

# Messenger and Visitor.

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**The Political Tempest in Quebec.** It is apparent that the course of politics is not running quite smoothly for Sir Wilfrid Laurier in the Province of Quebec. For some time past there have been mutterings of discontent, and for the past week or two something which bears the semblance of revolt has appeared within the ranks of the Liberal party in that province. To one who studies it from a distance the situation is somewhat puzzling. It is quite evident, however, that the leaders of at least a considerable section of the Liberal party in Quebec are making no secret of their dissatisfaction with the present policy of the party, or at least with their interpretation of that policy. It appears that the Hon. Francois Langelier, who is a staunch Liberal of long standing, is gravely offended because a promise, made to him by the Premier, that he should be appointed to the governorship of the province, has not been implemented. Further, Mr. Langelier professes to have reason to believe that the government, or certain members of it, have discussed a plan of coalition with certain elements in the Conservative party, especially with Sir Adolphe Chapleau, the present Lieut.-Governor. This, on the part of the government, is denied, and Sir Wilfrid Laurier is reported as saying that Mr. Langelier has listened to unfounded rumors. But whether or not Mr. Langelier has been deceived in the matter, his impressions and feelings appear to be shared by many of his political friends. Whatever else may or may not be correct, it appears to be quite evident that, speaking generally, the Minister of Public Works, Hon. J. Israel Tarte, is *persona non grata* to the old Liberals of Quebec. Mr. Tarte was formerly identified with the Conservative party, and many Liberals were not pleased that upon his conversion he should be placed in charge of one of the most important departments of the government, to the exclusion of life-long Liberals who naturally regarded themselves as in no respect his inferiors. It is the suspicion—whether well grounded or not—that a plan was on foot still further to ignore the old Liberals by a coalition with so influential a Tory leader as Sir Adolphe Chapleau, that has raised the ire of Mr. Langelier and has set the heather on fire in Quebec province. The situation must certainly be an embarrassing one for Sir Wilfrid, but it is not to be taken so seriously as a similar condition of affairs in another province would necessarily be. Politicians of Celtic blood are more easily excited to revolt against their leaders and more easily placated by persuasive words than their brethren of the Anglo Saxon race. The Premier has gone to Quebec, and it is not improbable that before the sunshine of his presence the threatening clouds will, at least in part, disperse.

**Manitoba Crops.** The crop bulletin of the Manitoba Government recently issued shows that the area of wheat for the year was 1,290,882 acres, and the total yield 18,261,650 bushels per acre. The season for harvesting and threshing was exceptionally favorable, thus enabling the wheat to be placed on the market very early and in excellent condition. The quality was in general No. 1 and

No. 2 hard and free from smut. The yield per acre was not large, but the good quality of the wheat, the favorable conditions for marketing and the improved price all tell in favor of the producers, so that the farmers are encouraged and the province, as a whole, is in a prosperous condition. The favorable results of the present year have encouraged the farmers to sow more largely in the coming year. There are now prepared for the crop of 1898, it is stated, some 400,000 acres more than were ready a year ago for the crop of 1897. The following is a summary of area and yields of the various crops of the province: Wheat, area, in crop, 1,299,882 acres, total yield 18,261,950. Average yield per acre, 14.14 bushels. Oats, 468,141; total yield, 10,628,513 bushels. Average, 22.7. Barley, area in crop, 153,266; total yield, 3,183,602 bushels. Average, 20.77. Flax, total yield, 247,836 bushels; rye 48,344; peas, 33,380; total grain crop, 32,404,625 bushels.

**Port Morien and Victoria.** The declared purpose of the the Dominion Coal Company to close the mines of Port Morien and Victoria in Cape Breton is the occasion of bitter complaint in those places and of much unfavorable comment elsewhere. The Port Morien mine has already been closed, and the closing, it seems to be understood, is permanent or for an indefinite period. The latest information encourages the hope that the Government may succeed in inducing the company to continue to operate the Victoria mine for the present. If these mines are abandoned or even closed for a few years, it will of course involve great loss and hardship not only for the miners, but for a considerable number of other persons indirectly dependent on the business of the mines. It means the sacrifice of churches, school buildings, etc., as well as of much private property; for everything being dependent on the mines, when they close all business must stop, the people must move away, and property which they cannot take with them becomes practically worthless. If it is true, as reported, that the Coal Company is to double its output of coal in Cape Breton, in order to fill large contracts in New England, there will be plenty of work for the miners of Port Morien in other places; but even so, the closing of the mines must be accompanied with great loss and trouble to the miners. If the closing of the mines is a necessity, that is to say, if they can no longer be operated without loss, then of course no fault can be found with the Company for closing them, and all concerned must bow to the inevitable with the best grace possible. But if, as appears to be generally believed, the mines are still workable at a moderate profit, and the coal syndicate is closing them simply because larger profits can be made by confining operations to more productive mines, then such a wholesale sacrifice of the interests of these mining communities is a wholly selfish and unjustifiable exercise of the power of monopoly. It is to be hoped that the powers conferred upon the Company by Act of the Legislature, are not such as put it out of the power of the government to compel fair and righteous dealing on the part of the syndicate toward all the communities which have been built up upon the reasonable expectation that mines would not be abandoned so long as they could be worked at a profit.

**Death of Hon. James Mitchell.** The death of Hon. James Mitchell, late Premier of New Brunswick, took place at his home in St. Stephen at midnight on Wednesday last. As it was known that, for some two years past, Mr. Mitchell had been suffering from a cancer in the throat, the news of his death was not wholly unex-

pected; it will however be received with general and sincere regret. Mr. Mitchell was in his fifty-fifth year. He was a native of Scotch Settlement, York County. After attending the collegiate school at Fredericton, he secured a legal education, studying with the firm of Gregory and Blair. For several years he was Inspector of Schools for Charlotte county, at the same time practising law in St. Stephen. Mr. Mitchell entered the provincial Legislature as member for Charlotte County in 1882, and the next year became a member of the government. He had continued a member of the House until his death. On the retirement of the late Hon. D. McLellan from the provincial secretaryship in 1890, Mr. Mitchell was promoted to that office, holding it until, on the retirement of Hon. A. G. Blair last year, he became Premier and Attorney General. It is only a few weeks since Mr. Mitchell on account of his failing health resigned the premiership, accepting the position of Solicitor General. The Globe which was not a supporter of Mr. Mitchell's administration says: "Through a lengthypolitical career he won the personal esteem of a large body of the people, and there was general confidence in his integrity and fairness of judgment, and warm appreciation of the services which, in many capacities, he rendered to the province."

**Germany in China.** There has probably been no more shameless instance of land grabbing in recent history than that by which Germany is seeking to obtain a coaling station on the Yellow Sea and a foothold on Chinese territory. An attack upon a mission station at Kiaochau Bay and the murder of two German missionaries afforded an opportunity, eagerly seized by the German Government, to make the most preposterous demands, including, first, the discovery and execution of the murderers, the punishment of implicated officials and the reconstruction of the mission buildings, secondly, the payment of a large indemnity to the relatives of the murdered persons and another indemnity sufficient to cover the expenses of the German naval expedition, the occupation of Kiaochau Bay as a German coaling station and the railway monopoly of the province of Shantung. To the first series of demands China promptly acceded. At the second she naturally enough demurs, and the Chinese Emperor is reported to have said that he would forfeit his crown rather than consent to such preposterous conditions. But, unless prevented by outside influences, the German Emperor is likely to have no scruples in enforcing his demands, so far at least as making the Chinese port a coaling station for the German fleet. On Thursday of last week, the German cruiser Gefion left Kiel for China carrying Prince Henry of Prussia, the Emperor's brother, who goes as commander of Germany's naval forces in the East. It remains however to be seen whether Russia, France, and Great Britain will quietly consent to the Kaiser's ambitious designs in China.

**The Venezuela Case.** As the time for the sitting of the commission of arbitration in the Venezuelan boundary dispute approaches, some interest in the question is revived. Recent despatches have reported the finding, among the archives preserved at Georgetown in British Guiana, documents, previously overlooked, having an important bearing upon the boundary question. It has been stated that recent searches have brought to light a series of volumes of minutes or memoranda relating to the affairs of the Colony in the latter part of the seventeenth century, and that these volumes afford evidence which very explicitly and conclusively support the British contention as to the question of boundary between the Colony of Guiana and Venezuela. It appears however that more has been made of this reported discovery than the facts warrant. A London despatch intimates that it is not believed that the documents recently discovered at Georgetown and sent to England add much of importance to the information already in the hands of the Government or contain anything that would make a new statement of the case on the part of Great Britain necessary.

## Possessed Land Less than Promised Land.

BY REV. A. C. CHUTE, B. D.

[Preached to his own congregation, at the First Baptist church, Halifax, on Sunday morning, December 5.]

"There remaineth yet very much land to be possessed," Joshua 13:1.

Aged Joshua had performed a noble work for Israel. The Promised Land had been entered, and considerable had been done in the way of conquest; but as yet the land of possession fell far short of being commensurate with the land of promise. In the words of the Lord to his servant: "There remaineth yet very much land to be possessed." But Joshua's period of labor was about over. Infirmities of age require that those who have long been leaders should commit the leadership to other hands, much as they would like to continue where they are. Happy they who can gracefully step aside and give a hearty God-speed, in the eventide of enforced inactivity, to those bidden to take their places. Happy they who thankfully receive the territory which has come to them from their fathers, and who so use their opportunities as to transmit the same to successors with valuable additions. What is passed on is often smaller than what was received. It so happened many times in the history of Israel. With the exception of two comparatively brief spaces, it could always be said, as was said to Joshua: "There remaineth yet very much land to be possessed." While faith and works were present in any fair degree, there was progress toward complete victory; but when these were lacking, idolatrous nations won back what had previously been taken. As then, so now, movement is backward or forward, according to the zeal or indifference in carrying out Divine orders. To keep what we have we must be employed for the gaining of more. We may be so thin as to hold up the man who keeps hurrying forward, and to let him go under when he stands still. No Christian is safe who is not active.

It is said to us, as was said to Joshua, "There remaineth yet very much land to be possessed." We have been permitted in his name to win some victories over the great enemy. And how has it been of late? Have we been retrograding or progressing? Have we been attending well to our tasks or otherwise? Such questions we have very properly been asked to put to ourselves upon this first Sunday of December. It is not always easy to answer such inquiries. We may belittle one sort of achievement and unduly exalt some other. One is constitutionally inclined to fix attention upon the dark features of the situation, while another is equally disposed to gather up only the favorable elements. But despite these differences, there will be agreement that we are not sufficiently aggressive, and that the past year of our denominational history calls for humiliation and bids us double our diligence. In the last Conventional year the additions to our churches have been more than two hundred less than in the year preceding, and four hundred less than the year before that. While the offerings to denominational work, as reported in ninety-seven, were nearly nine hundred dollars in excess of the year ninety-five, they fell below those of ninety-six over six hundred and fifty dollars. Too much may be made of figures, and too little, too; but surely we proceed not aright if not incited by these comparisons to fresh devotement of ourselves to the cause of Christ. Land is not being won as it might and should be. Instead of brave efforts, looking to large triumphs, we have to confess to a good deal of conformity to the ambitious and customs of the ungodly. When Israelites fell in with the ways of idol-worshipping neighbors they lost ground. And so do we when worldliness takes the place of obedience to God. In our private devotions, at family altars and in social services for prayer, let earnest petitions go up just now for a special blessing in these winter months. The young people should find stimulus in thinking that responsibility, in growing measure, is passing over to them. As the Joshuas are obliged to relinquish exertions, the juniors should be stepping forward with exultant hearts, ready for valiant service. Think and talk as we may, there is after all only one opening for our youth, and that is in filling places somewhere and somehow in the work of world evangelization.

