today, little girl?" asked Mrs. Clay, as Hattie noiselessly entered the room where she was lying.

"Tithes," answered Hattie, briefly.

"Tithes," repeated Mrs. Clay. "What do you mean?" "Why, don't you know, mamma? Giving tithes of all we possess," explained Hattie, indifferently, and with a slight yawn.

"Perhaps the minister didn't explain what tithes mean, dear. Maybe that is why you are not more interested. I'll tell you about the word, and then you can tell me about the sermon," said Mrs. Clay, smiling, and softly patting Hattie's hand, which she was holding.

"But Mr. Brown did explain all about it. It means dividing all our things into ten equal parts and giving one to the Lord; and, if we give it to some one else instead of keeping it for ourselves, it is the very best way of giving to the Lord, for we are all his children, and a father is always better pleased to have something done for his children than for himself."

"I am glad Mr. Brown explained it so clearly," said Mrs. Clay, with a pleasant smile. "I don't believe that I ever heard it told so simply and well before."

"But I don't like it!" remonstrated Hattie.

"Why Hattie, my dear child, why not?" exclaimed her mother, in utter astonishment.

"Why, I don't see what ever I can do about it. Take my dresses. I only have five to begin with. Now, if I divide, and give away a tenth, I can't see what good a half dress would do the little girl I gave it to, and I never could wear the piece that was left. Beside, I think, when you and papa take care of me and buy my things, that they partly belong to you, and I haven't any right to give away presents, or they won't divide even!" and Hattie threw herself into a chair in a very uncomfortable attitude, and started to put a finger in her mouth, but, remembering that was very babyish, as well as ill-natured, she quickly put her hand behind her, and patted her foot on the carpet instead.

Mrs. Clay looked half amused and altogether puzzled. How could she explain to this little girl just what was right about giving. It made her wonder if she really knew herself. At last she said, slowly.

"You are partly right and partly wrong, dear. It would not be right to give away your things without permission. You may give away your dark blue dress, though, if you wish. You have outgrown it, but it is good and pretty, and a few stitches will put it in perfect order. I'll attend to that part, if you will think of some one to give it to whom it will fit. But isn't there something, dear, that is really all your very own, something that you have worked for or earned in some way, that you can share with a less fortunate child?"

Hattie puckered her brows, and sat silent several minutes, thinking with all her might. At last she said, doubtfully.

"There are my hickory nuts."

"Very good," said mamma, promptly. "You gathered those all yourself, and, although part of it was fun, part was hard work, too, I know. Now, don't you know somebody who has no nuts and would like some?"

"I guess, maybe, Mammie Eastlake would," said Hattie. "She says that she has never been nutting. Her mother can't spare her away from home that long."

"The very person!" exclaimed Mrs. Clay, brightly. "And you would be conferring pleasure on more than one person, too, I am sure, there are so many children there, and they would all enjoy the nuts."

"I believe the blue dress would fit her," said Hattie, growing interested.

"What were you and mother having such a confab about this afternoon, Hattie?" asked Rob, at the tea table. "I hung around in the hall for 'most half an hour before either of them realized that I had knocked and should like to come in," he added, turning to his father.

"Is it a secret, Hattie?" asked Mr. Clay, affectionately.

"No, indeed, papa!" answered Hattie, returning his loving gaze, and then looking a little shyly at her mischievous brother. "I explained Mr. Brown's sermon to mamma, and then she explained it to me. I think I understood her better than I did him, and now I am going to give away some of my hickory nuts, because they are my very own," and Hattie told all about her plan. Bright-eyed Rob listened respectfully, and, when she had finished, joined heartily in papa's "Good!"

"How do you think some pop corn would taste with those nuts?" he asked. "You know I had a pretty good crop this year."

"Oh, my!" exclaimed Hattie, clasping her hands in a way that showed what one little girl thought of pop-corn and nuts. "Next Tuesday is my birthday," she added. "Let's send them then. I think it would be a lovely way to celebrate."

"In that case, I'll contribute to the dinner," said Nellie growing interested. "And I shall not have the trouble Hattie did, either," with a smile, "I can divide evenly. I have just twenty chickens, and the Eastlakes shall have two."

"I want a share in this birthday celebration of tithes," said Mr. Clay. "I can't contribute all of my tenth in this way or at this time, but I want to send a part of it."

"You must let me do something too," said grandma, nodding and smiling.

"If grandma puts in anything to eat," said Hattie emphatically, "her name ought to go with it, so that they'll know how extra good it is. Really," she added, with a long drawn sigh, "what grandma cooks is too good to give away to anybody!"

"Bless your heart, my darling!" exclaimed the dear old lady, delightedly, when she could make herself heard above the laugh which followed. "If you flatter your grandma like that, she'll have to—make you an apple turnover," shaking a finger at Hattie in mock reproof.

"If that is the penalty," said Rob, "allow me not only to endorse, but emphasize Hattie's compliment."

"Oh, you rogue?" said grandma, laughing. "You'll surely make a conceited old woman of me!" Then, more seriously, "But really children, there must be no hint of the source of these gifts. That would spoil it all. I might say, 'Do not your alms before men, to be seen of them,' only I don't like to regard lending to the Lord as alms-giving."

Hattie was a happy girl the next week, spending many busy minutes collecting and arranging the tithes, every member of the family wanted to take part in filling the basket for the Eastlake family and helping her with her novel birthday celebration. Even six-year-old Tommy bravely gave a bright red apple, which he had succeeded in keeping a whole day, waiting for it to "mellow."

"How shall we get it there?" asked Hattie with a puzzled look, as they were eating breakfast on the looked for morning.

"We'll have to get old Tim to take it in his wagon," answered papa. "I'll pay for expressing."

At last the basket was started on journey; and Hattie stood at the window, watching long after the wagon was out of sight. She was very happy all the morning and afternoon, making agreeable surmises about the pleasure their gift had afforded; but when evening came she grew restless, moved aimlessly about the room, or spent many minutes looking out of the window, as if watching for some one. At last she exclaimed vehemently, "I do wish I knew what they said when the basket came!"

Mr. Clay dropped his newspaper. Rob laughed, and Nellie uttered an astonished, "Well!"

"I don't care!" insisted Hattie, as she saw the smiles of amusement at her expense. "To go to all that trouble and not even know whether they got it or not is just too bad!"

"Oh, they got it all right," said papa. "Tim's trustworthy." And with that slight consolation Hattie was obliged to leave the subject.

The next day Mr. Clay came to dinner with an expression of mingled amusement and gratification on his face. "I can tell you a little bit, Hattie, of how the basket was received," he said, when they were all seated at the table. "I saw Tim this morning; the first thing he did after wishing me good morning was to say; 'Shure, Mister Clay, an' the next time we've a load like that av yesterday, I'll take it for yez for nothin'.' Bedad, an' I believe I'd pay meself for the job rather than lose the fun av it. Them kids was clane wild over the things in that basket; and Jimmie bye, the size av yer Tom was that took up wid the ridd apple that he didn't know enough to ate it. An', whin they came to the nuts and pop-corn, Mrs. Eastlake clapped her hands, and says, 'Now, thin darlin's, ye can have some fun like other folks!' An' she gits thin a flat-iron to crack the nuts wid, an' a spider for 'the corn; an' thin she turns, an' sees me a-standin' an' lookin' on, an' says; 'It's all I can do, Tim, to git necessaries—sometimes I can't git them—without getting treats for the children; and they need 'em just as much as they do food, an' drink, an' clothes.' I'm a-thinkin' that same meself, Mr. Clay; and now remember, sir, the next time ye've a basket, I contribute meself an' horse an' wagon to take it somers'!"

"Oh?" said Hattie, clasping her hands; it's the very nicest birthday I ever had!"—Christian Register.

The Sunday Ball Game.

BY W. B. KING.

Elmer Minson was determined to attend the ball game. He knew quite well that it was wrong for him to go, and as a professed Christian, as a member of the church, he was not only committing a sin himself, but his actions might lead others to sin as well. He had reasoned his

mother into silence, if not consent. It was time, he told her, he had a little liberty. The church was all right; he had no fault to find with it, but there was such a thing as a fellow—giving himself an unconscious swagger—wanting something besides praying and singing on Sunday. Why shouldn't he go out in the air, and have a change, and see ball games, too, if he wanted to, on Sunday? What other time did he have to go? Surely he was old enough to do right, wasn't he?

Mrs. Minson answered, with a sigh, that he was. Well, then, he was going to see that game—and that was all there was about it. Elmer did not intend to be bluff, or cause his mother to grieve.

"But it isn't the place for a nice boy like my brother," said his sister Minnie. "They sell beer, smoke awful cigars, swear and tell stories."

"I wish you wouldn't go," continued his mother, taking heart from Mary's boldness. "When you first joined the church you seemed to want to do what was right. You used to go to Sunday School in the afternoon then. Now you never go unless your teacher meets you and makes you promise to come."

"Oh, mother, that was before I went to work. You ought to know that a fellow can't go to Sunday School all his life. Why, I'm seventeen, and I think it is time I graduated. Well, mother," after a pause, and with his voice more conciliatory, "I'm off. Good-bye and don't worry." He fondly kissed her and Minnie, and then walked rapidly down the street, trying to forget that his mother had wiped away a tear, while his sister looked quite down-hearted. He didn't like to make them worry; they were both so kind to him; but, well, a fellow can't always remain at home and be a boy.

"Hello, Minson," exclaimed a youth, one Dan Reagan, as he entered the park gate, "glad to see you out. Have a cigar—don't smoke, eh; well, you must learn. Put it in your pocket."

Elmer meekly put the cigar in his coat, while the youth rattled on in a most entertaining way:

"I didn't know you went to Sunday ball games—thought you were too good. I remember when you joined the church. At the time I said to Mike Kelly, 'There's a fellow who don't know what he's about.' Let's find a seat and keep together."

After the first inning a man scrambled in among the men and boys and began selling beer.

"Have a drink on me," said Dan graciously.

"No, thank you, I don't drink," answered Elmer, wondering why he had ever allowed himself to attend a Sunday ball game. There was a mighty roar all about him. The people laughed and jeered, told coarse jests and freely bantered each other and the players; they smoked and drank and exasperated at their hearts' content, evidently quite satisfied with themselves and the way the Sabbath had degenerated.

The pleasure of the afternoon had long since passed for Elmer. He realized that he was among the ungodly, among a class of people who were not servants of Christ, who lived for pleasure and the joys of the world. A man on the bench above him was relating an unclean narrative, several people were almost intoxicated, boys and men alike were chewing and smoking, and all talking without regard to age or condition. And far away in the distance Elmer could see the cross on the steeple silently pointing towards the blue vault above—a solemn warning of the all-seeing Eye that was looking down upon the children of men.

Acting on a sudden resolve, and while the players were coming in from the field, he slipped off the bench and quickly made his way out of the park. As he reached the gate, he saw his teacher passing down the opposite side of the street. He carried a Bible under his arm and had evidently just taught his class. Elmer ran up a side street; he didn't want this kind young man to know how he had spent the afternoon. When near home he saw his pastor coming out of a house. On the door was a fluttering of white ribbon; a death—a child. While others were going about trying to do good, he, a Christian young man, one who had called upon the name of Christ, had been among the scoffers, the Sabbath-breakers, endeavoring to find pleasure in their company.

Mrs. Minson was resting in her darkened room when Elmer entered. He walked up to her and threw his arms around her as he used to do when a schoolboy.

"Mother, dear," he said, "I am sorry I went to the game. But when I got there I could not enjoy it. I knew it was not the place for me, and I'm not going any more. Did I worry you, mother? I'm so sorry."

The mother looked into her boy's eyes and saw the light of true manliness; she kissed him and was happy, knowing that her prayer had followed him as he strode away early in the afternoon.—Presbyterian

While the Car was at Potsdam recently the general lines of a prospective commercial treaty between Germany and Russia were reached.

Saved by a Pumpkin.

Nearly two hundred years ago two girls, Prudence and Endurance Place, twin sisters, lived in the Cocheo Valley, New Hampshire. At that time the country from Portsmouth to Ossipee was an unbroken wilderness, and settlers were few in the beautiful valley.

The Place family lived in a log house in a small clearing. Indians occasionally called at the house, but Mr. Place treated them courteously, and never sent them away empty-handed.

When Prudence and Endurance were fourteen years of age, Mr. and Mrs. Place, with the younger children, went on a visit to Portsmouth, leaving the twins to keep house. During the first day of their housekeeping the girls gathered the big yellow pumpkins from the field, and laid them in a pile near the back door.