God said to Joshua: "Arise, go over this Jordan, thou, and all this people, unto the land which I do give them. Be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." He says to us: "Go ye into all the world and preach the gospel to every creature; and, lo, I am with you always, even unto the end of the world." All who are rightly employed are busily engaged to fulfil this command. This is the great and all-inclusive enterprise which embraces within itself every legitimate occupation. Toward the one aim of bringing the world to Jesus all may look and labor. Amid external variety there may be internal unity. As all radii run to the circle's centre, so every service rendered at Divine command for the Saviour's glory, far removed as it may seem from what most are wont to regard as religious work, helps to usher in the time when all shall own Christ as Lord. When we get strong hold upon this idea that there is only one

work, and set about becomingly to discharge the duties severally assigned us in our respective spheres, we are not hampered and hindered by the inquiry as to whether it is proper to do this or that. Having a definite and lofty purpose, it is sufficient to understand that a thing bidding for attention cannot facilitate our mission, in order that we may abjure it altogether. That is to say, if it is not clearly our duty to do a thing we account it our duty not to do it. There is a vast deal of waste where there is little eagerness to get to the proper goal. Those set to reap wheat turn to the chasing of butterflies. Those commanded to subdue the foes of righteousness enter upon a compromise with enemies. Instead of additions there are subtractions. We do well to beseech God, therefore, that he would make us to realize profoundly what constitutes our real business as we pass along. To be ruled, and always ruled, by the thought that our little while here is to be wholly and zealously used for the advancement of Christ's kingdom, is not only to be preserved from wasteful and injurious courses, but to be valuable contributors toward the world's betterment and the Redeemer's glory.

There were various spheres for men and women to occupy in the conquest of Canaan; but not nearly so many as are open to us in the winning of the world to Christ. "There remaineth yet very much land to be possessed," and assistance in extending present boundaries may be given in ways innumerable. Often do we here take occasion to remark upon this, but the thought needs to be iterated and reiterated, for it seems to be frequently assumed that the Great Commission comes only to such as can serve by preaching and teaching, and by missionary labor among the more destitute. "I am a doctor." "I am a lawyer." "I am a merchant." "I am a tradesman." But there is one occupation which is to be common to all, irrespective of incidental differences. Paul indicated this when he wrote: "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." There is to be oneness of aim, while there is endless variety in the means by which the common end is reached. The preaching of the preacher is in a way conditioned upon the generosity of his business friend, so that we need to be careful about affirming that the preacher's work is more important than the merchant's. God calls merchants to be merchants just as he calls preachers to be preachers. He does not have large concern about one class of his toilers and small concern about some other. Agriculture and commerce and education are to be attended to for the glory of the Master as surely as missionary operations; and in the measure that workers in fields, offices and shops have this preeminent purpose before them will the gospel be extended. Because in business life there are more temptations to depart from the true aim, than in the life spent more largely in contact with the Bible and in pointing souls to the Saviour. Business talent, in general, is not so largely consecrated to God as is preaching talent. Hence the necessity that laymen have line upon line with a view to impressing upon them the importance of the places God has assigned them. As the most obscure workman in a factory may impair the completed product by remissness, so the humblest disciple of Jesus in the humblest of places diminishes the sum total of blessing to men by reckoning of no account, or little, what has been committed to his hands. Depend upon it, if it is worth while for God to assign a task, it is worth while to execute it with diligence and care. Were we more bent upon doing what we are told, and less given to a comparison of assignments, it would be a deal better for us, for others and for the cause in which we are enlisted. A great man is he who has learned to do what God tells him. Only let his tribe increase, and there is swift movement toward making the land of possession equal to the land of promise.

Some people have discomfort under the frequent appeals from pulpits for funds to carry on the Lord's work. Much depends upon how the appeals are made, and the ground upon which they are made to rest. Much depends also upon the extent to which hearers are devoted to the gospel's spread. When we look upon ourselves and all we have to do with as God's, and upon life as affording one great privilege of helping to recover the lost by the preaching of Christ crucified, we do not grow restive under calls for money, but rather we welcome these as ways of doing what our hearts are set upon. Week day working is worth while in the prospect of Sabbath giving. Incitements to generosity that are rightly founded and rightly managed are not efforts to rob people, as some insinuate, but efforts to prevent people from robbing themselves and others. Pastors cannot tell in us just how we should use funds, how much should go here and how much there, but they may help to such an outlook as will hinder lavish expenditure upon ourselves while a pittance is doled out for benevolent objects. Our danger lies, as we ought well to know, in using the lion's share for our own gratification; and nothing is surer than that selfishness will eventually be found to be loss. It will never do to act simply with thought of the present hour and our own home. Men have sinned, I daresay, in appropriating so largely to missions as to deal unjustly with their families. But usually the sinning is done the other way. And there is no need that it should be done either way. The will of God may be found out and followed. Without living on intimate terms with him there is no such thing as wise procedure.

As far as this church is concerned it is a pleasure to be able to say that during the last conventional year the amount raised by us for denominational purposes has considerably exceeded our allotment. Of course no man, nor men, can tell just what we ought to contribute. The amount will vary somewhat in different years according to temporal prosperity. But it is just to say that the advance made among us has been chiefly due to efforts of the young people,—an encouraging feature, surely, when we recollect that from their ranks the depleted ranks of seniors are to be replenished. It is expected, too, that with the opening of ninety-eight our young people will fall into line as regular contributors toward the Convention Fund. The adoption of systems

will tell very favorably by and by because of the educational effect. Only by the forming of such a habit in early life do we contribute easily and according to prosperity. As well expect growth in grace apart from the Bible and prayer, as without taking gospel claims into account in disbursement of funds.

I hope that I am not entirely without sympathy for those who are sometimes troubled under the frequency and urgency of demands upon liberality. And yet a due reflection will make us calm and undisturbed. The various interests that ask for financial support,—personal interests, family interests, church interests, educational interests, missionary interests, philanthropic interests,—do not themselves clash with one another. The persons who represent these separate matters may be in conflict. One man, for instance, pleads for the support of his own particular church, to the forgetfulness of larger concerns. The Foreign Mission advocate is pitted against the Home Mission agent. But the various divisions of the one cause are not themselves in contention. Rather does the highest good of the one all embracing enterprise require that in each section of God's great workshop,—in the family section and school section, in missionary effort at home and abroad,—due value be given to every individual part, and no one thing allowed to encroach upon the rights of any other. Injustice to any particular portion is loss to the whole. Hence the damage wrought by pleaders who treat the department they stand for as though it were everything. And hence the necessity, not only that we should have an eye upon all these different parts, but that we should maintain that fellowship with Christ which alone can prevent from overdoing in one direction and underdoing in another. God is not a hard Master, although men may at times lead us to think that he is. Duties never conflict although they may be made to appear to do so. The Lord withhold us from impairing the general weal by an excess which ignores related interests.

It helps not only to placidity but to increase of happiness and usefulness to get into the way of looking upon multiplied appeals as evidences that our prayers for the coming of God's Kingdom are being answered. With the hearing of prayer we are summoned to larger endeavor. Petition-making involves expense to ourselves; and where there is aversion to outlay, after prayers are put up, there has been nothing more than the mouthing of words. If it is understood that "there is yet very much land to be possessed," and there is a consuming desire to march on and take it in the name of the Lord, there will not only be strong crying to Jehovah to grant the extended dominion which is promised, but joy in the use of anything and everything at our disposal for enlargement of present boundaries.

With up-turned gaze we daily say, "Thy Kingdom come." Now let us, while we think for a few minutes of some things which seek for our support, keep in mind that these calls are coming in response to our entreaties. In them God is bidding us unite with him in the accomplishment of his beneficent designs. He is going on before us and commanding us to follow after in the bringing of new territory under the sway of love. And only as he is submitted to, and sacrifices are made for the spiritual enrichment of others can we know prosperity within our own borders. The broader our sympathies the greater our local gain.

A few persons are yet found, here and there, who lack sympathy with efforts for the conversion of the heathen. (The Lord be praised that they are getting delightfully scarce!) Let us provide for the perishing near by, they say. Very well, then, let these come forward and meet their obligations to the neighbors for whose welfare they claim such deep concern. The destitution on our Home Mission fields can accommodate them. No one proposes to hinder their lavish outlay for local improvement. All in this congregation will unite, therefore, in making the desert places of Halifax county to blossom as the rose. A few miles beyond Halifax a comfortable school house has recently been erected, and a school has just been opened. For fourteen years there has been no school in that region, quite a discredit to the thing to this church-studded city. We are glad that through our own District Committee this tardy justice has been done our dusky brethren, although people of all phases of religion have shared in the financial burden. If a work like this commends itself to any hearer who has not as yet done anything toward that building, the opportunity of helping has not passed since there is a little debt remaining.

But another boon for Halifax County is contemplated by this same committee. We speak of this, out of the much that might well occupy us in connection with numerous Home Mission fields, because it has been before some of us during the past week. Whether the thing hoped for is to be realized remains to be seen; but it may well be mentioned here as a possible opportunity, so that if it comes we may be somewhat prepared for the meeting of a privilege. In the city we regularly enjoy the services of God's house. Indeed our advantages are so many that we are liable to put small value upon them. But many residents of the county outside have few religious advantages. The Sabbath pass without affording them much for the nourishing of their souls. Now it is proposed that the Baptists secure a county Missionary who shall devote all his time to going about in these more needy parts. Through him the Committee meeting in the city can do something worth while. He will be our arm, as it were, to reach out for the assisting of the less favored; and their arm to reach in to us and obtain what we may have to bestow. The city churches are recruited considerably from these same sparsely settled districts, and by means of the Missionary those coming to the city to reside will more readily, and in larger numbers, be brought into active Christian work. In the support of this man, the Home Mission Board, the city churches, and the communities ministered to, are expected to unite. Of course it is not supposed that his presence will do away with the need of pastors on any of the separate fields; but rather it is assumed that by his efforts individual churches will be strengthened and, if pastorless, helped to the enjoyment of regular preaching from men adapted to their requirements. It will never do to overlook Halifax County and see India, any more than it will do to see Halifax County and leave India out of view. But suitable concern for the near is usually attended by thought of the far; and thought of the far by solicitude for the near. To get at the mind of God respecting a part, is to be a long way toward knowing his mind touching the whole.