While resting from their labor they amused themselves by cutting two hideous jack-o'-lanterns from large pumpkins, each seeking to outdo the other in carving the grotesque features. They stuck them on poles, fixing the candles inside, and made ready to astonish their father on his return, by showing the grinning ogres at the window.

While Endurance prepared the simple supper and set the house to rights for the night, Prudence went out to drive home the cows and sheep. She had to go farther than she had expected, and, as she came near a brook, she was startled to see three Indians on the other side, talking earnestly, gesticulating, and pointing now and then toward the log house in the clearing.

Prudence was alarmed by their suspicious conduct. Turning back, unseen by them, she fled homeward, and told her sister what she had seen.

"They've found out father and mother are gone away, an' they're coming here to steal, an' p'r'aps to kill us," the girls said to each other.

For a minute the frightened girls knew not what to do. The jack-o'-lanterns were lying in a corner of the room, and, like an inspiration, it came to Endurance that with these horrible grinning faces they could scare away the Indians. Near the back door was a pit, dug for storing potatoes, and now covered with boards and brush. Taking their jack-o'-lanterns, they scrambled into the pit, and concealed the entrance cleverly by drawing the boards and brush into place. After what seemed hours of waiting and listening, the girls heard, stealthy steps about the house, which was in total darkness. Listening intently, they heard the Indians in the garden, evidently searching for them.

Now was the moment for action. The candles were lighted upon the jack-o'-lanterns, and they were thrust up through the brush. The Indians caught a glimpse of the frightful faces, and, filled with superstitious terror, fled, believing they had seen devils.

In the morning, when Prudence and Endurance ventured from their concealment, they found in the garden path a tomahawk and three eagle's feathers.

The spot was ever afterward regarded with superstitious awe by the Indians, not one of whom was ever known to approach the log house of the Places.—Selected.

Are There any Self-made Men.

At a large public meeting in America one of the most distinguished men of the New World was introduced as a "self-made man." Instead of appearing gratified at the tribute, it seemed to throw him, for a few moments, into a "brown study." Afterwards, he was asked the reason for the way in which he received the announcement.

"Well," said the great man, "it set me to thinking that I was not really a self-made man."

"Why," they replied, "did you not begin to work in a store when you were ten or twelve?"

"Yes," said he, "but it was because my mother thought I ought early to have the educating touch of business."

"But, then," they urged, "you were always such a great reader, devouring books when a boy."

"Yes," he replied, "but it was because my mother led me to do it, and at her knee she had me give an account of the book after I had read it. I don't know about being a self-made man. I think my mother had a great deal to do with it."

"But, then," they urged again, "your integrity was your own."

"Well, I don't know about that. One day a barrel of apples had come to me to sell out by the peck; and after the manner of some store-keepers, I put the speckled ones at the bottom, and the best ones at the top. My mother called me and asked me what I was doing. I told her; and she said, 'Tom, if you do that, you will be a cheat.' And I did not do it. I think my mother had something to do with my integrity. And, on the whole, I doubt whether I am a self-made man. I think my mother had something to do with making me anything I am of any character or usefulness."—British Workman.

The Young People

EDITOR, R. OSGOOD MORSE.
All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Guysboro N. S. To insure publication, matter must be in the Editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

R. Y. P. U. Topic.—"Until he come." The Lord's Supper. 1 Corinthians 11: 23-28.

Daily Bible Readings.

Monday, December 4.—Exodus 15: 22-16: 36 Sustained by bread from heaven (vs. 4). Compare John 6: 31-33.
Tuesday, December 5.—Exodus 17. A victorious holding up (vs. 12). Compare Psa. 63: 4, 5.
Wednesday, December 6.—Exodus 18. Jethro's good sense (vs. 11). Compare Dan. 2: 47.
Thursday, December 7.—Exodus 19. Preparation to meet Jehovah (vs. 10, 11). Compare Ex. 34: 5.
Friday, December 8.—Exodus 20, [21]. Words direct from Jehovah to Israel (vs. 22). Compare Heb. 12: 25, 26.
Saturday, December 9.—Exodus [22], 23. An angelic guardian (vs. 20). Compare Josh. 5: 13, 14.

Prayer Meeting Topic.—December 3.

Until he come, 1 Cor. 11: 23-28.
"Good bye mother!" "Good bye father!" such was the farewell of our soldier boys as, amid excitement and confusion they took their departure for South Africa, to fight shoulder to shoulder with the imperial troops in the war in the Transvaal. It was a farewell with a hope to return,—and that with honor. But it is among the possibilities, aye, the probabilities, that many of these bright lads will not return, but will lay down their lives on the field of battle.

But our Elder Brother bade his followers "good bye" as "he led them out as far as to Bethany," and the hand that waved a farewell to his sorrowing disciples will once more grasp in warm and sympathetic friendship those who "trusted that it had been he who should have redeemed Israel." It is not a hope, but a certainty. His own assuring words are, "If I go and prepare a place for you I will come again." "I will not leave you comfortless, I will come to you."

He will come again. He whose word is more to be depended upon than the stability of nature, has declared it. Who then shall doubt it. By direct statement, and by inference, he has declared it. His word was such as to fill the hearts of his disciples with expectancy. They expected to see him come, "in the glory of his Father with his angels." They expected it because he said he would come. His word was all sufficient.

When will he come? Has his promise been fully realized, or is it yet to be? Evidently it is yet to be fulfilled. All Christians who partake of the Lord's Supper, by this act give their assent to this statement. This coming of our Lord when "he shall be revealed from heaven with his mighty angels" must not be confounded with Pentecost, nor the destruction of Jerusalem; nor must it be mistaken for the "dispensation of the Holy Spirit, nor yet for the dying of his saints. He, "whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began," will the Lord send a second time, and he will come when the "fulness of the Gentiles" is completed. But the "day and hour knoweth no man, no, not the angels of heaven, but my Father only." It is for the servant to watch and be in readiness, for he shall come as a "thief in the night." He may be at the door. In the tumults of the nations is he not ringing the door bell?

The object of his coming. His coming is for his followers' good.—It may be to answer the disciple's question in Acts 1: 6, and "restore again the Kingdom of Israel," also to bring his followers into more intimate, and it may be personal fellowship with himself, (John 14: 3) also to deliver up the Kingdom to God, even the Father, (1 Cor. 15: 24,) and "reward every man according to his works." (Matt. 16: 27.) We shall then see him as he is. We now imagine, we shall then know. We now have hints, it will then be a full face vision. The twinkling star shall fade away before the light of the sun. There is to be disclosure, compared with which, the disclosures of this world will be as twilight compared to mid-day.

Our duty "till he come." Simply that of remembrance. Remembrance will secure watchfulness and readiness. "In remembrance of me." Memorials are love tokens. Christ desires to be remembered. Love would need no reminder. Absence makes the heart grow fonder, "until he come." Christ has chosen his own memorial; his lowest touch, his deepest humiliation. In that he glorifies This he would have immortalized. From the deepest the memorial shall be erected until it reach the highest, where it shall be crowned with a heavenly light and universal glory: "Ye show his

death till he come." O, precious memorial seasons; they are as lofty mountain peaks which greet the warm rays of the rising sun, while the valleys and plains are yet in the shadows. Jewels lose their glory if neglected. Love would not neglect the memorial, but "show the Lord's death till he come." F. M. YOUNG.

We have an unusually rich set of prayer meeting topics for December. We count ourselves happy in having secured the services of Rev. F. M. Young to prepare the comments for the month.

We wish to thank those friends and workers who have expressed to us their appreciation of helpfulness of this department. We accepted the appointment as Editor as the Master's call to service, and are trying to do our work in that spirit. The commendation most appreciated by us is a willing response to our reasonable requests for help in making the department the most helpful in service and the most inspiring for noble life possible to us in our limitations.

Will the Unions kindly report what missionary work they are doing and the method of its doing. We shall be specially interested to learn of any efforts to reach outlying districts where few gospel privileges are enjoyed. While we remember the uttermost parts of the earth let us not forget our Judea.

Clarence B. Y. P. U.

We had Miss Corning, city missionary, of Boston, with us on Sunday evening, Oct. 22nd. We are especially interested in Sister Corning, as it was during the special meetings held in Clarence in 1896 that she fully decided to engage in missionary work. Our meetings are well attended and we are striving to live our B. Y. P. U. motto, Loyalty to Christ. We will engage in Bible study this winter. A. J. WILSON, Cor.-Sec'y.

Isaacs Harbor.

It has been a long time since any report has appeared from our Society. At times during the last year the outlook has been dark, and even the most hopeful ones sometimes were on the point of giving up the regular meetings. But the Lord strengthened a few to labor on, believing that better times were coming. By the division of our church we lost some of our most active members. Our active membership at present is about 20. We trust by the blessing of God we have now entered upon a more encouraging period. Pastor G. A. Lawson has taken up the work among the young with his usual zeal, and the fruits of his earnest efforts are already appearing. The attendance at the Tuesday night meeting is increasing and the interest deepening. We have taken up the Christian Culture Courses. The first half hour of the meeting on Tuesday night is devotional, and the rest of the time is given up to the study of the Sacred Literature Course. This study is led by the pastor in a very interesting and inspiring manner. It encouraged us very much to find some who were not members coming in with us to carry on this study. We are taking copies of the Baptist Union. We intend to take up the Missionary Course, also a few are following the Bible Readers' Course. It is our purpose to take charge of the regular Thursday night meeting of the church once a month, and make it if possible a missionary meeting that shall be interesting to all. F. K. BEZANSON, Sec'y.

What! rest, ease here? in the ministry or in Christian work? There is no rest here. Now is the time for battle, for work! Heaven will be our rest. Now is the time for steady, prudent, arduous, unflinching effort. DWIGHT L. MOODY.

Preparing for the Midweek Service.

In far-off Syria is a native Christian who was once a very wicked woman. So full of bitter hatred was her heart that many a night she stood behind the door of the mission chapel during service, armed with a heavy club, intending to kill the missionary when he came out. After her conversion she became an unusually earnest and devout Christian. Mrs. Dale, of the American Presbyterian Mission, tells of visiting her one afternoon when she was busily engaged in washing an immense supply of wheat that was piled around the door. The task was a heavy one, and the woman said she was very anxious to get through with it before Sunday; but, as there were only three days left in the week, she was afraid she could not do it. "Why, this is only Tuesday," said Mrs. Dale. "You have made a mistake in counting. There are four days more in the week." "No," persisted the woman; "there are only three. I do not count Wednesday. I shall do some kind of easier work tomorrow, so that when night comes I won't be too tired to go to prayer meeting."—Selected.

Foreign Missions.

W. B. M. U.

"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 DECEMBER.

For Bimilpatam, its missionaries and schools, that God would raise up faithful native preachers and Bible women, and bring those to confess Christ that have so often heard of him.

Bridgewater W. M. A. S. observed their Crusade Day on Nov. 4th. A missionary social was held in the parlor of one of the members. The meeting was opened by reading of Scripture and prayer, all joining in repeating the Lord's prayer at the close. The entertainment consisted of a solo by one of the young ladies, selected readings, and the opening of envelopes with Scripture texts. The offering was \$4.75 for home missions. Seven new members joined the society. With thankful hearts the meeting closed by singing the doxology.

M. E. TREFRY, Sec.

At the last meeting of the Wolfville W. M. A. Society, in addition to the usual programme, a short service was held in memory of our late member, Mrs. James Morse, who entered into rest on October 17th. An appropriate and beautiful solo was sung by Miss Knowles, and loving mention was made by Mrs. Kempton and Mrs. deBlois, who expressed the feelings of all present, as they spoke of the beautiful Christian character of our dear sister, who will be so greatly missed by the church, the Aid Society, and the community generally. The treasurer stated that she had received a check for \$50, a legacy from Mrs. Morse, to be divided equally between Home and Foreign missions. Mrs. Morse was ever a generous contributor to all good objects, and "being dead she yet speaketh."

M. C. B.

Wolfville, 19th Nov.

At the residence of Mrs. Allison Smith, Halifax, on Thursday afternoon, Nov. 16th, the Home Mission committee held their first meeting for 1899. All members present. It was unanimously decided to print in the MESSENGER AND VISITOR, as well as December Tidings, a copy of the resolution passed at the Women's Meetings held in St. Martins in July last, viz.