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Again: We have a reminder that "there remaineth yet very much land to be possessed," and that God is urging us to fulfil the conditions essential to its acquirement, in the effort now being made on behalf of our Institutions at Wolfville. I well remember hearing a man of means once make the inquiry, and make it with evident irritation: "When in the world is this cry for money for Acadia going to cease? Are they going to keep it up for ever?" His supposition appeared to be that if a good enterprise were well started it should keep moving from the momentum imparted at the beginning. But the fact is that if colleges are to meet the growing demands, they must not only have support continued but augmented. Then besides, the welfare of donors themselves requires a sustained benevolence. Giving is to our souls what food is to our bodies. Cut off the supply of food and there is physical decline. Stop the outflow of generosity and we dwindle in spirit. Without giving there is no living, Acadia needs us and we need Acadia.

It stands to the credit of this church that we have kept to the front in establishing, maintaining and strengthening the educational part of our denominational work. It has been recognized among us that upon success here is dependent in no slight degree our success in every other department of Christian labor. It has been felt that for the development of the country's resources, and the promotion of commerce and good government, which may be made subservient to the spreading of the gospel, schools of higher learning are essential, and felt so deeply as to issue in financial assistance of no mean character. And that which has been so well done hitherto, will be continued if we remain cognizant of the degree to which other interests are dependent upon this one for the success achieved. In his visitation of the churches this year the new President of the College has not only been warmly received, but sent on his way with praiseworthy additions to the fund that contemplates a forward movement. I trust that out of loyalty to the great cause that includes this educational work within itself, God's people here, in the present as in the past, will do whatever they may be able, consistent with other claims to give increase of power to Acadia College and the schools connected with it. Our conquests for Christ will be greater when we are strengthened there. The land of possession there widens toward the outer limits of the land of promise.

Once more: We are very familiar with the cry that "there yet is very much land to be possessed" in that far-away country to which we have been sending missionaries for more than twenty years. No more than the fringe of heathenism has there been touched by us. The Jordan has been passed, and we have got a good foothold in the land of the Telugus. Churches have been formed and schools established, but it cannot be said that more than a beginning has been made. In fact there are not wanting those who, from lack of acquaintance with the difficulties attendant upon the planting of Christianity in the heathen world, and from want of faith in Him who gave Canaan to Israelites, would fain draw back from making further exertions toward the overthrow of idolatry. What these need is enlightenment—enlightenment as to what God is and as to His past workings. Our resources, let us be assured, are quite equal to the task. The resources are the Divine resources. And when Divine orders are well obeyed, when the number of missionaries is something near as great as God would have it, and the prayerful support of home churches, duly accompanied by that pecuniary aid which declares the praying to be genuine, is such as bests those professing to live for the exaltation of the Redeemer, then will there be for workers at home and abroad a day of glory and unspeakable delight. Here, there and yonder enemies of the Cross will be fleeing swiftly, and in great companies, before the onward march of King Immanuel. An earnest will be had of the time when the land of possession shall be exactly commensurate with the land of promise.

Gird yourselves for the fray, therefore, come over to the army of God, if you have not yet joined it, for in the certain victory which shall be his, we shall know the shame of a terrible defeat, if his kind overtures continue to be spurned. If in his army already, while entangled with the affairs of this life, making valiancy impossible, we cannot too quickly break all alliances which in any way diminish our Christian usefulness. The faithless narrow the territory while the faithful expand it. What kind of a year will the next one be? To what extent will our denomination bring true riches to those near by and those a great way off? We will have to do with the framing of the answer as the weeks roll along. May the patient Lord vouchsafe to us such an appreciation of our privilege and responsibility, and of the might and wisdom and grace so freely offered us, as shall result in that full devotion to the Saviour's will which shall eclipse the best of our past endeavors. Then shall we accomplish our assigned parts in hastening the day when Christ "shall have dominion from sea to sea, and from the river unto the ends of the earth." Amen.

### Rev. John Chipman Morse, D. D.

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

No. 3.

It is not easy to forget the young man, John Chipman Morse, sitting by a cock of hay, looking into star depths, trying to come to an arrangement with God as to whether he had a call to preach or not. The assumption was, and it was a sound postulate that God knew. The trouble was that John Chipman Morse did not know. He had already had signs from earth, but he, like some incredulous people of Christ's day wanted a sign from heaven. This indeed was his proposal. Looking away into space one little star caught his eye, on which he fixed his gaze. Stars had been accommodating in the past, why not now? They had fought in their courses against Sisera; one had condescended to act as guide to the Magi; why not render still further service and help settle this matter of whether John Chipman Morse should preach or not.

The star looked small to the young man leaning his back against the hay-cock. No doubt the young man

looked small to the star. Now, Lord, if you will make that little star move I will preach, if not, well I will consider what is to be done next. The stubborn little star did not budge. It stood stock-still and blinked away at the young man indifferently. Ah! but the star was moving! But the young man did not perceive it. The young man himself was whirling through space in two distinct directions, but he did not know it. He had not studied astronomy. In another sense too he was moving and did not know it—out of darkness into light, out of ignorance into knowledge, out of rebellion into loyalty. Of this he was ignorant. God too was moving! God moves in a mysterious way His wonders to perform.

But suppose the little star had darted across the sky vault, leaving its trail of light behind it like a meteor, what then? Why John C. Morse would have been convinced that he was called to preach. Forthwith he would have told James Parker, Edward Harris, Austen Smith, Aaron Cogswell, Willard Parker and Joshua Cogswell. All these young men would have planted themselves by hay-cocks, and each selecting his star, would have demanded that it should shoot across the face of the midnight sky to determine the matter of their respective calls to preach, for they were all starting out at that time. The young fellows would have had the heavens out of gear and the universe convulsed with the collision of the heavenly bodies.

Well they all got into the pulpit and the stars went on doing their duty. James Parker wrought in Brookfield, Caledonia and Pleasant River, Queens Co., in Billtown, New Minas and Kentville and now has a large number of souls he led to Christ as stars in the crown of his glory. Willard Parker at Albany, Sackville, N. B., Nictaux, Milton and Middleton, wrought a great work for God, added hundreds to the church of Christ, and went home suddenly and triumphantly to glory. Austen Smith will be remembered at St. Martins for the work he did for the Lord before the call came to go up higher. Edward Harris did the greater part of his work in the United States. Aaron Cogswell, who so lately left his home near Bridgetown for his Father's house on high, will be remembered at Clementsport, Plympton, Lake George and other points in western Nova Scotia for his devoted and successful labors.

James Parker alert, fluent of speech, a marvellous gift for language, a powerful preacher; Joshua Cogswell endowed with a retentive memory, imitative and dramatic, fervent in prayer and speech and possessing a voice of awful solemnity and compass; Willard Parker restless in temperament, quick in observation, always busy as a bee in collecting thoughts for the next Sunday, filled with personal magnetism and having rare voice and tongue for effective declamation, and the others with their own peculiar talents have passed on to their rewards and left their companions in arms, now beloved and honored by all, Dr. J. C. Morse.

This father of whom we write has kept himself so close to Digby Neck that the churches at large have enjoyed in only a limited degree the privilege of seeing and hearing him. He is tall and well proportioned. When young he was as straight as an arrow. His forehead is high, square and projects over deep set black eyes, shaded by heavy eye-brows. His nose is between the Roman and Grecian types high and heavy; his chin is finely chiselled and the whole face rather long but well proportioned. The light of his eyes and the expressions of his face are true to his thoughts and moods. His is *mens sana in corpore sano*. When a young man he stood by and saw one after another of the strongest men of Digby Neck try to lift a heavy stone into a boat and when the best of them had failed he stepped forward, took the stone up and put it into the boat without difficulty. That settled the question of his physical strength on Digby Neck. Mr. Morse has kept the Post Office at Sandy Cove for many years. On the first Confederation Day he put up the Dominion flag over his office. Two men, no doubt a little inflated with drink, left the village and went up toward his house to haul down the flag. They met a woman who gave them wise counsel and they turned back. The Rev. J. C. Morse stood by that flag all night. Had any man attempted to take it down he would have accomplished his purpose after he had vanquished the Postmaster, and not before. The lamb and the lion have been living together from the first in the heart of J. C. Morse.

When his soul is in repose, repose is on his face, in his eyes. Sadness, indignation, amazement, ecstasy are always visible on his responsive countenance. Although 78 year old he laughs like a boy. His gleeful mood flames in his eye and plays like shimmering light on his expressive face. The writer will never forget the flame seen in his eye, seen through a bank of foliage plants on the platform of the Leinster street church after Dr. Morse had taken his seat when he had finished the Convention sermon. That was the fire of Paradise.

In private, too, even at this day the light comes back when he tells of some special experience. There has been a long time of religious depression. The boys and girls have become young men and women. They are not converted. His soul is in travail. He is riding along a solitary road. There is a sudden rift in the dark cloud. A flood of light is poured into his soul. The greatness,

justice, majesty, might, love and mercy of God stand out grandly before his spiritual vision. Like purple mountains they are under a blue sky. There is borne in upon his soul the assurance that a revival has come. It is already upon his own soul. The burning coal from the altar has touched his lips. To hear him relate scenes and seasons of this character and to see the light of his soul stream through eye and face at the recollection of experiences of long years ago, is to have suggested to the mind what must have been the expression when these revelations were first borne in upon his soul. It must have been a privilege to hear him in his own pulpit, speaking to his own people after emerging from darkness into this marvellous light.

The plan of redemption, the stable purposes of God, the substitution of Christ, the equal with God, the holy for the unholy, the innocent for the guilty, the love of Christ, the sufficient sacrifice, the Spirit's mission to transform foul creatures of the dust into immaculate sons and daughters of the Lord God Almighty, all seen in a heavenly panorama passing over the field of his spiritual vision would bring into action all his powers of thought and sympathy. What tenderness, pathos, assurance, reverent adoration, self effacement, self abhorrence, exalting of Christ and extolling of the riches of divine love must have flowed from his lips on such occasions only those who heard him know it to the full. His voice, naturally pathetic and musical, is capable of low, sweet tones, marvellous compass and melting tenderness responds to the character of his thoughts that press for utterance from the simplest to the grandest. That face, those eyes, that voice combine to hold audiences spell bound, especially in seasons when his soul is on fire. Not the man so much as the truths he proclaims hold people entranced. Back of all this is his blameless life, read and known of all men for 58 years in the same community.