"In view of the urgent necessity for work among the Doukhobors and the Galicians, and whereas we are asked to aid in supporting Mr. Burgdorf, therefore, resolved, that the presidents of Aid Societies be urged to collect ten cents from every one for the support of this missionary, this collection to be in addition to the offering for Home Missions in the estimates of the W. B. M. U. It is urged that special collectors be appointed for this matter. The money to be sent to the treasurer of the W. B. M. U., Mrs. Mary Smith, Amherst, N. S., and through her to the treasurer of the Women's Board in Winnipeg."

Remembering also that Christmas is very close upon us and extra collections will perhaps be more felt than later on, it was decided not to ask the Societies to take the collection until January meeting. But whenever done will the sisters please bear in mind the words of our Lord as quoted in our Home Mission-report. "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself, for ye were strangers in the land of Egypt." "The Lord loveth a cheerful giver."

M. E. HUME, Sec'y.-Treas. of Committee.

Foreign Mission Board.

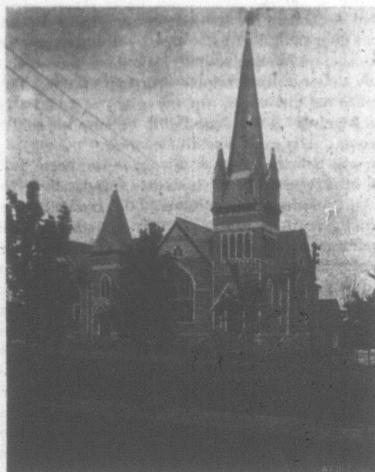
NOTES BY THE SECRETARY.

In the Standard of November 18th is an article by Rev. Frank E. Dobbins on "Getting Money for Missions," in which he says: "There's a big difference between ministers in this matter. Some ministers (they are not large men in any sense whether they be pastors of large or small churches) teetotally ignore the missionary obligation. They never give a thought to it and have to be stirred up by that embodied missionary conscience, a district secretary or somebody in the church to which they minister, if they do anything at all. These never preach on missions, nor pray for them, nor do ought, if a collection is taken at all; other than make a bare statement or announcement of the subject to which the money is to go. There are some ministers a degree farther advanced, and a large degree too. These remember with a conscience, the periods for missionary offerings, and never let one go by. They do not press the matter very earnestly, and yet they do far more than barely declare that an offering for such and such a cause is to be made. There is a third class, may the tribes

increase, who think and pray and plan for missionary offerings, and seem wholly unmindful of their own salaries and the like. They never need any prodding. They are always well informed. So earnest are they that you might think sometimes that they are not pastors, but officials of the missionary organization. Moreover, as one deacon remarked of his Pittsburg pastor, these plead so earnestly and wisely for whatsoever object is the subject of consideration that the people feel for the time being as if that is the one thing of importance in the world. These pastors are always studying how they may develop the giving of their people for missions. I know one pastor, a choice spirit, whose people give yearly for everything about \$2,600, the church numbering 188 members and worshipping in a plain meeting house, and yet they give year by year at the rate of \$60 to support a brother missionary out in China. I know some scores of men of this class. They do not usually receive large salaries, they are not able to go to the San Francisco meetings, these are steadily prospered in all their work for the Master's sake and not for fame or gain.

Dr. P. N. cost has said, "The Foreign mission enterprise is not an incident, but is fundamental to the mission of a Christian church. The only justification for the existence of its various ecclesiastical organizations, is that they send the gospel to the whole world."

Dr. Christlieb gives us the following comparison of foreign missionary contributions, societies, workers, and converts in the years 1800 and 1899: In 1800 the annual contributions were \$250,000; in 1899, \$10,000,000; the missionary societies in 1800 were seven; in 1899, 249; male missionaries in 1800, 170; in 1899, 11,659; native Christian assistants in 1800, —; in 1899, 65,000; mission stations in 1800, —; in 1899, 4,694; out-stations in 1800, —; in 1899, 15,200; native Christians in 1800, 50,000; in 1899, 1,500,000; mission schools in 1800, 70; in 1899, 17,471. This shows encouraging progress, but much more ought to have been done, and would have been if the church had been aroused to a full sense of its duty and privilege for the heathen world.



WINDSOR BAPTIST CHURCH.

Dedication at Windsor, N. S.

On Lord's day, Nov. 19th, the house of worship which the Windsor Baptists have just completed was opened for public services. The sermons were by Dr. Keirstead, Rev. A. C. Chute, and Dr. Trotter. Want of space prevents a full report of the discourses. In the course of the dedication sermon, Dr. Keirstead congratulated the church on its achievement, and on having as its pastor so able, devoted, and wise a minister as Rev. A. A. Shaw, the success of whose labors in his early ministry would strengthen his faith and add to his power. The preacher also referred to the workers of former days, bearing testimony to the great worth of the late deacons Harding, Bennett, and Curry, and of Rev. J. O. Redden, one of its deceased members.

Rev. Mr. Chute made applications of his text, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord," to the church and congregation most suggestive and telling. His sermon made a fine impression.

Dr. Trotter's sermon on, "Man as made in God's image," was not only "a gem of oratory," as one of the papers pronounced it, but an able theological discussion of the theme. At the evening service the Presbyterian and

Methodist congregations worshipped with the Baptists, and their pastors, Rev. Mr. Dickie and Rev. Mr. Phillips made appropriate addresses. The music of the day was a prominent feature. The new organ is already established in reputation, and the singers including Mrs. A. A. Shaw, Mrs. Bret Black, Mr. Lewis Rice, Mr. F. A. Shand, Mr. R. B. Dakin and others, did their parts nobly.

The following description of the building was prepared by the pastor.

The size of the building over all is 82 x 110 feet, with the two principal entrances on King street. The basement contains the furnaces and also choir and robing rooms. The main auditorium is 56 feet square, with the pulpit in the corner opposite the main entrance and adjoining the Sunday School department. The organ and choir occupy an arched alcove at the left of the pulpit, while a corresponding arched opening at the right of the pulpit opens to the S. S. department, closed with an immense lifting partition, easily raised and lowered by a hand winch. This partition is finished to correspond with the walls of the church.

The seating is amphitheatrical in form, on a bowled floor rising gently from the pulpit, the aisles radiating like the lines of an open fan. The pews were furnished by the Globe Manufacturing Co., of Waterville, Ont. The ceiling rises in lofty grained arches springing from the side walls and concentrating in an octagonal ventilator in the centre. This ceiling is supported by trusses, thus doing away with any view obstructing columns. A gracefully curved balcony extends around the two sides of the room opposite the pulpit platform, the pews in which will be as desirable as in any part of the room.

The baptistery is unique in its arrangements. It is an oval 10 x 7 ft., situated back of the pulpit and is entered from the rear. It will be full to overflowing when in use, the overflow being carried away by a convenient device. This baptistery will remain open and in full view of the audience at all times, forming a conspicuous and pleasing feature of the sanctuary.

The Sunday School department is on the same level as the main auditorium. It consists of a main room 36 feet square, surrounded by primary, advanced primary, young men's class, two junior class rooms and library below, and also seven class-rooms in the balcony. These class-rooms are separated from one another by sliding partitions and those on the lower floor are separated from the main room by glass doors which drop into the basement.

The superintendent's platform is situated in the corner of the room adjoining the pulpit platform, with the orchestra platform at the right, so that when the large partition is raised the choir, pulpit, superintendent's and orchestra platforms are all one, and on the same level. The speaker standing in the centre of this large platform is in plain sight from all parts of all the rooms, and can be distinctly heard without great effort on his part. Between the main entrance and the S. S. entrance is a spacious ladies' parlor which can be thrown into the main auditorium by lifting cash doors.

The seating capacity is as follows:—Main auditorium, 425; balcony, 200; ladies' parlor, 75; Sunday school department, main floor, 175, class-rooms, 300. So that when necessary a congregation of 1300 to 1400 can easily be accommodated, and yet a congregation of 150 on a rainy Sunday will not appear small on the floor of the main auditorium.

All the appointments for heating, lighting and ventilating are of the most modern and approved type. It is safe to say that no such building, combining so well every convenience with artistic design, has yet been produced in the Maritime Provinces. It reflects credit on the church, the architect, Mr. S. R. Badgley, of Cleveland, Ohio, the contractors, Messrs McLellan and Taylor, as well as on those who in minor ways assisted in bringing it to perfection.

The new pipe organ purchased from the R. S. Williams Co., of Toronto, is now being set up, and can better be described at a later date.

There are and always will be many parents who, for various reasons, prefer not to send their daughters to College nor to large schools. They seek rather a healthful, refined, safe home, where their daughters may be led by competent teachers through a well-appointed, liberal course of study, looking towards fitness for teaching, far travel, for educated society, for church work, for literary clubs and more than all, for cultivated Christian homes.

MISS MCKEEN, Principal of Abbott Seminary.

In the December number of the American Monthly Review of Reviews there is an editorial summary of the results of the elections, with a discussion of their import as an endorsement of the administration's policy. The Editor also describes the progress of the Philippine campaign, the war in South Africa, and many other matters of international interest.

Creeping Consumption

Do not think for a single moment that consumption will ever strike you a sudden blow. It does not come that way. It creeps its way along. First, you think it is a little cold; nothing but a little hacking cough; then a little loss in weight; then a harder cough; then the fever and the night sweats. The suddenness comes when you have a hemorrhage. Better stop the disease while it is yet creeping. You can do it with

Ayer's Cherry Pectoral

You first notice that you cough less. The pressure on the chest is lifted. That feeling of suffocation is removed. A cure is hastened by placing one of

Dr. Ayer's Cherry Pectoral Plaster over the Chest.

A Book Free.

It is on the Diseases of the Throat and Lungs.

Write us Freely.

If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply without cost. Address, DR. J. C. AYER, Lowell, Mass.

Y. C. S. S. C.

The 47th semi-annual session of the Yarmouth County Baptist Sunday School Convention, was held at Argyle Head, Nov. 14th, 1899. The first half hour was spent in social worship, led by pastor M. W. Brown. At 10 o'clock, (the preacher and vice-president being absent,) Bro. B. Cain was called to the chair.

The minutes of last session were read and approved, pastors Wilson and Quick were appointed to read letters and reports from schools.

Twenty-one schools reported out of twenty-four. Although the returns from many of the schools are far from complete, we are able to gather the following statistics:

Scholars enrolled, 1884, corresponding term last year, 1842; average attendance, 1157, corresponding term last year, 1236; pledged against intoxicants, 668, corresponding term last year, 770; pledged against tobacco, 645, corresponding term last year, 594; scholars baptized, 23, corresponding term last year, 29; collected for school, \$237.61, corresponding term last year, \$164.28; collected for missions, \$203.80, corresponding term last year, \$184.08.

Officers elected for ensuing year as follows: President, C. B. Cain; vice-president, Leland Haley; executive committee, pastors E. F. Miller, E. Quick, C. P. Wilson; secretary, E. C. Simonson. Rev. Mr. Freeman, (Free Baptist,) being present, was cordially invited to a seat in the Convention. Pastor W. F. Parker favored the Convention with a normal lesson on the Prophet Nehemiah, illustrating improved methods of teaching, also an outline of the Sunday school lesson for next Sabbath.

The convention was favored with an address by Rev. A. Cohoon, on the "Home Department of S. S. Work, its importance and how to carry it on," spoken to by pastors E. F. Miller and W. F. Parker. "How to conduct a Sabbath School," by pastor E. Quick was well received. Pastor W. F. Parker reported an "Interdenominational S. S. Convention" for Yarmouth Co., organized Sept. 6th, at Zion meeting house.

Pastor E. F. Miller's address on "Normal Teaching, and why it should be adopted in Sabbath schools," was spoken to by Rev. A. Cohoon, Rev. W. F. Parker, and Rev. C. P. Wilson.

The treasurer reported \$8.11 on hand, \$5 was voted for missions, and the balance carried forward. Question box being opened, answers were given by Rev. A. Cohoon and E. C. Simonson. Pastor W. F. Parker delivered an excellent sermon during the evening session. The thanks of the Convention was tendered the people of Argyle, for their kind and hearty reception. After adjournment, the members of the Convention were swiftly and safely transported to their homes by a special train, which the Coast Ry. Co. had so kindly placed at their disposal.

E. C. SIMONSON, Sec'y.

The District Meeting of Kings Co., N. S.

The District Meeting of Kings Co., N. S., held its last session at Gaspereaux Nov. 14th. The pastors present were Hatch, of Wolfville; Nobles, of Kentville; Spidell, of Gaspereaux; Martell, of Canard; Hutchins, of Canning; Simpson, of Berwick, and Freeman, of Biltown. The meeting was also favored with the presence of pastor J. T. Eaton, of Clementsport, and A. J. Vining, superintendent of missions for the West. M. P. Freeman was chosen secretary, and brethren Hatch and W. N. Hutchins the chairmen of the District Meeting, the secretary and the pastor of the church where the meeting shall be held were appointed executive committee.

After a season spent in devotion the pastors present reported from their respective churches. Pastor Freeman was then asked to give his impressions from a recent visit to Massachusetts. This led to an interesting discussion in which brethren Hatch, Simpson, Martell and Hutchins participated. Bro. Martell followed with an instructive paper on the contents of the epistle to the Hebrews. The evening meeting was addressed by Pastors E. O. Read and Simpson, the former taking Missions for his subject, and the latter "Why should we carry on this denominational work?" Both these addresses were earnest and impressive. Bro. Vining was then called to address the meeting. He quoted the words, "Awake thou that sleepest," and showed the inconsistency of sleeping. 1 In business hours. 2 In the time of joy. 3 In the season of danger. The sessions closed with the feeling expressed by many that it was a season of refreshing, and a foretaste of what may be expected in January with Bro. Reid's people. It is to be hoped that there will then be a larger attendance of delegates from the churches. M. P. F.

Shelburne County Quarterly Meeting.

The regular session of the Shelburne County Quarterly Meeting was held at the Shelburne Baptist church on Nov. 7th and 8th. Commencing on Tuesday at 10.30 a. m. with a devotional service led by Deacon S. Harlow. After a short half hour of prayer and praise the president, Rev. J. B. Woodland took the chair and called the meeting to order to hear the reading of the secretary-treasurer's report and enroll the list of delegates. This meeting adjourned to meet again at 2 p. m. with the W. M. Aid Society, president, Mrs. Murray, presiding. An excellent and instructive paper was read by Mrs. T. R. Williams, dealing with the work of Foreign Missions and to the crying needs of heathendom. A discussion of the paper followed and was participated in by many present. In the evening an interesting service was held under the auspices of the W. M. Aid Society, and consisted of an address of welcome, by Pastor Murray; paper, "Past and Present," by Miss (Ida) Loe; reading, "The Mite Box," by Mrs. Gordon McKay; recitation, by Miss Gussie H. G.; and music by the choir. The ladies of the Society had endeavored to make their session interesting, and were gratified in seeing their efforts crowned with success. On Wednesday morning the reports from churches were heard, and the usual routine of business was transacted. At 1.30 p. m. a delegation from Quarterly Meeting proceeded to the Alms house and held divine service there for the benefit of the inmates. At 2 p. m., with President Woodland in the chair, a general conference on church work was held. The Auxiliary Home Mission Board submitted their report which was adopted. The remainder of the afternoon was taken up with informal discussion on the state of religion in the County. -Rev. S. Langille spoke at length on the subject, and several of the brothers and sisters present joined in the discussion. At 7.15 p. m. Rev. J. B. Woodland opened the Question Box and read the questions given and ten minutes were devoted to the answering and talking on them, after which Rev. J. B. Woodland preached a sermon from the topic, "What is Life," and was attentively listened to by a large and appreciative audience. No invitation

for next place of meeting being in, the arrangements were left with the executive committee. G. T. McDONALD, Sec'y. Shelburne, Nov. 18th.

Notices.

The next session of the P. E. I. conference will meet at Charlottetown on Dec. 11 and the programme includes addresses on Education and Missions by Pastors Grant, Turner, Dresser, Shaw and McPhee, a sermon by Pastor Price and Evangelistic service conducted by Pastor Brown. Will all who plan to attend the meetings of the conference kindly send their names to me stating how and when they plan to come. G. P. RAYMOND, Sec'y.

Yarmouth County Baptist Quarterly Meeting—The above organization will hold its next regular sessions with the Ohio church Dec. 11 and 12. The programme will include in addition to devotional exercises the reception of reports from the fields etc., sermons by Pastors M. W. Brown, E. A. Allaby and P. R. Foster, a W. M. A. service led by Mrs. Foster, a conference led by the President and an evangelistic service led by Pastor Parker. Let the attendance be large and the season one of profit. N. B. DUNN, Sec'y. Pleasant Valley, Nov. 22nd.

The next session of the Hants County Baptist Quarterly Convention will meet at Windsor, Dec. 5th and 6th. Will the chairman of the different committees see well to their part of the programme and send the same to the Secretary in due time. G. R. White, Sec'y. Hantsport, Nov. 11th.

The Quarterly District meeting of the Baptist Churches of Cape Breton Island will be held with the church at Little G'lace Bay on December 5th and 6th. Churches are requested to send delegates. M. A. McLEAN, Chairman. North Sydney, Nov. 17th.

Quarterly Meeting.

The Albert County Quarterly meeting will meet on December, 5th at Salem. The first session is in the afternoon at 2.30 o'clock. We hope to have a large attendance of delegates from the churches. Let all the pastors make an effort to be present. Rev. J. E. Tiner to preach the sermon; Rev. T. Bishop, Missions; Rev. M. Addison, Temperance. F. D. DAVIDSON, Sec'y and Treas.

Advice to Consumptives

There are three great remedies that every person with weak lungs, or with consumption itself, should understand. These remedies will cure about every case in its first stages; and many of those more advanced. It is only the most advanced that are hopeless. Even these are wonderfully relieved and life itself greatly prolonged.

Scott's Emulsion

of Cod-Liver Oil with Hypophosphites. Be afraid of draughts but not of fresh air. Eat nutritious food and drink plenty of milk. Do not forget that Scott's Emulsion is the oldest, the most thoroughly tested and the highest endorsed of all remedies for weak throats, weak lungs and consumption in all its stages.

WHISTON'S Commercial College

This old, reliable, progressive business training school is better equipped than ever this year to train young men and women to all positions as bookkeepers, stenographers, office assistants, etc. The halls and rooms have been recently repainted and carpeted, and a new cloak room and lavatory added for ladies. Come and see us or send for Catalogue for 1899 to S. E. WHISTON, 96 Barrington St., Halifax, N.S.

Slaughter Sale Continues.

Library Books going fast. They suit both in quality and price. Read some good words from purchasers:

Canning, November 27, 1899. "The Libraries we bought of you were satisfactory in character and price. The schools were much pleased with them." REV. W. N. HUTCHINS.

"The Parsonage," Milton, N. S., November 14, 1899. GEO. A. McDONALD, ESQ., Halifax, N. S.

DEAR BROTHER.—We are perfectly satisfied with the new S. S. Library recently purchased from you. The books are interesting and profitable, classified to suit scholars of all grades. They are strictly high class in every respect except one, viz., the price. The price was "away down." The officers of the school agreed unanimously that this Library is the cheapest and best ever purchased for our Sunday School. REV. W. L. ARCHIBALD.

Sandy Cove, Digby, November 23, 1899. "The Sunday School Books are on hand. We are very much pleased with them; consider them very cheap indeed." MRS. F. L. MORSE, Supt. of Baptist S. S.

Lockhartville, N. S., November 3, 1899. "I think we have the best selection of Books, for the amount of money paid, we have ever had, and thank you very much for the reduction made and for your kindness in sending so many volumes." (MISS) IDA LOCKHART.

ACT PROMPTLY if you want a few Books. SPECIAL REQUEST.

Kindly order your Lesson Helps and papers early. Send for samples and order blanks.

Our Peloubet's Notes 1900 are now open. \$1.04 takes a copy.

Send at once for Christmas Exercises, 5c. each (not returnable). Every one a gem.

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These are some of the features which characterize our courses of study and qualify our students for their successes. Send for our Business and Shorthand Catalogues.

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Important to Agents.

A New Book on the "WAR IN SOUTH AFRICA" is now in preparation by competent writers and will be issued in due time. Sample prospectus will soon be ready. This book will cover the whole field of the great struggle between Great Britain and the Boers, historically and otherwise. It will be profusely illustrated. We want agents for it in all parts of Canada. Best terms guaranteed. Full particulars on application. As this book will be new and fresh it will pay agents to handle it instead of the old "African War" books that are now on the market. Address R. A. H. MORROW, 59 Garden Street, St. John, N. B.



DR. WOOD'S NORWAY PINE SYRUP. CURES COUGHS AND COLDS.



Work while you sleep without a grip or gripe, curing Sick Headache, Dyspepsia and Constipation, and make you feel better in the morning.

GATES' Invigorating Syrup. Well known throughout the country, is an excellent TONIC, PHYSIC and APPETIZER. Safe and Reliable.

NERVOUS INVALIDS

Find great benefit from using Puttner's Emulsion which contains the most effective Nerve Tonics and nutritives, combined in the most palatable form.



Always get PUTTNER'S it is THE BEST.

Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS.

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"A Land Illimitable With Illimitable Resources."

Government Free Grant of 160 Acres to Bona Fide Settlers. For Maps, Descriptive Pamphlets, Transportation Rules, Etc., Write to A. J. HEATH, D. P. A., C. P. R., ST. JOHN, N. B.

The Home

The Bright Side.

If one could choose that gift of all others which would bring the greatest blessings in its way, it would be the gift of always looking on the bright side. It is the people who cultivate the wise habit of looking for the silver linings in the clouds around them who ultimately succeed.

The habit of looking for the bright side is especially valuable to the mistress of a household. The radiance of her cheerfulness extends like waves of light to all who come under her influence.

No truly great, original work of man has met with unqualified success from the beginning. All great inventors have been called foolish dreamers by the shallow thinkers of the world until they proved the value of their work.

Men may rise on stepping stones Of their dead selves to higher things.

Almonds in Cooking.

Nuts of all kinds are extensively used in cookery, including the large Italian chestnuts imported to our markets, our own hickory nuts, the English walnut and a variety of fancy nuts from various lands.

The almond is the oldest nut used by cooks. Since unknown times this nut has been used at the Far East very much as it is to-day. There are a number of varieties of almonds brought to our market.

shelled the almonds are 60 cents a pound, but this is not an economical way to buy them, as the nuts dry soon after being shelled. Bitter almonds, which are not a safe article of food if eaten before they are cooked, are used extensively by New York cooks for flavoring.

Almonds make a delicious blanc mange, receipts for which have been frequently given in these columns. They are valuable used like citron in fruit cakes and puddings.

To stop the creaking of shoes, turn some sweet oil on a dinner plate and let the sole soak in it. The leather will absorb the oil, which will stop the creaking.

Use half a cup of raisins or the same amount of currants for a quart of apple sauce, flavored with lemon or orange peel and sweetened with sugar.

Beware of False and Deceptive Promises Made by Manufacturers of Inferior and Imitation Dyes.

Beware of dyes prepared for home use that promise to wash and dye goods at one operation. The soap in such dyes may do a trifle of cleansing, but the coloring work will be a flat and decided failure.

Beware of dyes that claim to dye all wool and cotton goods with contents of one package. This is a chemical impossibility. The operator will of course get a color—something muddy, clouded and streaked that will arouse indignation and anger because of disappointment and loss of materials.

Diamond Dyes give fast, brilliant and perfect colors, but they do not promise to cleanse or wash soiled garments or materials. A washing machine may do good washing, but it cannot pretend to do the ironing as well.

Diamond Dyes prepare special dyes for all wool goods, and for cotton and united goods, and guarantee perfect work when directions are observed.

Crude imitation dyes and soap grease mixtures can never cope with those great chemical triumphs—Diamond Dyes.



Nothing on Earth will do it like Sheridan's Powder.

Thousands of successful Poultry-keepers all over the country owe no small portion of their success to the practice of mixing with the mash food given to their poultry every day, a small quantity of Sheridan's Cornstarch Powder.

FARM FOR SALE

On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 3 1/2 miles from Kingston Station.

JOHN KILLAM, North Kingston, N. S.

Bakers' Bad Backs.



We little know the toil and hardship that those who make the "Staff of Life" undergo.

Long hours in superheated and poorly ventilated work-rooms is hard on the system, gives the kidneys more work than they can properly do, throws poison into the system that should be carried off by these delicate filters.

Mr. Walter Buchanan, who has conducted a bakery in Sarnia, Ont., for the past 15 years, says:

"For a number of years previous to taking Doan's Kidney Pills I suffered a great deal from acute pains across the small of my back, pains in the back of my head, dizziness, weary feeling and general debility.

The Ravages of Consumption.