### Contentment.

Contentment has to do with our own lot rather than that of others. John the Baptist bade the soldiers to be content with their wages, and not rob the people. It has to do with what is clearly God's will and the allotment of his providence, not with what we can properly change. Paul bade one who was "called being a slave" to be content and "care not for it"; and he added: "But if thou canst become free, use it rather." It has to do with God's will in our material work and its reward. Paul, who worked with his hands for a living, said: Having food and raiment let us be content." It has to do with God's will in our severest trials. The same Paul, who knew what it was to abound and to be in want, even to suffer imprisonment and stripes for Christ, could say: "I have learned in whatsoever state I am, therein to be content." It does not mean indifference to improvement in one's own circumstances, much less indifference to the material or spiritual condition of others. The contented Paul was happy and contented only while he could say: "Woe is me if I preach not the gospel."—Independent.

### Teaching Politeness.

A mother noticed a remarkable change in the deportment of her six year old son. From being rough, noisy and discourteous, he had suddenly become one of the gentlest and most considerate little fellows in the world. He was attending the kindergarten, and his mother naturally inferred that the change was somehow due to his teacher's instruction.

"Miss Smith teaches you to be polite?" she remarked, in a tone of interrogation.

"No," said the boy, "she never says a word about it."

The mother was puzzled, and all the more when further questioning brought only more emphatic denials that the teacher had ever given her pupils lessons in good breeding.

"Well, then," the mother asked, finally, "if Miss Smith doesn't say any thing, what does she do?"

"She doesn't do anything," persisted the boy. "She just walks around, and we feel polite. We feel just as polite as—any thing."

That was all he could tell about it, and his mother began to see through the mystery.—Educational News.

### When I Have Time.

When I have time so many things I'll do  
To make life happier and more fair  
For those whose lives are crowded now with care,  
I'll help to lift them from their despair,  
When I have time.

When I have time the friend I love so well  
Shall know no more these weary, toiling days;  
I'll lead her feet in pleasant paths away,  
And cheer her heart with words of sweetest praise,  
When I have time.

When you have time! The friend you behold so dear  
May be beyond the reach of your sweet intent;  
May never know that you so kindly meant  
To fill her life with sweet content,  
When you had time.

Now is the time! Ah, friends, no longer wait  
To scatter loving smiles and words of cheer  
To those around whose lives are now so drear,  
They may not meet you in the coming year—  
Now is the time.

—Selected.

## Messenger and Visitor.

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### Christmas.

To our readers, old and young, one and all, we present a cordial Christmas greeting. May Heaven's blessing rest upon you and may you each be happy and rejoice in the portion which the bounteous Giver of all good bestows.

Eager young spirits have been looking forward with bright anticipation, counting weeks, counting days, until the golden day should come. And now Christmas and Santa Claus are almost at the door. Let the children's cup be full of youth's unrestrained, unchastened joy, for there is a time for mirth and feasting and merrymaking, and that time is theirs. Make the children happy and let them give expression to their gladness at this bright Christmas season.

But Christmas is not of significance merely as a children's holiday. It has its meaning and value for the older people also, though their delight in it may lack something of childhood's light-heartedness and abandon. To all the passing years bring more or less experience of labor and sorrow; and so for those of mature life, the joy of Christmas, as of all other bright days, is tempered by experience of the past and cares as to the future. There are those perhaps among our readers who will seem to spend their Christmas day rather in the past than in the present. Voices out of the silence seem to speak again and visions of the past flit before the eyes. More of sweetness and more of bitterness than belongs to the passing hour, mingles in their cup. Life for them has come to have larger meanings, deeper problems than of old. Its joy is less effervescent than that of youth, but it may be a deeper and a purer joy, issuing from a profounder experience and a more intelligent faith.

Christmas has significance for our social life. Its observance should be, and in the main is, we believe, a wholesome influence in that respect. Stern business is persuaded to loosen its belt for a little and take a breathing spell. The social element finds recognition, the family is emphasized, the schools have a holiday, the young men and women come home from the colleges and seminaries, the clerk gets away a day or two from the store, parents find themselves surrounded again by their children, whose faces they had sadly missed and the seats around the family board are filled as of old. These family reunions, with kindly interchange of gifts and innocent festivities, which come with Christmas, tend to good by emphasizing the home as a centre of loving and happy fellowship. An invincible love of home is a mighty power in men's lives. It works for national purity and strength. Love of home fosters patriotism. Men love their country not so much because of its "rocks and rills" its "woods and templed hills" as because of its fireside fellowships and all the sacred associations of the home. Whatever strengthens and purifies the home life of a people makes powerfully for their upbuilding as a nation.

Christmas has a religious significance which we cannot ignore and which is quite apart from the question whether we know the day or even the year which marked our Saviour's advent. The fact on which all are agreed is that, on some one day of a year now about two millenniums ago, the Son of Mary was born, and He who was the babe of Bethlehem is Saviour, and Lord of all. That day, whenever it occurred, was a day of days in the history of mankind, a day of immeasurable significance to the world. The day on which the Son of God put on the robes of mortal flesh and came to tabernacle with men, that He might come into closest sym-

pathy with our sinful humanity, and draw us into holy fellowship with His divinity, that surely is a day to be held in everlasting remembrance. With Jesus, there came the dawning of a new and better day for the world, such light as had never been before, and the darkness could not overcome it. There is darkness enough still, in all truth, shadows of sin and suffering that are appalling in their blackness. But contrasting the world now with the world as it was before He came, who can doubt that light has come and that the light will shine until all the shadows shall have fled away and the perfect day be come? How much Christ's coming into the world and His abiding presence in it mean, it is impossible for us to conceive. The noblest thought and labor of men find their inspiration in Him. Every department of the world's life has felt His vivifying touch and reflected something of His light. Take Christ out of the world's art, its painting, its music, its architecture, its literature, and what awful blanks and chasms would be left! Take Christ out of the world's religion, and what would remain but a dreary waste of superstition and despair? He is the world's inspiration and its hope; He also is its Lord and its Saviour.

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### Love is of God.

In last week's lesson, John's message was that God is light; in this lesson the message is that God is love. This light and this love John teaches are revealed and made manifest in Jesus Christ, the Son of God. This goes far to set before us the whole sum of Christian theology. God, a Being absolutely holy; God a Being eternally loving; God revealing, the eternal light and love through His Anointed One; God, the Infinite Father, giving His Son to die for sinful men. These are the great assurances for which all that is spiritual in men cries out as the hart pants for the water brooks. This assurance of the Divine love moving in the heart of the infinite Father toward His human children, this is vital to hope and faith in man. In nothing else is found the solution of life's great problem. Love is here on the earth—that we know; it is in the mother's heart, in the patriot's, the prophet's, the preacher's. But how limited as to power! How impotent love seems as it kneels beside the death-bed of a friend—a child, as it confronts a nation's shame, a world's sin and misery! Will love ever be king and conqueror? A Christian poet answers with a note of faith:

"I know there shall dawn a day;  
Is it here on homely earth?  
Is it yonder, worlds away,  
Where the strange and new have birth,  
That Power comes full in play."

Dr. Wayland Hoyt writes:

"I was exploring, once, the slums of Edinburgh. I had been spending a day wandering through what are called the 'closes' there,—great, high buildings, piled to twelve stories, and set so closely together that, standing in the narrow lane dividing them, you could almost touch the buildings on either side by stretching out your hands. They were become the dwellings of the very poor. There was small provision for light, ventilation, sewage, and I had seen terrible sights of misery. I seemed to myself, amid the squalor and the wretchedness, to be losing faith in the certainty of the love of God, and somehow I found myself perpetually asking myself, 'How does the heart of God stand it? Why doesn't the heart of God break?' I saw standing in the gutter, a poor little one legged fellow, making what meagre music he might on a violin for the sake of the slight money which might be flung to him. Though his clothes were old, they were deftly patched, and brushed with the utmost care. I saw at once he had come out of those terrible 'closes,' and it was very evident that a mother's love was caring for him as best she might in so hard a place, and anxiously keeping off from him the so easily gathered smutch and filth. And when I thought of the depressing environment of that mother and her crippled boy, and at what disadvantage, with his only one leg, he must fight life's battle, the question which had been sounding within me through the whole day recurred with awfully added emphasis: 'How does the heart of God stand it? Why doesn't the heart of God break?' Then, somehow, though I am not given to seeing visions or hearing voices, I saw a vision, I heard a voice. I saw the only begotten Son of God, incarnate in our nature, stretched upon the cross. I saw his head fall death-smitten. And this was the voice I seemed to distinctly hear: 'The heart of God has broken. It broke yonder, there on Calvary.' And then this healing certainty flooded me,—that, notwithstanding all the crowding sin and misery, God does infinitely love the world. I have never forgotten that experience. When plagued and baffled with the strange problems which do surround, I have again and again

recurred to it, and always with the result of a trustful peace. For, you see, the utmost proof of the love of God toward us is that He gave His Son for us. The gift of His Son was the expression of a love already loving. And this is the great lesson of the Christmas time. For in the incarnation, when the Son of God became a human babe, the great gift of love was begun to be made actual in our nature and in our world."

God's love not man's is the significant thing. "Herein is love," says John, "not that we loved God but that he loved us and sent His Son to be the propitiation for our sins." The divine love, perfect, immeasurable, eternal, is first. It gives itself and waits an answering love. God thought of man, before man thought of God. God loved the unloving world and gave His Son that it might be saved. Why does he love men? Why does the mother love her new-born babe? Not for its beauty or intelligence or any present worth that is in it, but because it is her nature to love, because the babe is a part of her own being, bearing the image of her mind and soul, and capable of learning to know and love her in return. Does not this help us to understand why God loves men? Because it is His nature to love, because His own likeness is stamped upon this human clay and the spirit of man is a spark of the Spirit divine and the soul of man is animated by the life of God, and because in spite of man's weakness, ignorance and wickedness, there is the possibility, through the grace of God and the ministry of love divine, that he may grow up into the stature of manhood in Christ Jesus.

Love then is the law of the universe and we ought to love one another, for "if we love one another, God dwelleth in us and His love is perfected in us."

### The Wolfville Institutions.

Our institutions at Wolfville have closed for the Christmas vacation. They will resume work on Jan. 5th, 1898. The attendance has been larger this year than heretofore and it is expected that the numbers will be increased when the new term begins. We are glad to learn from trustworthy sources that the devotion of the authorities to their heavy tasks continues as strong as ever and are assured that the best efforts are put forth to make schools of a high order. And we are glad that the efforts of the denomination to serve the public and the best interests of society are meeting with so general a response as indicated by the increased attendance and by the subscriptions already made to the Forward Movement Fund. Thoughtful men who are interested in the country's prosperity and the best welfare of the people appreciate these endeavors of the Baptists of these provinces and many who are not Baptists express their approval of our educational work. Occasionally, but very seldom, some one arises to sneer at what is being done.