The White Plague on the Increase.

A Cure Now Within the Reach of Every Sufferer.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America.

If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, post-office and nearest express office to the T. A. Slocum Chemical Co. Limited, 179 King Street West, Toronto.

When writing for the samples, say you saw this free offer in the MESSENGER AND VISITOR.

Herr Moritz Busch, author of a life of Bismarck, died at Leipzig, Nov. 16.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

LESSONS IN GIVING.

Lesson XI. Dec. 10. Malachi 1:6-11; 3:8-12.

Read Chapter 1, and 2 Corinthians, Chapters 8 and 9.

Commit 3:10.

GOLDEN TEXT.

God loveth a cheerful giver, 1 Cor 9:7.

EXPLANATORY.

I. MALACHI AND HIS WORK.—Malachi means "My Messenger," or if the name is an abbreviation of Malachijah, as Abi is Abijah (2 Kings 18:2 with 2 Chron. 29:1), then the meaning will be "The Messenger of Jehovah."

The Book of Malachi belongs either to the period preceding (possibly following) the reforms of Ezra-B. C. 458) or the reforms of Nehemiah (B. C. 427). Its prophecies are applicable to either, for the reforms were very similar in character, but the later period seems more probable to the majority of critics.

The Work of Malachi. Malachi prepared the way for Nehemiah's great work. "For the steps taken by Nehemiah were so prompt, not to say vehemently swift, that no time seems to have intervened after his return during which the words of Malachi could have been listened to. But if we suppose that the prophet appeared slightly before Nehemiah's return, then the practical measures of the governor would seem to be the natural fulfilment and execution of the threats of the prophet.

Malachi in prophecy marks the same era of change that Ezra does in history. "From Ezra's time the law was carefully edited, copies of it were multiplied, trained teachers of it were scattered through the land, the people were summoned week by week to hear it, and thus the need of living prophets was the less felt. Looking at it from the human side, this marked change was similar to that through which a nation passes when its age of creative genius gives way to an age of learning, of criticism, and of history.

II. GOD'S FATHERLY LOVE AND CARE FOR HIS PEOPLE.—Vs. 1-6. Malachi's prophecy begins with the statement of a great fact, which fact is itself an argument and appeal for right conduct. "I have loved you," saith the Lord. The reply was, "Wherein hast thou loved us?" How do we know you love us? What have you done to show your love?

The prophet replies by two arguments. First, Let them take a wider view of God's providence. See how God had treated Edom. They, too, had been desolated by the same power which brought Israel into exile, but in spite of all their plans for restoration, there had been no return for them, as there had been for God's people.

The second argument was that God was their Father, with all a father's love and compassion and desire to do his children good. For many of them knew what a father's love was from experience, but his children had acted in such a way that he could not express his love in the way he would.

That God loves us as we are, that he is our Father with an infinite love and compassion and care, is the most wonderful revelation God has made to man. It was dimly seen in the ages we are now studying, but revealed in its fulness of glory and blessing by the person and the words of Jesus.

III. THE MEAN WAY IN WHICH THEY TREATED THEIR LOVING GOD.—Vs 6-11. The prophet shows them why they have not been treated as they expected a good Heavenly Father to treat them. They would not permit it. No father can treat a bad child in the same way he does a good child. With the same love toward them they require a different discipline.

6. A SON HONORETH HIS FATHER. That is the normal, natural, and usual way. If THEN I BE A FATHER, as you call me, and whose fatherly love you expect, WHERE IS MINE HONOR? Why do you not treat me as a father? O PRIESTS! The religious leaders of the people. AND YE SAY, WHEREIN HAVE WE DESPISED THY NAME? They either tied to dazzle it out, or their conscience were too dull and dead to realize what they had been doing.

7. YE OFFER POLLUTED BREAD UPON MINE ALTAR. That which they could not use themselves they offered in sacrifice, thus going through a form of sacrifice, but offering that which cost them nothing. It was hypocrisy and insult. It was saying louder than by words, THE TABLE OF THE LORD IS CONTEMPTIBLE.

8. THE BLIND FOR SACRIFICE. . . . THE LAME AND SICK. Whatever was worthless and could not be sold or eaten by them-

selves they offered in sacrifice. The law prescribed that only the best should be offered, but they thought they could cheat God, and keeping the outward forms of worship and sacrifice, while denying its spirit, could receive the promise made to true religious service. OFFER IT NOW UNTO THY GOVERNOR. Would you take such a present as that when you went to honor him, or ask a favor of him?

9. AND NOW, I PRAY YOU, BERECH GOD THAT HE WILL BE GRACIOUS UNTO US. That is, apply the same reasoning to God. As you take a present to the governor when you wish a favor, so bring your polluted bread, and your sick sheep, and your blind lambs, and, presenting them to God, ask your favors of him. Yet, THIS HATH BEEN BY YOUR MEANS. This is what you really have done, and yet you wonder that you have not received all the favors you have asked!

10. WHO . . . WOULD SHUT THE DOORS FOR NOUGHT? You are supremely selfish and will do nothing for love, nothing from the heart. Or rather, with the R. V. and most modern commentators, "Better that sacrifice should cease than such offerings should be presented in such a spirit! 'Is there no one,' cries the prophet, 'to close the doors' of the temple altogether, so that 'the altar' smoke not 'in vain'?"

11. FOR I HAVE NO OBJECTION TO ACCEPT SUCH OFFERINGS, "for" there is an abundance of true sacrifices elsewhere. MY NAME SHALL BE (R. V., "is") GREAT AMONG THE GENTILES. "The present as foreshadowing the future." INCENSE. A type and expression of prayer. OFFERING. Spiritual sacrifices of praise, love and obedience. These sacrifices were already offered in their synagogues by the Jews of the Dispersion.

Practical Suggestions. "A cheap religion, costing little, is rejected by God, and so is worth nothing. It costs more than it is worth, for it is worth nothing, and so proves really dear. God despises not the widow's mite, but he does despise the miser's mite."

"Alas! many a human heart ought to be smitten with a sense of its sins against the glorious Jehovah, in having constantly withheld from him the best of its love, homage and service, and in doling out only the meanest, cheapest offerings, in a way which signifies that the heart does not intend to give the least thing in real love to 'he good and glorious God!'"

IV. THE CONDITIONS OF SPIRITUAL PROSPERITY.—Vs. 8-12. After setting some other duties in the right light, and showing that judgment swift and sure was coming upon evil-doers, the prophet returns to the subject of dishonoring God by their neglect or perversion of their religious duties. In chapter I it was through offerings, here through tithes.

8. WILL A MAN ROB GOD? Can any man dare to do such a thing? YET YE HAVE ROBBED ME. . . . WHEREIN? IN TITHES AND OFFERINGS. The tithes was "the tenth" of the increase of their property, the produce of their orchards, vineyards, flocks, herds, and all their gains.

9. YE ARE CURSED WITH A CURSEL. (See Deut 28). They had expected to gain for themselves by so much as they withheld from God. The arithmetic was plain, "If I add to my store the grain, instead of carrying it to the temple storehouse, I must have so much more wealth for myself." But they left God out of the calculation, and in fact they were poorer instead of richer.

10. BRING YE ALL THE TITHES INTO THE STOREHOUSE. The chambers which surrounded the temple on three sides. AND PROVE ME IF I WILL NOT OPEN YOU THE WINDOWS OF HEAVEN. A poetical and proverbial expression, signifying a great downpouring which is fancifully ascribed to the opening of windows in the sky (Gen. 7:11; 2 Kings 7:2). POUR YOU OUT. "Empty out," as if God meant that he would empty forth his vast reservoir of blessings. There is evidently allusion to various rain; and the choice of imagery plainly implies that the land had been suffering from a severe drought.

11. I WILL REBUKE. Warn off, prevent from coming. THE DEVOURER. Lit., "eater"; i. e. any insect, especially the locust, that would devour the fruits of the earth. God in many ways can control these pests.

12. ALL NATIONS SHALL CALL YOU BLESSED. Happy. So great will be your prosperity and happiness that the fame thereof will extend to all nations, as in Solomon's time. A DELIGHTSOME LAND. A lovely place to live in, a paradise.

Normal Study Lesson No. 3.

Title: The Holy Spirit in Person and Office.

The Holy Spirit is the third person of the Holy Trinity, co equal and co-existent with the Father and the Son. It is easy to comprehend the personality of the first

and second persons of the Trinity, but not so easy to grasp the idea of the personality of the Holy Spirit. As he is spoken of and prayed about as an influence or inspiration shed forth by the Father. But the Scriptures teach that he is a person.

I. The Holy Spirit. A Person. 1. Because Christ and the apostles use personal pronouns in referring to him, John 14:16, 17, 24; 15:26; 16:8, 13.

2. Because personal powers, understanding and will are ascribed to him, 1 Cor. 2:10, 11; 12:11; Eph. 1:13.

3. Because of his personal appearance. Matt. 3:16, Acts 2:3, 10:44.

4. Because certain feelings are ascribed to him, as (a) grief, Eph. 4:30, (b) vexed Isa. 63:10, (c) tempted, Acts 5:9.

5. Because personal divine attributes are ascribed to him. (a) Omniscience, 1 Cor. 2:10, 11, Isa. 40:13, 14. (b) Omnipresence, Ps. 139:7. Omnipotence, Luke 1:35. Eternal existence, Heb. 9:14.

6. Because Divine works are ascribed to him. Gen. 1:2. J. b. 26:13, Ps. 104:30.

II. The office of the Holy Spirit.

1. To convince of sin, John 16:8, 9, Acts 2:37.

2. To regenerate, John 3:5, 6, Titus 3:5, 1 John 3:9, 1 Peter 1:23. Eze. 36:26, 3. To sanctify, 2 Thes. 2:13, 1 Cor. 6:11, Rom. 15:16, 1 Peter 1:2.

4. To comfort, John 14:16, 26; 15:26, 16:7, Rom. 8:15, 16, 26.

5. To direct and teach, John 14:26; 16:13, Rom. 8:14. Eph. 2:18.

S. D. ERVINE.



A Pain Remedy.

For over fifty years this wonderful remedy has proved itself the best, safest and surest antidote for pain in the world.

The True Relief, Radway's Ready Relief

For Internal and External Use.

In using medicines to stop pain, we should avoid such as inflict injury on the system. Opium, Morphine, Chloroform, Ether, Cocaine and Chloral stop pain by destroying the sense of perception, the patient losing the power of feeling. This is a most destructive practice; it masks the symptoms, shuts up, and instead of removing trouble, breaks down the stomach, liver and bowels, and, if continued for a length of time, kills the nerves and produces local or general paralysis.

Will Afford Instant Ease RADWAY'S Ready Relief

For headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds, the application of Radway's Ready Relief will afford immediate relief, and its continued use for a few days effect a permanent cure. Instantly stops the most excruciating pains, allays inflammation and cures congestion whether of the Lungs, Stomach, Bowels or other glands or mucous membranes.

CURES AND PREVENTS Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Rheumatism, Neuralgia, Headache, Toothache, Asthma, Difficult Breathing.

CURE THE WORST PAIN in from one to twenty minutes. Not one hour after reading this advertisement need any one SUFFER WITH PAIN.

INTERNALLY.—A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Sick Headache, Diarrhoea, Colic, Flatulency and all internal pains.

MALARIA, CHILLS AND FEVER, FEVER AND AGUE CONQUERED.

Radway's Ready Relief

not only cures the patient seized with this terrible foe to settlers in newly-settled districts, where the Malaria or Ague exists, but if people exposed to it will, every morning on getting out of bed, take twenty or thirty drops of the Ready Relief in a glass of water, and eat, say, a cracker, they will escape attacks. This must be done before going out. There is not a remedial agent in the world that will cure Fever and Ague and all other malarial, bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

50 Cents per Bottle. SOLD BY ALL DRUGGISTS. Look for the U. S. Gov. "R. R. R." stamp on what you buy. Send to D. D. RADWAY & CO., No 55 Elm Street, New York, for Book of Advice.

GIVE BUT

A fair trial and you will be convinced that you cannot buy anything that will give greater satisfaction than



Dollars For Doctors.

But Mrs. Douglas derived little benefit till she used B.B.B. Proof after proof we have been furnishing how B.B.B. makes bad blood pure blood and cures cases that even the doctors failed to benefit.

Here's the case of Mrs. John Douglas, Fuller, Ont., an account of which she gives.

"I have used B.B.B. for impure blood, pimples on the face and sick headache. I tried a great many remedies and spent dollars for doctors' medicine but derived little benefit. I then started using B.B.B. and only took four bottles when my skin became clean and free from all eruptions. My other troubles disappeared also and I am now in perfect health."

EUGENE FIELD'S POEMS A \$7.00 BOOK

Given Free to each person interested in subscribing to the Eugene Field Monument Souvenir Fund. Subscriptions for amount desired. Subscriptions as low as \$1.00 will entitle donor to this daintily illustrated volume FIELD FLOWERS (cloth bound, \$1.11) as a certificate of subscription to fund. Book commonly illustrated by thirty Field's best and most two of the world's greatest and is ready for delivery.

Put for the noble contribution of the world's greatest artists this book could not be manufactured for less than \$7.00. The Fund created is divided equally between the family of the late Eugene Field and the Fund for the building of a monument to the memory of the beloved poet of childhood. Address Eugene Field Monument Souvenir Fund, (Also at Book Stores) 180 Monroe St., Chicago.

If you also wish to send postage, enclose 10 cts. Order from MESSENGER AND VISITOR, 85 German Street, St. John.

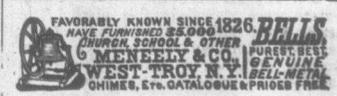
Dissolution of Partnership

The partnership heretofore existing between A. A. Ford and W. H. Snyder, as real estate and insurance agents, under the firm name and style of FORD & SNYDER is this day dissolved. The business heretofore conducted by the firm will hereafter be conducted by the subscriber.

A. A. FORD. Berwick, N. S.

A LARGE NUMBER OF FINE FARMS NOW OFFERED

A. A. FORD. Berwick, N. S.



From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year.

STEWIACK, N. S.—Rev. A. Chipman has reluctantly retired from the Stewiack and Musquodoboit field on account of its extent and requirements, hoping a worthy successor will soon be on the ground to take up the work.

THIRD YARMOUTH CHURCH.—Sister Jean Killam was baptized and received into the church Sunday, Nov. 19th. We purpose holding special meetings soon, and hope others may decide for Christ.

SALISBURY, N. B.—Baptized two more on this field last Sunday. God has blessed us in this church for which we desire to be thankful.

ALMA, N. B.—We have been holding some special meetings. Bro. Marple spent two weeks with us, during which time we baptized twelve.

VICTORY.—The new Baptist meeting house was dedicated for worship on Sunday, the 19th inst. At the morning service Evangelist J. A. Marple preached a very appropriate and soul stirring sermon.

WINDSOR, N. S.—We had a great day on the 19th when we dedicated our new meeting house to the worship of God. Dr. Keirstead preached the dedication sermon in the morning, Pastor Chute, of Halifax, preached in the afternoon, and Dr. Trotter in the evening.

AYLESFORD, N. S.—The Aylesford section of this field was favored with a delightful visit from Rev. A. J. Vining on Nov. 16th, who spoke to us with his usual energy and power of the work in the great West.

SPRINGFIELD, ANNAPOLIS CO.—On Friday evening 17th, the Woman's Aid Society of Springfield held, at the parsonage, an exceedingly pleasant Social.

BOYLSTON, N. S.—A most enjoyable social gathering was held at the Baptist parsonage in Boylston on the evening of the 16th inst. Though the entire day had been very stormy, and friends outside of Boylston were disappointed in their expectation of being with us, the parsonage was brightened at an early hour by the presence of many happy faces.

P. S.—Last winter the friends donated a year's supply of wood, the gift chiefly of Birchtown.

TABERNACLE, ST. JOHN.—The influence of the Holy Spirit has been felt to a wondrous degree in our church during the past few weeks. Marvelous results have followed the series of meetings conducted by our beloved pastor.

ST. JOHN, N. B., Nov. 27th.

BERWICK, N. S.—The good people of Berwick and vicinity on Tuesday, Nov. 7, made a special effort to bring good cheer to the hearts of their pastor and his wife. It was the tenth anniversary of their marriage.

NICTAUX.—Our new meeting house was formally opened for worship on Sunday, Nov. 19th, by a striking coincidence, this being the same day of the month on which the old house was burned just ten months ago.

were well filled with chairs, although the weather was unfavorable, there being a thick mist all day. The church is hopeful but we are not yet over the hard place. The house with its furnishings will cost about \$3,500, and a large part of this is still unpaid.

CHESTER.—Some of the people in these parts think it is time the illicit rum-selling was rendered unprofitable, and they mean business this time. I will keep you posted as to the conflict. The Sunday Schools are doing better work, especially those having a teachers' meeting.

PUGWASH, N. S.—The Baptist church, which has been enlarged and remodelled, was dedicated on Oct. 29. Rev. D. A. Steele, of Amherst, preached at 11 a. m. to a large and appreciative audience from 1 John 5:3. The sermon, which was pungent with truth and most impressively delivered, was listened to with rapt attention.

Home Missions. BOARD MEETING. The H. M. Board of the Maritime Convention, met in regular session on the 15th inst. Reports for the first quarter were received from Brethren A. E. Ingram, St. Margaret's Bay; F. L. Cann, Granville Mountain; F. Beattie, Little Glace Bay; J. A. Huntly, Brooklyn church, Kings Co.; L. J. Slaughterwhite, Port Hawkesbury and Tracadie; C. W. Turner, Montague, P. E. I.; E. E. Locke, East Dalhousie; P. R. Foster, Chebogue; E. A. McPhee, Souris, P. E. I.; E. N. Archibald, Lunenburg; R. Mutch, Rawdon; T. A. Blackadar, Kempt;

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J. T. Dimock, River John, etc.; P. D. Nowlan, Amherst Shore, H. Carter, Murray River; D. W. Crandall, Maitland and Walton; R. B. Kinley, Little Hope church; A. Chipman, Lower Stewiacke; H. L. Kempton, New Ross; S. S. Poole, Crow Harbor; J. G. A. Belyea, Gabarouse. Some of our missionaries failed to have their reports in hand in time for meeting.

- GRANTS. 1. To Acadia Mines church, Colchester Co., \$50, to assist them in making up their part of pastor Chipman's salary for one year. 2. To Lunenburg church \$125, to assist in making up the salary of pastor Archibald for one year.

We wish all our mission churches to understand, that when the Board advises a minister to visit a church, they advise the church of their action.

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MARRIAGES.

CROSS-LANTZ.—At Tancook, Nov. 15th, by Rev. H. S. Erb, William Cross to Mrs. Elsie Lantz, both of Tancook Island, N. S.

ROBERTSON-ROBERTSON.—At the residence of the bride's parents, Nov. 14th, by pastor A. C. Shaw, Caleb N. Robertson to Etta C. Robertson, both of Annandale, P. E. I.

KEILLOR-BARTEAUX.—At the home of the bride's son, A. W. Bartheaux, Oct. 31st, by pastor J. W. Brown, Thomas Keillor, M. P. P., of Kempf, Queens Co., and Mrs. Lydia Bartheaux of Nictaux Falls, N. S.

HOPPER-DELONG.—On Nov. 19th, at the residence of the bride's father, Mr. Levi DeLong, Simonds St., St. John, by Rev. E. W. Kelly, Mr. Lemuel A. Hopper to Helen Maud DeLong, both of St. John.

MCLELLAN-RUSHTON.—At the Baptist parsonage, Pugwash, Oct. 14th, by pastor C. H. Haverstock, George McLellan, of Bass River, and Yuda Rushton of Oxford.

MCLEOD-VANBUSKIRK.—At the Baptist parsonage, Pugwash, Oct. 18th, by Pastor C. H. Haverstock, William McLeod, of Centreville, and Julia VanBuskirk of Pugwash.

TRUD-GILLIS.—At Pugwash, Nov. 3rd, by pastor C. H. Haverstock, Daniel Teed, of Pugwash, and Greta Gillis.

FRENCH-HOLLIS.—In the Baptist church at Pugwash, on Nov. 15th, by pastor C. H. Haverstock, assisted by Rev. R. Williams, Percy L. French, of P. E. Island, and Hattie P. Hollis of Pugwash.

HUNTER-VANBUSKIRK.—At the home of the bride's parents, Pugwash, Nov. 22nd, by pastor C. H. Haverstock, Joseph C. Hunter, of Linden, and Jennie A. VanBuskirk of Pugwash.

DEMPSTER-YEMANS.—At the Baptist parsonage, Hampton Village, Nov. 8th, by the Rev. N. A. MacNeill, Andrew D. Dempster and Mary A. Yeomans, of Hampton, N. S.

ROBERTS-CROWELL.—At Tusket, Nov. 18th, by Rev. M. W. Brown, Alonzo Roberts and Edna Crowell, both of Kempf, Yarmouth Co., N. S.

HORTON-HADLEY.—At the Baptist church, Canso, Nov. 15th, by Rev. F. H. Beals, Frederic W. Horton and Mary J. Hadley.

WEEKS-SANFORD.—At the Baptist parsonage, Scotch Hill, Nov. 18th, by pastor Wm. W. Rees, Charles Morris Weeks, Esq., M. D., to Amy V. Sanford, both of Burlington, Hants Co.

PERRY-CUMMINGS.—At Havelock, on Thursday, Nov. 16th, by Rev. F. T. Snell, Will Perry to Bessie Cummings.

CLEAVLAND-PATTERSON.—At the Baptist Parsonage, Aylesford, N. S., on Nov. 16th, by Rev. John Burt Morgan, assisted by Rev. A. J. Vining, Joseph Cleavland of Margaretville to Blanche Patterson of North Kingston.

DOWN-NORTON.—At the residence of the bride's father, Upton, P. E. I., Nov. 21st, by Pastor A. C. Shaw, Y. J. Wallace Down, of Lot 41, to Mrs. Susan Norton of Upton, Kings Co.

REICKER-SPRAGG.—At the residence of the bride's father, Mr. L. E. Spragg, of Springfield, Kings Co., N. B., Nov. 22nd, by Pastor S. D. Ervine, Geo. W. Reicker, of Kars, to Bertha A. Spragg.

PALMER-MAPPLEBACK.—At Aylesford, Nov. 22nd, by Rev. J. L. Read, Charles Palmer, of Rockland, Cornwallis Co., to Anna Lila Mappleback, of Margaretville, Annapolis Co.

HASKELL-SAUNDERS.—At the parsonage, Port Maitland, Nov. 4th, by Pastor E. A. Allaby, David S. Haskell and Alva Saunders, both of Port Maitland.

BAIN-GULLISON.—At the Baptist church, Bear River, Nov. 8th, by Pastor E. A. Allaby, Harcourt Israel Bain, of Chelsea, Mass., to Elizabeth Perry Gullison, daughter of Capt. Benj. F. Gullison, of Bear River, and sister of Rev. R. E. Gullison, India.

DEATHS.

MORSE.—At Wolfville, Oct. 17th, Margaret, widow of James S. Morse, Esq. BURNS.—At Sonora, Guysboro Co., N. S., Nov. 17th, Freeman, aged five years and one month, second son of Patrick and Bethane Burns.

STEVENS.—At Wallace River, Oct. 28th, after a brief illness, Thomas Stevens, aged 72 years. He leaves a widow, one son and one daughter to mourn their loss. "Be still and know that I am God."

GRAVES.—At Penobscus, on Nov. 7th, the little child of Mr. and Mrs. Willard Graves, aged 6 years. Mr. and Mrs. Graves felt keenly the loss of their little girl, who was a smart bright child. "Suffer the little children to come unto me and forbid them not."

BRANSCOMBE.—At the Range, Queens Co., N. B., on 19th inst., Harry, second son of Manning Branscombe, aged 16 years. Death came suddenly to our young friend, who when out skating broke through the ice and sank. May the God of all grace comfort the mourning ones.

BURBIDGE.—At the home of her son, Joseph D. Starrat, Aylesford, N. S., on Oct. 15th, Mrs. John Burbidge passed to her eternal rest at the ripe age of 86 years, after a painful illness. Through a long and varied life of Christian service our sister proved the faithfulness of a covenant keeping God. With a happy home and loving, dutiful children life was sweet, but when the summons came she gladly relinquished all, having a strong desire "to depart and be with Christ, which is far better."

HENRY.—At Wickham, Queens Co., on the 3rd inst., Thomas M. Henry, aged 48 years. A member of Lower Wickham Baptist church. He was one of the men who constitute the real strength of our community. A prosperous farmer, honest and truthful faithfully and successfully seeking to do his duty in all the relations of life. The church and community unite with the bereaved widow and daughters of the departed, in mourning the loss of one so helpful and so well beloved.