A notable instance of this, however, occurred in the Halifax Herald in its issue of Dec. 2nd. That some irresponsible scribbler should desire, for reasons of his own, to publish a satirical and defamatory article about the Baptist institutions at Wolfville need occasion no surprise, but that any journal which claims to be respectable should be willing to lend its columns to such a purpose is indeed remarkable. The Herald is supposed to have among its readers a pretty large number of Baptists, and it is difficult to understand why it should spread before them and the public generally such a misrepresentation of the Wolfville schools. Surely it is not the mission of journalism to satirize the educational institutions of the country and, by the publication of offensive and misleading articles, to cause embarrassment to men who are earnestly and faithfully rendering most important public service. The Herald article will, however, hurt the institutions but little in the opinion of Baptists, and especially of those who know most of the work that is carried on at Acadia. The Herald itself will deservedly suffer more in their esteem than will the schools which it permits its anonymous correspondent to sneer at. The article referred to is especially offensive and untruthful in regard to the Academy. Needless to say, the students of that institution are not of the character the Herald writer represents them, and a respectable journal ought not to retail such slander. Principal Oakes may rest assured that the careful oversight and faithful service he has rendered the institution over which he presides are too well known by our people to allow statements such as those here alluded to to lessen confidence in Horton Academy.

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## Editorial Notes.

—Mrs. Mehetable M. Lavers whose death occurred at West Somerville, Mass., Dec. 12; was the widow of the late Henry Lavers of Yarmouth, N.S., and a daughter of the late Rev. Harris Harding whose name is revered as one of the Baptist fathers of these provinces. Mrs. Lavers was the mother of Rev. A. H. Lavers of St. George, N. B., Geo. E. Lavers of Halifax, T. B. Lavers, of St. John, and C. W. and H. H. Lavers of Boston. The remains were brought to Yarmouth for burial, and the funeral services were conducted by Revs. J. H. Foshay and J. H. Saunders. The Yarmouth Herald says that Mr. Saunders in his address made eloquent and most interesting reference to Rev. Harris Harding and his work in the county.

—The Christmas season offers an excellent opportunity for the exercise of a true Christian charity. In every community there are those who have an abundance of this world's goods and others who are feeling the hard pinch of poverty. The rich may by judicious bestowal of Christmas gifts, do something to lighten the burdens of their poorer neighbors without injuring their self-respect or giving encouragement to idleness. Such expressions of practical sympathy bless both those who give and those who receive, and tend to strengthen the bonds of human fellowship. Within every church there are to be found opportunities which should not be neglected for a practical recognition of Christian brotherhood. The happiest Christmas will be theirs who seek to bestow the greatest happiness on others.

—Those who have read the biography of Thomas Carlyle will remember that somewhat frequent mention is made of Janet, the great man's youngest sister. Janet Carlyle was married to a Mr. Hanning who came to America in 1841, leaving his wife and two children with her mother at Ecclefechan. It was not until 1851 that Mrs. Hanning went to her husband, who had succeeded in making a home for his family in Hamilton, Ontario. Mr. Hanning died in 1878, and afterwards Mrs. Hanning resided with her daughter, Mrs. Leslie, on a farm near Oakville, and more recently with her second daughter, Mrs. Laing, in Toronto. On the 13th of the present month, Mrs. Janet Carlyle Hanning died at the age of 85. Another member of the family, John, an older half brother of Thomas Carlyle, came to Canada in 1837 and died in 1872, leaving two sons, Dr. James Carlyle, late of the Toronto Normal School, and William Carlyle, Inspector of Public Schools in the county of Oxford, Ont.

## From the Prairie Province.

As many are anxious to know whether I would recommend the West to people of the East for health and livelihood, you will grant me space to say that my experience of Western life is yet too limited to warrant my answering yes or no. But if it is true that a wise man learns from other people's experience, I am safe in responding, (speaking from the other man's experience) "Yes, come West for health and wealth." Every week one meets people who assure him that when they came West they were walking skeletons—ghosts—but who now, I can asseverate, would cause more injury than the ordinary ghost were they to fall on you. You can scarcely find a person who does not speak in highest terms of the beneficial effects of the climate.

As to wealth, I say: "Don't come if you are doing well. But if you are only waiting for a portion of the homestead farm, come." In three years a young man can own a fairly well-stocked farm of 160 acres. Men are here who borrowed travelling expenses and yet became independently well off in from eight to ten years.

If, besides money-making, a young man wants to so live as to lay up treasures in the heavens, the opportunities are simply tremendous—S. S. work, temperance work, cottage meetings, and even preaching if you are dead in earnest. But dead formality gets no hearing out here. No one can conceive of the opportunities in the West till he has been here. What masses of humanity to win for Christ! It stirs the heart to look upon the crowds as they step from the trains. The people tell of finding Bro. Grant standing on the station platform as if petrified, gazing upon the crowds through his tears, and when approached he remarked, "I was just thinking how we can bring Christ to all these people."

Other denominations than our own seem to appreciate the situation and are placing men in all the strategic points. Yet none have such chances in the West as Baptists. Baptist liberty suits the people, for independence is in the air here. Coming from the East, one is

surprised to find the various denominations conducting their church work along Baptist lines—to use a hackneyed word. It is a necessity to their existence in the West. People have no interest in formal creeds. There is even danger of looseness. Baptist freedom from creeds is very attractive. So also is the brotherhood-feeling, which is a Baptist peculiarity. Every man is "born equal" out here—born thus of circumstances. In fact, the country is ripe for that form of the religion of Jesus which Baptists make prominent. We of the West are trying to enter these open doors. Do not forget us in the East when you pray and when you give.

Just a word of advice to the churches: Don't give letters of dismission to your members to carry West with them. The country is flooded with "trunk" Baptists who never get the letter farther than some corner of their trunk. Baptists lose, perhaps, one fourth of our gain by this lapsing process. A letter from a Baptist church is not a letter of dismission, but a letter of transfer, and should be sent to the church to which the member is going. If pastors and parents will keep us informed by letter we will do our best to look after all members coming West. And if young people who are not church members are coming this way and you let me know *when and whither*, parents, I will see that they are brought in contact with Christians.

W. C. VINCENT,

48 Charlotte Street, Winnipeg.

## From Halifax.

Dr. Trotter spoke on Sunday morning, the 12th, in the First Baptist church, and in the evening at the Tabernacle. The day was wet and disagreeable, but he was greeted by good audiences at both services, and was heard with much interest. He made us feel that we are at an important juncture in our educational history, and that it is a privilege to be able to give pecuniary help toward putting the College, and the schools connected with it, upon a more solid basis. The spirit and form of the addresses were admirable. On Monday morning he met with the Baptist ministers at the Book Room. In the evening many called upon him at the home of Mr. Chute. It is bracing to talk with the President in his hopefulness of success, despite the largeness of the task before him. On Tuesday morning he returned to Wolfville to be present at the closing exercises of the College, but was in Halifax on Wednesday morning in good season for the prosecution of his work. As he went to his room on Wednesday night he was rejoicing in a good day, for he had received two pledges which amounted to \$1400. The time is not very favorable for visiting Halifax upon such an errand, but the results up to the hour of our writing have been very encouraging. Let all lovers of Acadia now rally to her help! Next Lord's day the Dr. is to be with the North church and the church in Dartmouth.

Rev. M. C. Higgins spent last Sabbath in the city. His wife's sister, Miss Healey, is here for medical treatment, and Mrs. Higgins is remaining with her for a season. Rev. J. A. Marple and his fellow-worker, Mr. McLean, who sings the gospel so effectively, are also with us. They had a service last Sunday afternoon at Victoria Hospital. This week they have been assisting G. A. Lawson in some extra meetings at the West End.

The Halifax Sabbath Observance Association has been taking steps against the Electric Tramway Company for running their cars upon the Lord's day in violation, as the Association believes, of the Sabbath law. The prosecutions in the matter were set down for the 15th inst. The company has applied to the Supreme Court, however, for a writ of prohibition to prohibit the stipendiary magistrate from proceeding with the hearing. The ground upon which the application is made is that the Provincial Statute of 1891, under which the Sabbath Association is proceeding, is ultra vires of the Provincial Legislature. Pending the decision of the Court the proceedings before the stipendiary magistrate have to be adjourned.

Dr. J. G. Bourinot has just been among us and read a paper upon the United Empire Loyalists before the Nova Scotia Historical Society. The place of meeting was the Legislative Council Chamber. The audience is spoken of by the local press as "a large and brilliant assemblage." The address, which occupied more than an hour, was received with marked favor, and was followed by appreciative remarks from a number of our distinguished citizens.

Our Presbyterian friends are joining tonight in celebrating the 250th anniversary of the completion of their doctrinal standard—the Confession of Faith—by the Westminster Divines. Their place of meeting is St. Matthew's church. Dr. Pollok is to speak upon "The Men and Times of the Westminster Assembly"; Rev. T. Stewart, on "The Westminster Confession"; and Rev. A. Gandier, upon "The Westminster Catechism."

The Halifax auxiliary of the British and Foreign Bible Society will hold but one meeting this year, and that will be in the Brunswick Street Methodist church. Bro. Fash, of the North church, will represent the Baptists in a short address. Two other new-comers will be upon

the programme—Dr. Hertz, Methodist, and Rev. Mr. Armitage, Episcopalian. The new parson, like the new physician, has a good many extra calls at entering the new field.

REPORTER.

Halifax, December 16.

## From Boston.

The reunion of the Alumni of Newton Theological Institution was held in Tremont Temple on the 13th inst. About one hundred of the graduates were present. After a bountiful supper speeches were made by speakers chosen for the occasion. Dr. Hovey said that the Institution in the past had encouraged the widest and most thorough investigation while it was loyal to the "Word of God."

There seems to be a determination among the friends of Newton Theological Institution, to see that she is second to none of her sister institutions, and they are calling for equipment and enlargement to prepare for to meet the needs of the twentieth century.

I have been told by those who claim to know that there are scores of country churches and districts in New England and other States without a preacher of the gospel. I have also been informed that there is a large number of able men, graduates of Colleges and also of Theological Institutions who have gone into the Life Insurance business and other work, waiting to be called by city churches, while sinners in the country are perishing. Is it not possible that the Theological Institutions are partly to blame for this state of affairs? Have not the great Theological Institutions impressed their students that they are preparing them for the city churches? Why not teach the students that the Lord's work in the country is as important and honorable as in the city? Is it not true that the very best material for church and state has come from the country districts? All who are interested in God's cause should be aroused to see the importance of sending some of our best scholars and preachers into the country districts and supporting them there.

Dr. Lorimer preached in Tremont Temple last Sunday morning on "Faith healing" from the text "Who healeth all thy diseases." He said "the real source of all healing is God himself." God raises the sick often in answer to prayer, and when he does we should publicly thank Him for it. He does not believe with those who refuse to use means which God has put within our reach, but he says the mind has much to do with the health of the body. He felt as strong as ever, and turning to his brethren on the platform said: "I hope you will all live to be over one hundred years old." From a long experience he learned that when they were holding revival meetings, and the people were happy in the Lord, they had less sickness and death in the church and congregation than at any other time. If his people wanted to enjoy good health they would join him in beginning special meetings at New Year and continue until spring. He warned physicians who wanted to exclude pastors and prayers from the sick room, that the people would go to the other extreme and shut the doors against them. Rev. Henry Varley is yet holding meetings in Tremont Temple every week day at noon, and large numbers attend them. Space will not permit to report Evangelist Geo. Needham's meetings in the Boston Y. M. C. A. and other matters.