ANDERSON.—At Penobscus, King's Co., on Nov. 7th, after a lingering illness, Mrs. Charles Anderson, aged 79 years. Mrs. Anderson was a member of the Cardwell Baptist church, and was an excellent Christian woman. She leaves a husband over 80 years, and a number of children, some of them in the Western States. During her illness she had the attention of a kind and loving daughter and grand daughter, who did all they could to smooth the pathway to the grave. She died in the triumphs of the gospel, leaving behind a precious memory.

ANGEVINE.—At Six Mile Road, Nov. 8th, Emeline, wife of the late Theodoro Angevine, aged 72 years. Sister Angevine was ill but a few days, but her end was calm and peaceful as she quietly fell asleep in Jesus. Sister Angevine will be missed in the Baptist church at the River, of which she was a member. She leaves three sons and four daughters. Four of her children are absent in other lands, but as she drew near the end her message to them was, "meet me on that beautiful shore." The funeral was very largely attended, and the remains placed beside those of her husband in the old Wallace River Cemetery, to await the summons from on high.

GRAFTON.—At Brighton, Digby Co., Nov. 11th, Mrs. Louise Grafton, widow of the late Jacob Grafton, aged 82 years and 8 months, leaving 2 sons and 5 daughters, 24 grandchildren, 15 great-grandchildren. When the St. Marys Bay church was organized in 1843 she was one of the members who was organized with the church. Her life has been consistent in keeping with her profession, both in the church, where she was highly esteemed for her consistent, devoted Christian character, in her home, where she was a devoted mother. Her funeral sermon was preached by Rev. W. L. Parker from Heb. 11:16 assisted by Rev. James Porter.

Furniture.

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ADAMSON'S BALSAM gives instantaneous relief and inevitably brings a perfect cure if taken as directed.

25c. AT ALL DRUGGISTS.

ANDERSON.—At Mount Pisga, eight miles from Sussex, on Nov. 9th, Susan J. Anderson, aged 41 years. The circumstances of this death were exceedingly painful. Mrs. Anderson's little children had made a fire in the yard and were playing about it, when one little girl, aged 6 years, had her clothes caught by the flames. Her little brother tried to carry her to the house. The mother saw through the window her burning child, and hastened to the rescue. She tore the clothing from the child, burning to a crisp her arms to the shoulders. Now her own clothing caught fire, and in a moment she was enveloped with flames. She rushed into the house and soon her husband was with her. A physician was summoned, but nothing could save these precious lives. The child died on the same day of the accident, but the mother lingered until the afternoon of the next day. The poor husband and father is almost heart broken. That home on the day of the funeral was one of the saddest the writer ever entered. Mr. Sylvester Anderson is left with eleven children, the baby only seven months old. Great sympathy was expressed by people far and near; over sixty carriages followed the remains of mother and daughter to their last resting place. Mrs. Anderson was a member of the Sussex Baptist church.

Wm G Johnston, \$25; P V Freeze, \$5; H D Woodbury, \$2.50; G A L, \$5; B C Robbins, \$5; W W Coombs, \$10; Coran B Cossaboom, \$5; A J Davis, \$5; Heber L Green, \$2; M S Sterling, \$10; Rev J H McDonald, \$12.50; E W Sawyer, \$12.50; Mrs E W Sawyer, \$5; Miss Laura Hodges, \$2; P Mc G Archibald, \$25; Jos A Bancroft, \$12.50; Mrs R W Hardwick, \$5; Mrs Alfred Mills, \$2.50; Rev T M Munro, \$3; Rev G P Raymond \$5; M E Beckwith, \$1; Edgar Bishop & Son, \$5; Wm Shaw, \$5; Amos Heisler, \$2.50; Newcomb Marshall, \$2; Lewis J Ricketson, \$1; Miss Grace B Reynolds, \$5; Rev Wm H Warren and wife, \$15; Jos Shankel, \$10; Jas Hopkins, \$3; Geo H Verge, \$1; Mrs Israel Atkinson, \$1; Mrs Jas Wry, \$1; F Doncaster, \$5; Mr and Mrs Rufus Cole, \$2.50; Wm Bearne \$1.25; Job Anderson, \$2. We have been greatly cheered by receiving cash from those who had not previously pledged. Will not others do likewise? Acadia needs the help of all her friends. Yours truly, WM. E. HALL, 93 North St. Halifax, Nov. 22.

93 North St. Halifax, Nov. 22.



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**TORONTO CASE.
A Common Incident in the routine of the Queen City of the West.**

John Blow, of 67 Princess St., Cured of Lumbago and Diabetes—Every Other Remedy was Given a Fair Trial—But it was Dodd's Kidney Pills that cured him. TORONTO, NOV. 27.—There are so many cures performed by Dodd's Kidney Pills reported in this city from day to day that a story of recovery from Bright's Disease or Diabetes, or some other form of Kidney Disease, has to be almost sensational in its details before it receives any attention in the press. People have, to a great extent, ceased to wonder at their neighbors being cured of Bright's Disease or Diabetes, notwithstanding that both these maladies were, until comparatively recently, utterly incurable. As for Backache, Rheumatism, Heart Trouble, Bladder and Urinary Complaints, Dropsy, Women's Weakness, Blood Disorders, etc., it is looked upon as a matter of course that Dodd's Kidney Pills cure them. Here is the case of Mr. John Blow, 67 Princess St., which the Toronto papers published this week: "I have been a great sufferer with Diabetes and Lumbago for years. Every remedy I could hear of was given a fair trial in hopes it would help me. But until I began to use Dodd's Kidney Pills my hopes were all in vain, and my torture night and day unbearable. No one could imagine the sufferings I endured; night and day my pains kept me in misery. It seemed as if there was neither relief nor cure. "When I began using Dodd's Kidney Pills I experienced relief. Every succeeding dose hastened my complete recovery. "I have used, in all, five boxes, and am thoroughly cured—a strong, healthy, hearty, vigorous man, whereas before I started to use Dodd's Kidney Pills I was a constant and miserable sufferer. I cannot find words to express my entire confidence in Dodd's Kidney Pills."

News Summary

Hon Thomas N Hart has been nominated as the Republican candidate for the mayoralty of Boston. West, convicted of robbing mail bags at North street station, Halifax, was sentenced to twelve years in the penitentiary by Judge Johnston. The large and handsome residence of Mrs. William Wilson at Springhill was totally destroyed by fire with the greater part of its contents this morning. Prof. Goldwin Smith's political history of England, which he regards as his greatest work, will be published Thursday simultaneously in London and Toronto. A fine life-sized bust in bronze of the late Sir John Thompson, and a marble pedestal for the same, made in France, have been set up in Halifax law library. An explosion followed by fire in the six-story brick block corner of Portland and Sudbury streets, Boston, Monday night, caused a loss estimated at from \$50,000 to \$75,000. Hon. P. A. Collins was nominated by the Democrats for mayoralty of Boston on Monday. He received 187 votes to 104 for Hon. J. R. Murphy. At Chipman on Friday, while Mr. Geo. Ackerman, of Gaspereaux, was shooting, his gun burst, shattering his left hand fearfully. One finger had to be amputated. Two loaded dynamite bombs were found on Tuesday in the hayloft of a barn at Cleveland, Ohio, which was used last summer by the street railroad strikers for their omnibuses. Three more jurors to try Roland B. Molineux, who was accused of the murder of Kate J. Adams on Dec. 28 last, were selected at New York on Monday, making in all seven jurors thus far approved. A telegram was received at the department of Marine and Fisheries from Sir Louis Davies stating that the open season for lobster fishing will commence on Dec. 15 in western Nova Scotia and the Bay of Fundy. Letters, etc., for officers and men serving with or attached to the Second Battalion, Royal Canadian Regiment, should be addressed: "To be forwarded to—Second Battalion, Royal Canadian Regiment, Field Force, South Africa." The directors of the Dominion Iron and Steel Company met at Montreal on Tuesday and appointed Alfred Moreham of the Lorraine Steel Works, near Cleveland, Ohio, general manager of the big works now under construction at Sidney. The residence of Washington presented to Admiral Dewey by the people throughout the republic has been deeded to his son. This is done to prevent any future trouble. Admiral and Mrs. Dewey will make their home there, however. Harry Branscomb, of the Range, Queens county, started Saturday evening to skate across the lake, fell in and was drowned. The body was found off Barton's shore. Branscomb was 17 years of age. He was employed at the Elkin Coal Mines and was a young man of sterling qualities. The Ontario government has announced the pending by-elections in South Ontario, South Brant, East and West Elgin, will be held on Dec. 12. This leaves only North Waterloo vacant, and there Brethaupt, Liberal, has appealed against the judgment unseating him. At Port Elgin on Saturday during the absence of Mr and Mrs. Alfred Moore their young son, Hugh, went skating and broke through. Charles Riley swam to the boy, breaking the ice before him as he did so and succeeded in bringing the boy to shore. Miss Lillian Tracey, of Troy, N. Y., an employe in a collar factory, finding whether trial for slander was called that her lawyer was too ill to appear and that she could neither get another nor secure a postponement, decided to conduct her own case. She did it so successfully, cross-examining the witnesses for the prosecution so clearly, that she was acquitted promptly. The funeral of the late Sir William Dawson took place at Montreal on Tuesday and was very largely attended. The services were conducted by Bishop Bond, Rev. F. M. Dewey, the deceased's pastor, Rev. Principal McVicar, of the Presbyterian College, and Rev. Dr. Shaw, of the Methodist College. Mr. Dewey preaching a sermon on deceased's spiritual life. Interment took place in Mount Royal cemetery. Negotiations between the Elder-Dempster Line and Plant Line will probably result in the landing of all New York and New England States' passengers at Halifax instead of St. John. The Elder-Dempster people expect to handle large numbers for eastern American cities this season and are trying to bring about a contract whereby all will be landed at their destinations by the more direct route.

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Agents Wanted.

FATHER CHINIQUEY—"Forty Years in the Church of Christ," an intensely interesting account of the trials and struggles encountered in his devotion to the cause of Protestantism during the last forty years of his eventful life. A large, handsome volume of about 600 pages, elegantly bound, two portraits, price only \$2.50. Liberal commission to agents. Big money in selling this book. Apply to Fleming H. Revell Company, Toronto, or R. A. H. Morrow, St. John, N. B.

The total number of contagious diseases reported by physicians at Fredericton for the year ending 31st October were: Typhoid fever, 71; scarlet fever, 18; diphtheria, 1; measles, 5. The number of births during the year were 122.

I BELIEVE MINARD'S LINIMENT will cure every case of Diphtheria. Riverdale. MRS. REUBEN BAKER. I BELIEVE MINARD'S LINIMENT will produce growth of hair. MRS. CHAS. ANDERSON. Stanley, P. B. I. I BELIEVE MINARD'S LINIMENT is the best household remedy on earth. Oil City, Ont. MATTHIAS FOLEY.

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Cowan's Royal Navy Chocolate and Hygienic Cocoa are always the favorites in the homes. **The COWAN CO., TORONTO.**

The Farm.

Feeding Weeds to Stock.

The statement has been made that the staunchest advocates of commercial fertilizers are farmers, and of stable manures the market gardeners. This may be considered a bit broad, but there is much truth in it, and the reason is plain. The market gardener, with his limited soil area, must raise more than one crop on the same square foot of soil each season to make his business profitable. Years of experience have taught him that by using stable manures, with a clover crop for his soil during the winter, to be ploughed under in the early spring, he gets the most satisfactory results. This, provided always that he keeps the ground well cultivated, for, bear in mind, a weed means the loss of some soil vitally needed for his plants. The farmer, handling larger areas in heavier crops, will not or does not take time and trouble to cultivate the soil as it should be cultivated, and hence is perfectly willing to use commercial fertilizers if he can afford to buy them, for they contain no weed seeds.

It is a mistake for both farmer and market gardener to pin their faith wholly to stable manures or commercial fertilizers, for the best results are obtained by proper combinations of the two. The farmer is largely to blame for the weeds on his farm. Instead of making a pasture of valuable grasses, he usually devotes some portion of the farm to pasture that is nearly valueless. Then he permits his animals to browse along the roadside and eat weeds whenever and wherever they can get them, counting this just so much gained in food, when in reality it is just so much lost, in that it does the animal no special good and fills the manure with the seeds of noxious weeds that later are distributed over the farm. Then there is the too common practice of feeding weeds to the hogs, with the same result of scattering over the farm in the manure, to worry and sweat over next summer. Have clean pastures, dig out or cut down all weeds and burn them. During the summer use the cultivator faithfully, feed to stock only good, coarse fodder and grains, use the manure in proper combinations with commercial fertilizers, and one will have reduced farming to a point where, coupled with good judgment in operating, it will be profitable.—(Indianapolis News.)