P. S. MACGREGOR.

## Annuity Appeal.

The Annuity Board a few weeks ago sent out circulars to all the churches—to the clerks of the churches—asking for contributions, so as to be able to meet the demands of the ministers and widows at the beginning of the year. A few churches have responded. A few benevolent individuals have contributed.

Piteous appeals come from aged ministers and widows. We cannot publish them. Will not the churches and the well to do people come to the help of a minister aged up to about four score years, who faces the winter and has not the means to get the wherewith to be fed, clothed and made warm? Will the churches not help the aged widow who sees and feels pinching want? The money collected goes directly to such as these. The Board will meet the first of the year. Will not the churches and benevolent brethren and sisters send along their contributions? Send to the Sec. Treas., E. M. Saunders, Halifax.

There are three "Just-So" stories by Rudyard Kipling, one of which, "How the Whale got his Tiny Throat" appears in the Christmas St. Nicholas. "How the Camel got his Hump" will appear in the January number, and "How the Rhinoceros got his Wrinkly Skin," will come in the February St. Nicholas.

In a charming paper, "The Wit of a Duck," written for the 1898 volume of the Youth's Companion, John Burroughs shows that the rather stupid-looking bird has a very active mind. Those who subscribe now will receive the Companion free for the rest of the year, and the Companion's art-embossed calendar for 1898.

## \* \* The Story Page. \* \*

### Angels Unawares.

BY MARION KELLISTON.

It was after midnight! And after midnight, even on Christmas Eve, most men sleep. There were still a few of the Christmas holiday late trains to shriek their way into the railway stations and discharge their wondrous miscellany of overcoats and portmanteaus; a few railway porters were yet on duty, reaping a rich harvest of "tips" from the home-comers, or the friends waiting to welcome them; a few cabbies were still waiting, hoping to pick up some late "fare"; a few houses, here and there, were still brilliantly lighted, where gay dancers yet danced in reckless forgetfulness that the Christmas season in the "Go-and-lo-thou-likewise" festival, in memory of the Unselfish One who "went about doing good"; a few drunken brawlers, here and there, straggled home, untouched as yet by the love and the purity and the sorrow of the Holy Child; while here and there a group of carollers carolled sweet echoes of the first Peace anthem into the stillness of the night and into the hush of the human hearts that woke to listen. Yet, for all this, those that woke were few compared with those that slept.

Most of the Christmas preparations were made, most of the Christmas surprises were ready. The brown-paper parcels were tied up and labelled, the mince pies and the turkeys were ready, the Christmas trees were dressed. The Daddies and the Muvvers who, a few hours ago, had stood together outside the toy shops, consulting to the full as to whether Baby would love a white furry monkey or a black nigger dolly the most—whether Jack would best enjoy a box of bricks or a ship—had gone home and emptied the bulged-out pockets into the proper number of little socks and stockings, and were sleeping now to allow Santa Claus undisturbed use of the chimney or the key-hole! Most of the tears over the purses that wouldn't run to dollies and monkeys, to warm petticoats and mittens, to mince pies and apples—most of the tears over the empty places where it was no use to lay the warm shawl, over the little socks it was no use to fill, were hushed, for a while at least, by the God who "giveth His beloved sleep" in their heartache and sorrow. And the moon gleamed, and the stars shone, over a world, a busy world, hushed from its busyness into sleep.

Yes, most of the Christmas preparations were complete. Most of the Christmas preparation angels had already gone home. They had carried all their Christmas messages; they had stirred their love into the full number of Christmas puddings that had been sent to those for whom nothing was prepared. They had suggested all their "good plans," and whispered all their "kind thoughts." They had assisted at every stocking-filling, tree-dressing and parcel-tying. Some of them (too many!) had gone home sad and disappointed, and God grew sad and disappointed too, as they told of the many refusals they had had from those whom they had asked to help God send round His Christmas love and gifts. But He whispered to them, "Forgive them, for they know not what they do. They knew not that you were angels, and that the messages were Mine. My children are so slow to recognize."

And then, through the starshine, He sent down the last of His Christmas-heralding angels,—that chosen one by whom He always sends those special messages to be whispered to men in their sleep on Christmas Eve. They stir in their sleep as the angel whispers, and their dream becomes all peace; but when they wake in the morning they rarely guess that it was the holy angel giving them God's Christmas kiss, that gave the peace they woke with; like the little child in its cot, that smiles and stretches out its little arms in its sleep, as it feels its mother's kiss, and yet is all unknowing of her nearness. The messages he had to carry were many; some of them were God's own compensations to some of His children whom one and another of His more happily circumstanced children had refused to minister to,—many remain uncompensated, and the wail of their uncomforted sorrow, their unministered-to need, rising to the heart of God, is laid to the charge of His elect, who withheld the message they were charged with. Many of them, however, were the special love-messages God chose to send direct to His children Himself instead of through His other children!

The angel paused first beside a sleeping woman—toll-worn and weary. There were no Christmas stockings hanging near the three little sleepers that made those two little rooms—home. It had been such a bad week for work; every one had been out buying Christmas presents when she took her sewing home and she had had to come away without the money; and so—and so—there was not even a sprig of holly to make the room look like Christmas to the children. And she had cried herself to sleep, sore-hearted and hungry for the love and help and comfort of the breadwinner that used to manage so much better! And the holy one smoothed out the pillows, and signed the cross of patient endurance upon her brow. He whispered his message softly to her and passed on. What

he whispered no one ever knew, but in the morning—somehow things were different. The little ones were good; they didn't all cry to be dressed at the same time; and they didn't all make their pinafores dirty as soon as they were put on clean; and they didn't upset their bread and milk on the best table-cloth, that had come out as the only celebration of Christmas Day, nor quarrel for the same toy! Nothing went crooked, and nothing fretted her; but she didn't know it was the angel that had left the peace, when he smoothed her pillow—she didn't even know he had been there.

Then he came where a little child was sleeping. He brushed back the thick, clustering hair, and signed the cross of daily suffering in kisses on the blue-veined forehead, and the boy smiled and dreamed! Next day, as he lay on his sofa, the hours didn't seem so long and weary, and he was able to forget the pain in his back while he lost himself for awhile in his new book, and the lump didn't come into his throat once, all the time his brothers were out skating. The cross shone there upon his brow beneath those clustering curls all the rest of his short life, and the angels knew it was the sign of the Cross-bearing One's followers; but he never told any one, not even his mother, the message from God that the gentle angel had whispered into his dream.

Then he passed into a prison and stood beside the narrow bed where a well-built, regular-featured man was lying. The visiting regulations do not exclude God and His angels—God chooses to be there always, and the angels know every nook and corner of prisons, with their every temptation and sorrow, as well as of churches with their unwritten records of prayer and sacrifice. They often make notes in the chaplain's memorandum book, but never refer to the authorities' records for information, much of which is never sanctioned by their signature. He stood watching the man for awhile, and sighed sorrowfully. Rising, he leaned over him, and tenderly gave him his Father's kiss of forgiveness, and, signing the cross of penitence on his brow, turned away. The man dreamed on, and saw his mother in his dream. He saw himself as a tiny child, kneeling in her arms to lip out the "Our Father," and "Gentle Jesus, meek and mild," and "Pray God, take care of me all through the dark night." When the morning dawned he had learned how dark the night had been, and that God had taken safe care of him all through it. When he went in to prayers the chaplain saw something in his face he had never noticed there before. He reproached himself for judging "No. 74" harshly, and for his faithless despair of the Good Shepherd's leading back His wandering flock to the home-pastures, for he knew that God had met him and given him a new heart—the heart of a little child. He thanked God and took courage!

Next he paused at a rich merchant's bedside. The cares of this world had choked the rich, generous pulses of his nature, and the stifling atmosphere of his counting-house and his ledgers had dulled and blunted him. Even in his sleep he looked cold and hard. But the Father of Love will not have it so,—least of all at Christmas time, and the Love-angel stood beside him and gently grasped the wrist that lay outside the coverlet. Very patiently he held it, till his own love-pulses throbbled through the sleeping man and his face grew less set. Then, smiling, he stooped and whispered God's message into his dream, and stole softly away. In his dream the merchant saw again the little child selling violets, that he had turned from without helping as he came out of his office that afternoon,—the "poor relation" whose letter he had voted a bore, and unhesitatingly replied to with a curt refusal,—the minister's appeal for funds for the Christmas gifts for the poor, and his polite evasion of it. He saw it all; but with God's love pulsing again in his soul things looked different,—and in the early morning he woke with a new resolve. He dressed early and stood ready to go with his wife to the Christmas church service. After the Benediction, as she was still kneeling beside him, she saw him take a bank-note from his pocket-book—his love offering to God; and she was glad! As they came down the aisle together he slipped it quietly into her hand and whispered softly, "Put it into the poor-box at the door, dear."

On the way home she put her arm in his and said, "This makes it such a happy Christmas. We have only been there together twice: once on the first Sunday after we were married, and once again soon after baby came."

He smiled and said, "Well, it shall never be so long again, precious one."

And she was a woman wise enough not to tease him with questions.

At the parsonage that morning the minister said, "And do you know, dear, that ——— was at church with his wife this morning. He hasn't been to church for years! *Laws Deo!*"

But the angel had passed on to where another man was sleeping. There were lines of care upon his brow, and his face looked worn and haggard. There were streaks of gray in his hair, and his hand was white and thin,

though he looked scarcely as if Nature had long put away his boyhood. But life goes hard with some men. They strain and strive, but circumstances are dead against them. An employer's death, a winter of pleurisy and bronchitis, an investment of the little "all" of capital that fails,—these things set a man fighting life at terrible odds, when there is a delicate wife and hungry little ones at home. The man turned uneasily in his sleep, and murmured, "Give us this day our daily bread," and the angel dropped a tear for the pity of it. He knew the man was hungry—hungry for actual bread, undreaming of such vain luxuries as butter or meat (they were little but "memories' now")—and hungrier still for the daily work that would honorably earn it. The angel laid his hand upon that brow, smoothed out its furrows, and whispered the message the Father-love of God had sent. The man slept on, but when he woke he was brave enough to trust God again, and fight on.

Then he came where a little street arab was curled up under an archway, cuddling close all his earthly belongings, which consisted mainly of a little brother to be provided for, a mangy but faithful terrier, and a basket of hearthstone, match-boxes and boot-laces. Clenched tight in his rather grubby little fist was a penny and two half-pennies his provision for Christmas-day fare! In the only pocket of his ragged coat was an orange a fruit-shop woman had given him (and the kindness was accounted to her for righteousness), and he was treasuring it up for the little one's Santa Claus surprise in the morning. The angel smiled over the protecting brother-love that kept him warm, despite all lack of blanket to screen off the night air. He wrapped the torn coat closer round him, and sent him dreams of noble, unselfish manhood, and blessed him with the children's blessing as he said, "For of such is the kingdom of heaven."