Growing Early Radishes.

Farmers have generally more trouble in securing tender and palatable radishes than any other garden vegetable. The trouble is that those who plant early are put on ground that, already rich, is manured with stable manure, thinking by its fermentation to give the plants warmth. If it does ferment the radishes grow fast enough, but the manure makes the soil much too dry for radishes, and they become pithy and worthless. If planted on ground not manured at all the radishes grew slowly and are tough and stringy, and though sharp enough are almost uneatable. Even in the latter crop the farmer sometimes fails, because, though the radishes grow all right, worms attack them when they get their full growth and make them uneatable.

Nitrate of soda, or, better still, nitrate of potash (saltpetre), are the best fertilizers for radishes. They supply available nitrogen in early spring, when it is most needed, and leave the soil as moist as it was before, except as the increased growth of radishes withdraws the surplus moisture. Even in midsummer these fertilizers will pay, because they make the radishes grow so fast that they will be free from worms at a time when most of the radishes in the market are worm-eaten. If these concentrated manures were more used by market gardeners, the market for radishes would be much better and would last longer. No one wants to buy radishes after he has eaten a bunch that is either tough and stringy, or that has worm holes in it.—(American Agriculturist.)

Cows and Hens.

We will buy a cow and will test her thirty days. If she produce one pound of butter each day, her value is \$40. She will then make 365 pounds of butter yearly, at 20 cents a pound. She will yield

\$73. To keep her in a dry lot the year round as we do the hens, it will cost at least \$30 to keep her one year. This will leave us a net profit of \$38, invested in a \$40 cow, one year.

Now, let's invest \$40 in hens, common ones, worth 25 cents each, and we have 160 hens. Say each hen will lay 150 eggs in a year and eggs are worth one cent each, or \$1.50 gross income for each hen kept. The cost to keep one year for each hen in a dry pen being 50 cents, leaves us a net profit of \$1 yearly on each hen kept, or \$160 net on our \$40 worth of hens, against \$38 profit on the \$40 cow.

It ought not to take long for one to decide in which way to bend his efforts, if the above figures tell the truth, and they are about my experience. Seventeen acres is not much pasture for cows, especially when set to young fruit trees, but it is lots of pasture for hens.—(E. W. Geer in Farmers' Advocate.)

Farm and Garden Queries.

D. B. W., Hillsboro County, N. H., says: A young horse has been somewhat lame occasionally for two months in one forefoot. No defect has been found until recently, when a slight enlargement was discovered of the pastern, but not extending up to the fetlock joint. What is the remedy, and would it be advisable to use the animal occasionally in light work?

Answer: Your diagnosis leads at once to the conclusion that the trouble is ringbone, and examination and treatment by a skilled veterinarian is advised.

A Trying Experience.

A NOVA SCOTIA FARMER SUFFERED FOR FIFTEEN YEARS.

Consulted Four Doctors, But the Only Relief They Gave Him Was Through Injections of Morphine—Dr. Williams' Pink Pills Restored Him to Health and Activity.

From the News, Truro, N. S.

Mr. Robert Wright, of Alton, Colchester Co., N. S., is now one of the hardiest and hardest working farmers in this section. But Mr. Wright was not always blessed with perfect health; as a matter of fact for some fifteen years he was a martyr to what appeared to be an incurable trouble. In conversation lately with a News reporter, Mr. Wright said—"I am indeed grateful that the trouble which bothered me for so many years is gone, and I am quite willing to give you the particulars for publication. It is a good many years since my trouble first began, alight at first, but later intensely severe pains in the back. Usually the pains attacked me when working or lifting, but often when not at work at all. With every attack the pains seemed to grow worse, until finally I was confined to the house, and there for five long months was bed-ridden, and much of this time could not move without help. My wife required to stay with me constantly and soon became nearly exhausted.

During the time I was suffering thus I was attended by four different doctors. Some of them pronounced my trouble lumbago, others sciatica, but they did not cure me, nor did they give me any relief, save by the injection of morphine. For years I suffered thus, sometimes confined to bed, at other times able to go about and work, but always suffering from the pain, until about three years ago when I received a new lease of life, and a freedom from the pain that had so long tortured me. It was at this time that Dr. Williams' Pink Pills for Pale People were brought to my attention and I got two boxes. The effect seemed marvellous and I got six boxes more, and before they were all used I was again a healthy man and free from pain. It is about three years since I was cured, and during that time I have never had an attack of the old trouble, and I can therefore strongly testify to the sterling quality of Dr. Williams' Pink Pills. Since they did such good work for me I have recommended them to several people for various ailments, and the pills have always been successful.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

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The beauty of thought and expression which surrounds Mr. Black's ideal of friendship has encouraged the publishers to complete the harmony by executing the work in the daintiest of styles. As a gift book it cannot be surpassed in appropriateness of sentiment or beauty of production.



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News Summary

Business failures for the week number 38, as compared with 27 in corresponding week a year ago.

Miss Mowe, a teacher in Alma College, St. Thomas, Ont., was thrown from a rig Tuesday night and instantly killed.

Fire Friday night did \$50,000 damage in a building on St. James street, Montreal, occupied by Wm. Agnew & Co., silk and dress goods importers.

Small-pox has again broken out in the province of Quebec. There are seventy two cases at Mount Carmel and twelve at St. Paschal. The Intercolonial Railway officials have agreed to co-operate to prevent a spread of the disease by allowing no infected person to travel.

The Dominion government is advised of the creation of a new department of the imperial board of trade to be known as the commercial intelligence office, the functions of which will be to supply British merchants and manufacturers with information as to trade and markets all over the world.

The conference on Wednesday between the Bishop of Toronto and the representatives of the congregation of St. James Cathedral on the appointment of a rector was futile, and both sides are becoming so heated it will be difficult to secure a rector who will be able to command the Bishop's nomination and the indorsement of the people.

The annual report of the inspector of insurance for 1898 was issued Friday. Total amount of premiums received in Canada on all forms of insurance was \$2,171,212, of which Canadian companies secured \$10,102,000. British and American companies the remainder. The public is cautioned against dealing with unlicensed companies, and agents acting for such are reminded they render themselves liable to penalties prescribed by the insurance act.

A conference of the Nationalist members of parliament was held in Dublin on Thursday, with the object of bringing about a reunion of the different Irish factions. Mr. Timothy Harrington presided. Only a score of commoners were present. Mr. Healy referred to the absence of John Dillon and his followers. A resolution was adopted providing that a committee of the conference be appointed to confer with Mr. Redmond's party with a view of accomplishing a reunion of the Irish National representatives.

The Royal Trust Company, a powerful organization, has been formed at Montreal for the purpose of carrying on a general trust business in Canada. The capital is \$500,000, but it will be increased to \$5,000,000. Lord Strathcona is president and amongst the directors are Sir Wm. Van Horn and President Shaughnessy of the Canadian Pacific, General Manager Hays of the Grand Trunk, and C. R. Hosmer, of the C. P. R. telegraph.

A meeting of the general board of missions of the Methodist church was held at Toronto on Friday to consider what action should be taken regarding the decree of the Japanese government forbidding religious teaching in public and semi-public schools in Japan. The decree destroys the usefulness of the Canadian Methodist school with 500 pupils at Tokio and other church schools in Japan. The board decided to join forces with the American missionary board in protesting to the Japanese government, and asking that the former regulations regarding semi-public schools should remain in force.

While discussing the subject of Sunday schools at the Manhattan-Brooklyn conference of Congregational churches held in Brooklyn, the Rev. Joseph Jefferson said among other things that in future years there might arise a sanguinary conflict between the poor and the rich unless the conditions changed for the better. He advised the wives of millionaires to visit the slums and to teach the Bible to the children of the poor. Rev. Dr. Newall Dwight Hillis said that there were thirty million children whose feet had never crossed the threshold of the Christian church, and they would be found in the front rank of the army of the poor against the rich when the conflict came.

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If you are losing flesh and vitality Park's Perfect Emulsion will do you good. It is the finest Emulsion of Cod Liver Oil, which has long been recognized as the best food for consumptives and all debilitated persons. It also contains Gusiacol, a modern derivative of Creasote that is being recognized the world over as a microbe-destroyer in tubercular diseases, like consumption and chronic coughs. The addition of the Hypophosphites of Lime and Soda make

PARK'S Perfect Emulsion The Grandest Reconstructor.

It aids digestion, increases the appetite, promotes assimilation, and is very nutritious, furnishing an abundance of nourishing food-elements to the wasted tissues by means of the enriched blood. Try a bottle of it. You will feel better after the first day's treatment, and in a short time you will be telling all your friends how many pounds you have gained.

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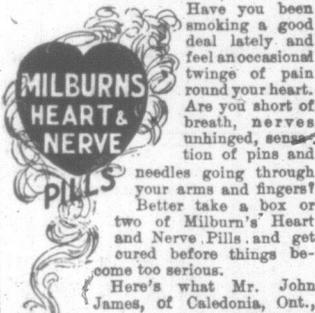
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TOBACCO HEART.



MILBURN'S HEART & NERVE PILLS

Have you been smoking a good deal lately and feel an occasional twinge of pain round your heart. Are you short of breath, nerves unbinged, sensation of pins and needles going through your arms and fingers? Better take a box or two of Milburn's Heart and Nerve Pills, and get cured before things become too serious.

Here's what Mr. John James, of Caledonia, Ont.,

has to say about them: "I have had serious heart trouble for four years, caused by excessive use of tobacco. At times my heart would beat very rapidly and then seemed to stop beating only to commence again with unnatural rapidity.

"This unhealthy action of my heart caused shortness of breath, weakness and debility. I tried many medicines and spent a great deal of money but could not get any help.

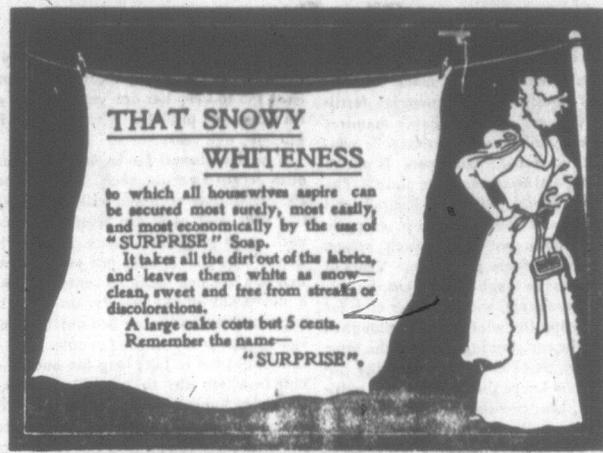
Last November, however, I read of a man, afflicted like myself, being cured by Milburn's Heart and Nerve Pills. I went to Koper's drug store and bought a box. When I had finished taking it I was so much better I bought another box and this completed the cure. My heart has not bothered me since, and I strongly recommend all sufferers from heart and nerve trouble, caused by excessive use of tobacco, to give Milburn's Heart and Nerve Pills a fair and faithful trial."

Milburn's Heart and Nerve Pills are 50c. a box or 3 for \$1.25, at all druggists. T. Milburn & Co., Toronto.

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of this "Ad." who intends buying an Organ would say—Be sure and write us. Why? Because we sell the best organ (The Thomas) on the most reasonable terms, as thousands of our customers can testify.

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Personal.

Rev. J. W. Keirstead, who graduated from Acadia College last June, is at present at the home of his wife's parents, Grand View, P. E. I., where Mrs. Keirstead is very ill. They will have the sympathy and prayers of their many friends in this their time of severe trial.

Rev. P. S. McGregor is spending a little time in St. John. He preaches to good congregations at Brussels St. on Sunday last, and is expected to supply that pulpit next Sunday.

Evangelist Martin conducted a series of services last week in St. John, in connection with the Y. M. C. A. week of prayer. He goes this week to Cangu, N. S., to assist pastor Martell in a series of evangelistic meetings.

That tight feeling in the upper portion of your lungs, is incipient bronchitis. You will proceed next to having inflamed lungs and pneumonia may follow. Adamson's Botanic Balsam will give immediate relief. It has never failed and will not in your case. All Druggists.