Then he came where a father and mother were sleeping, and an empty cot stood beside the bed. There was no tiny sock to fill, no baby prattle to listen for, no baby toys to put ready. Away in the cemetery there was a tiny grave, with a few Christmas roses freshly placed there, but here there was nothing save hush and stillness and heartache. The tears were still wet upon the mother's cheek, for she had cried herself to sleep, crying for the little one that the Good Shepherd had taken out of her arms into His own. And the comforting angel saw the photograph of the little face, with its nimbus of clustering curls, and the little vase of violets beside it, and said, softly, "Their angels do always behold the face of our Father." Then he whispered God's comfort, and God's cure for loneliness and heartache, into her dream, and turned away. And in her dream she felt the little arms of not one, but of crowds of little angel-babies twining round her neck, and their soft cheeks gently rubbing against hers in loving caress. And when she woke she had learned that she would find her own little angelled baby and the holy Christ-child in every little child she met, and blessed them—and forgave God for taking away her only one.

He came again to another one, to whom God had given every earthly joy; but in her joys she had forgotten His other children—the joyless ones outside. And the reminding angel touched her forehead lightly with his wing to brush away the earth-mist of selfishness that was enveloping her, and breathed God's message of reminding and recalling into her dream. In her dream she saw herself wandering wearily up and down the earth, trying to find one soul whom she had blessed or cheered or helped, to witness that she had at least once done a noble or useful or kind deed, and she sought all in vain. She saw herself looking through a great pile of past actions, trying to find even one labelled "Unselfish!" but she found them all, one after another, labelled "Society claim," "Conventional religiosity," "Ostentatious parade," and she buried her head in shame and despair. When she awoke she sent joys to the sorrowful, food to the hungry, help to the unhelped; and a new joy stole into her heart, and God's smile shone on her life.

Yet one more he sought. He came where a tired woman was sleeping. The fire had flickered itself out, as the joys had done out of her life. Her hair was quite white her frame frail and feeble, but she was quite alone. The grown up children had all gone, one by one, to their own homes; some abroad, too far to reach her with their comforting care; some nearer home, but more forgetful! She had missed them all, and all the loving little cares over her so much; but now—well, by this time she had grown used to always having the pain of loneliness and of being forgotten. But even yet the Christmas bells always brought it back overwhelmingly—the all contrast of it with the old Christmases, when Christmas included husband, children, holly, home. Now, in her sleep, the angel heard her moan out "Benjamin, Benjamin." He stooped over her lovingly, comfortingly. But again she called piteously, "Benjamin, Benjamin!" and stretched out two thin, wrinkled hands to the Benjamin that had forgotten the mother-love that had never forgotten him. "I had better take her home for God Himself to comfort," the angel said—"home to the Father-love that never forgets." And he carried her home to God.

And God had watched His chosen one blessing the sleepers; and as He saw the holier look grow in their faces while the angel stood beside them, He said, "There is joy in the presence of angels."—*Pall Mall Magazine.*

Christmas Customs and Superstitions.

Crowding in the train of Old Christmas are customs and superstitions that have endured since the pagan Briton worshipped under his oak-tree, and the hardy Saxon feasted in honor of Thor, or the Roman broke in wildest orgies during the Saturnalia. The Yule-tide transports us to the cherished feast of the Teutonic races, when Freyer, or Fro, the sun-god, awoke and lighted up his wheel once more. Our Anglo-Saxon ancestors sang to the Christmas boar-head, just as did the valiant Norsemen. Just why the boar's head was the dish of honor at this midwinter feast is hard to determine; might it not be because it was a boar that drew Freyer's ship, Skidbladnir, over the woods and meadows, making light all the dark places by his golden bristles? The Saxons called their midwinter feast Mother Night, parent of all other nights, also Yule. The midwinter feast, wherever celebrated, was distinguished by excessive revelry and feasting. The Christianization of the pagan resulted in the engrafting of his customs on the Christian celebration frequently quite obscuring its holier significance. When Pope Gregory sent Saint Augustine to convert Saxon England, he directed him to accommodate, as far as possible, Christian to heathen ceremonies, that the people might not be startled, and in particular he advised him to allow them on certain festivals to kill and eat a great number of oxen to the glory of God the Father, as they had formerly done in honor of the devil. On the Christmas next after his arrival he baptized many thousands, and permitted the usual celebration, only prohibiting the intermingling of Christians and pagans in the dances. From these early pagan-Christian ceremonies are derived many English holiday customs. The custom of decorating the houses with evergreen, is very ancient. The Jews practised it in the Feast of Tabernacles, a feast very like our Christmas. The world-tree, Yggdrasil, of the Scandinavians, was an evergreen, stretching its branches to the uttermost parts of the earth, its topmost boughs to heaven, its roots to hell. Aubrey cites a curious custom of Oxfordshire. The maid-servant was wont to ask the man ivy to trim the house, and if he refused or neglected it, a pair of his breeches were stolen and nailed upon the gateway. The holly was the most prized of all the evergreens. Dr. Turner calls it holy tree.

The mistletoe also belongs to Christmas. What pictures it recalls of ancient Druids going in solemn procession for the annual cutting on the sixth day of the moon nearest the New Year, the officiating priest, clad in white robes, bearing a golden sickle with which to detach the plant, which was reverently received on a white cloth. To add to the solemnity, bulls, and even human victims, were offered in its honor. It was supposed to keep away the witches, and the people accordingly paid the Druids handsomely for a bit of the precious plant to hang about the neck for a charm. There is an old superstition that holding the mistletoe in the hand will not only enable a person to see ghosts, but will force them to speak to him. Valence says it was held sacred because its berries grew in clusters of three. It has changed its mystic power with respect to witches, for one standing today under its golden green has drawn to her kisses, one for every leaf.

It has not been a great number of years since one might have seen, in certain sections of the United States children and young people circling about the hearthstone where the mistletoe was to tell somebody's fortune. Two leaves were placed upon the stone in front of the blazing fire, and any one desiring to know if he or she was loved had but to name the leaves for himself and his beloved. This he might do privately, and thus spare his feelings if the fortune was adverse. When the leaves began to shrivel under the influence of the heat, they moved or "jumped" as chanced, either farther apart or nearer together. Then it was the old story of the marguerites over again, "He loves me, he loves me not." Kissing beneath the mistletoe dates from the Druids. According to tradition, the maid not kissed beneath the mistletoe at Christmas goes husbandless another year.

Not many years ago, the entire Christmas week was generally considered a period of feasting and revelry through many of the United States, although never extending to Twelfth Night, as in England since the days of King Alfred. There are many superstitions connected with the coming of Christmas itself. To the cock has, from time immemorial, been attributed unwonted energy, and sagacity at that season. Even now it is common to hear one say, when he is heard crowing in the stillness of the November and December nights, "The cock is crowing for Christmas." He is supposed to do this for the purpose of scaring off the evil spirits from the holy season. This he was said to sing, the cattle to kneel, in honor of the manger and the sheep to go in procession in commemoration of the visit of the angel to the shepherds.

A Christmas dinner in England in the ancient days was a meal massive beyond our comprehension. Only by comparison can we estimate its proportions. In Gervase Markham's "English Housewife" is a bill of fare, oft quoted, for an ordinary friendly dinner, to which the imagination may add the fitting accompaniments for the "king of dinners." First course, sixteen full dishes; "a shield of brawn, with mustard; a boiled beef; a roasted chine of beef; a neat's tongue roasted; a pig, roasted; baked chowies; a goose roasted; a swan roasted; a turkey roasted; a haunch of venison, roasted; a kid with a pudding inside; a party of venison; an olive pie; a couple of capons; a custard." To these add "saletes, fricases, quelque choies, and devised paste, as many dishes more to make the full service thirty-two dishes," which the housewife is admonished is "as much as can conveniently stand on one table and in one mess, and after this manner you may proportion your second and third courses, holding fullness in one-half of the dishes, and show on the other which will be both frugal in the splendor, contentment to the guest, and pleasure to the beholder."—Ed.

The Young People

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

Prayer Meeting Topic for December.

C. E. Topic.—What message did Christmas bring you? Isa. 53:1-12. B. Y. P. U. Topic.—India's Millions. Alternate Topic.—"How am I building?" 1 Cor. 3:10-17.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, December 27.—1 Cor. 7:25-40. Paul and self-restraint, (vs. 10). Compare 1 Cor. 7:8. Tuesday, December 28.—1 Cor. 8. Conscience and self-restraint, (vs. 10). Compare Gal. 5:13. Wednesday, December 29.—1 Cor. 9. Self-restraint in service, (vs. 19). Compare Gal. 6:2. Thursday, December 30.—1 Cor. 10:1-13. Self-restraint and a way of escape, (vs. 13). Compare 2 Pet. 2:9. Friday, December 31.—1 Cor. 10:14-33. Self-restraint and expediency, (vs. 23). Compare 1 Cor. 6:12.

Write Short.

Some excellent articles have come to hand of late for the "column," but our space is so limited that it is almost impossible to use them, owing to this length. The one who expects his or her newspaper articles read in these busy days must write short. To condense articles is a task too long for your editors, and to cut into sections give but little satisfaction to writer or reader. We are thankful for short crisp original articles, and trust our friends will help in this way. We have bought a pair of new sharp scissors, especially for the column, but please do not compel us to use them so much.

B. Y. P. U. Prayer Meeting Topic—December 26.

How am I building? 1st Cor. 3:10-17.

This is a very important question for our consideration. Let it be understood at the outset that we are not building for time only, but also for eternity. If persons who purpose erecting fine buildings to live in for a few years, spend much time and thought in preparing the foundation, selecting materials, and deciding upon plans, surely we should spend much more time and thought in the erection of our spiritual eternal building. If we are to put up a beautiful and costly building which is to last a long time, the very first consideration must necessarily be about the foundation upon which it is to rest. The future of the building depends upon its foundation, at least this is so in spiritual things. (a) The foundation of sand. Matt. 7:26, 27. (b) The foundation of rock. Matt. 7:24, 25. What is the foundation upon which we are building?

- 1. There is only one good foundation, (vs. 11, etc.) 2. What does it mean to acknowledge Christ to be our foundation? It means that we embrace and hold the true doctrines concerning him, such as: (a) His incarnation. (d) His divine nature. (c) His atonement. (d) His resurrection. (e) His ascension. 3. Places in the Bible where Christ is referred to as the foundation. Isa. 28:16. Matt. 21:42. Acts 4:11. Eph. 2:20. 4. What kind of building are we intending to build? After one has fixed upon a suitable site for a building, the next thing in order is to look at plans and settle upon the one best suited to our ideas. When one has become a Christian the foundation has been laid, but the building has not been erected. What is our plan or model. 1. For building on individual Christian character or life. Many good and great men are worthy examples to follow, but they all fall short of the ideal Christian life, Christ is the model after which we are to fashion our lives. Eph. 4:15, 16 and 5:1, 2. 2. For building up the church of Christ or temple of God, (vs. 16, 17). This is the building Paul speaks of in this chapter, (vs. 9, 10). This is the temple in which God the Holy Spirit dwells. As members of the B. Y. P. U., we are banded together for the purpose of building up this holy temple, the church of Christ, what then is our conception of the church? Let us try and find out from God's word, what kind of building we are having a hand in erecting. (a) It is Christ's Church Matt. 16:18. (b) It is God's church. Acts 20:28. (c) It is a glorious church. Ephes. 5:27. (d) It is a holy building. Ephes. 2:21. (e) It is for the habitation of God. Ephes. 2:22 We are greatly honored by being permitted to work in the construction of this building. 3. What materials shall we put into this building? The idea of the Apostle is this, how absurd it would be

to erect upon this good foundation a temple of magnificent design, partly composed of gold and costly stones and partly of wood, hay and stubble. This would be indeed unsightly. The spiritual temple should not be built partly of converted and partly of unconverted persons. 1st Peter 2:5. (a) Build one another up with sound doctrine. (b) Build up our characters and the church with Godly living.

A Will That Found a Way.

A while since a large number connected with our Union pledged themselves to obtain, within a definite time, a dollar each for Foreign Missions. Then a meeting was appointed for receiving the dollars, and for hearing the various experiences in securing the money. It was called an Experience Meeting. And a meeting of great interest it was, indeed, for it showed what can be done by young people in giving to the good cause if they set about it in earnest. "Where there's a will, there's a way." I have asked one of the young ladies to give me her experience, as then read, that it might be used as a stimulus to persons who did not hear it. And with some reluctance she has handed me her "Sketches from the career of a Little Red Bucket," which I now hand over to the Young People's section of the MESSENGER AND VISITOR, with the comment that if this sort of effort for the gospel's spread should become universal and continuous with old and young there would be no lack of funds for prosecuting the work of the Lord. A. C. CHUTE.

SKETCHES FROM THE CAREER OF A LITTLE RED BUCKET.

I will not touch upon the time or place of my birth, but simply commence with that period in my career which forms a connecting link in the chain of events which more particularly interests us all this evening.

Some three years ago I, with numerous other buckets of similar proportions, was reclining quietly in the showcase of Reardon's art store, when a lady entered and asked for some gilding preparation. Several qualities were shown her, and among the rest ranged on the counter for inspection I was placed. (At that time my principle attraction lay in being the receptacle for a bottle of Japanese gilt.) As you may imagine I was quite anxious that I should be the choice, as my experience for some time past had been rather monotonous, and I hoped that now I should be able to have an entire change of scene. After some discussion as to the merits of the different compositions for sale, my expectations were realized by hearing the lady say, "Well, I think I will take this Japanese gilt, and after it is gone I may be able to make some use of the bucket."

So I was taken from the old surroundings to grace my lady's mantel; the bottle of gilt was removed, and I remained for several weeks in the same place, until at length one day my lady, in dusting, whisked me off and threw me carelessly into a box, filled with a heterogeneous collection, with the exclamation, "There is too much trash here altogether. I will put this bucket out of the way; it is no good, but possibly some day I may be able to make some use of it."

Alas for my hopes! Far preferable my old situation in the showcase, to being thrown into this out-of-the-way place. However, I tried to make the best of a bad matter and in relating and comparing experiences with other inmates of the box, the days dragged on. But I will skip over the weary months spent in this miserable way, haunted by the verdict, "it is no good" and hoping against hope that the "some day" when I might be of use would arrive.

My delight can better be imagined than described, when by and by the box was opened, and I was taken out and hung on the corner of a whatnot, in the same room I had occupied months before. "What now?" I thought, and my curiosity was further aroused when—chink—and I was made the receptacle for a ten cent piece, at the same time the lady who bought me said to another who entered the room:—"There, I have earned ten cents toward that dollar I promise for Foreign Missions." "How did you earn it?" was the response. "Why Mrs. S—"

Let your curiosity wait until next week for the answer.—Editors.

Charlottetown B. Y. P. U.

Our Union is in a flourishing condition, the devotional services are well attended, and the interest in them is increasing. A class in Sacred Literature has been formed and good work is being done. All who are taking the lessons seem to be quite enthusiastic over them, and the enthusiasm is spreading. The class at present numbers thirty-five members, but as we are continually adding to the list this number will, in all probability, be largely increased within the next few weeks.

G. L. SIMMONS, Pres.

A Merry Christmas!

To the Christian, Christmas should be a season of special, spiritual blessing; a time of deep and solemn joy; an occasion for the adjustment of his relations to God and man. What with the sweet thought of infinite love creeping up into ten thousand hearts, as one festal day comes round and the magnetic gospel of the Incarnation calling men to salvation and to service. Christmas ought to be a revival season in the church. For each of us there is a grand Christmas gift in waiting. The Son of God gives us himself. Ah, how many have slighted the offered gift! How few have made room in their hearts to receive it in its fullness! Oh let us all accept the gift! For the sinner there is "grace," for the saint, "more grace." "Thanks be to God for his unspeakable gift!" And we may each of us make a gift to God, the gift of ourselves, our hearts and lives. The Cross, God's Christmas Tree, let us load it with the offerings of our grateful hearts, "Holy, acceptable unto God." J. D. F.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

For the work and workers at Bobbili. For the new converts on the mission field that they may be steadfast and bring many more to a knowledge of the true God.

A happy Christmas to all the members of our W. M. A. S. and Missions Bands. May it be happy in the fullest and highest sense, because your hearts are filled with the love of Christ and a desire to make known that love to others.

No Christ, No Christmas.

At a Christmas celebration in one of our schools in Japan, the father of one of the pupils sent a note to the missionary asking, "Who is Jesus? and what is Christmas?" His enquiry is that of thousands of newly awakened minds in heathen lands. Never were so many eyes directed toward Him as now, and never before were the thoughts of so many hearts revealed in that searching question. "Who is he?" The world is feeling after him, if haply it may find the Deliverer O that the Christmas bells of 1897 might ring into hearts aching and sad the true meaning of their joyful message.

Good will from Him who owns everything; who controls all things by the word of his power; who loves all creatures whom He has made. Our Father means that He is making a way out of earth's deep, dark mystery of sin, into glorious light, through Christ Jesus.

The contrast between our happy life in a Christian land and that of heathen women without our Christ has been vividly expressed in a "dream" by a writer in Life and Light, the substance of which we quote. A lady had been present at a meeting where she heard the pitiful condition of heathen women pictured by a missionary. Coming home to her cheerful room she threw herself upon the lounge, with a weary sigh, wishing she could rid herself of the unhappy weight which she unwillingly felt for those unfortunate people, who had seemed so far away before, but uncomfortably near since she had heard the missionary speak.

Presently by her side stood a woman clad in Oriental dress, the bright hues of which contrasted with the sadness of her face, and the pathos of her dark eyes. In her hand she held a wand; looking with intent gaze into the lady's face she said: "Do you know what this is? It's name is heathenism. Let me show you what it does." Turning, she touched with her wand a picture of the Madonna, and the beautiful faces of the Mother and the Babe faded. "No Christ No Madonna," she said in a hard, cold, tone. Then she touched a picture of the two disciples healing the lame man at the beautiful gate of the temple and the figures of the two apostles vanished, and only the helpless diseased cripple was there. She struck her wand upon the picture of the Angelus, and the church and the figures of the praying peasants faded from the canvass, and nothing was left but the bleak and desolate moor. "Come with me to the music room," she said; and with a touch of her hateful wand she destroyed every oratorio, every anthem, every hymn. Running her wand across the library shelves, she left gaping spaces where the books that spoke of Christ, or Christian civilization, or Christian poetry had been, and with a sudden sweep she obliterated every line of the printed Bible which lay open on the table. "Come with me to the street," she cried. The windows were ablaze with Christmas light and beauty. With a touch of her wand every beautiful thing was swept from sight. The churches, trimmed with immortelles, were levelled to the ground. "No Christ, no Christmas," she said. Orphan asylums were thrown down, and the children were hopeless waifs on the street. "Stop," cried the lady; "You shall not ruin my home and my city so! I cannot bear it!" "You cannot bear it?" said the other, her dark eyes piercing to the very soul of her companion. "and yet we bear all this, and more, in my country." The lady turned with a despairing heart to her home, and entered the room where her husband and boys were seated at the table. The familiar and attractive table furnishings were before her, but no seat for herself. Her husband looked coldly at her, and even her sons showed no mark of respect. It is the work of that hideous wand," she moaned, and fell in a dead faint upon the floor. With a start the sleeper awoke; her eyes fell on the sweet face of the Madonna; the blessed Christ-child was still a reality; the work of the destroyer was only a dream. "How could I have been so selfish?" she murmured. "Help me to remember, Lord, that those who love thee most will serve thee best by caring for those to whom a Christmas never comes."

Nearly nineteen hundred year ago the angels sang to a little company of shepherds. The stars upon this Christmas night will look down upon millions who will answer with the glad refrain, "To us is born a Saviour." The Christ spirit, "not to be ministered unto, but to

minister," prevails more and more each year. Never before were there so many sweet charities. Little stockings will be filled on Christmas eve that would have hung limp and empty but for the Christ-love. Empty hearts will be filled with comfort, hungry souls with good cheer, hungry mouths with good things, giver and receiver will share a mutual joy. Blessed chimes of peace! Blessed chimes of joy! Hear them sound over Western plains, and echo from Eastern hill-tops, glad tidings for the race.

For all the weary, waiting world they ring in tones of certainty and hope.

"Out of the night,  
Into the light,  
Up, up above  
To heaven and love,  
Christ of Bethlehem lead!"

A Christmas Plea.

Dear Sisters.—As you gather together your silver and gold to present Xmas gifts to your friends and wonder what will give them most pleasure, remember, that nothing can give so much joy as a home to the homeless. This is what you and I received when God gave the first Xmas present. The gift of His dear Son, purchased for you and me an eternal home where we shall walk the streets of the New Jerusalem, singing the songs of Moses and the Lamb, and be forever happy with the Lord. Let us then remember our best friend first and give to God our first and choicest Xmas present, and ask Him to bless it to the salvation of many immortal souls who shall rejoice with us throughout eternity.

Yours in the work,  
Lunenburg Co. Sec'y.

On Thursday Nov. 25th, Miss Clark, Sec'y of the Foreign Missions for Westmoreland Co., N. B., paid a visit to Port Egin, N. B. In the afternoon a meeting of the members and sisters of the denomination was held in the vestry of the church, followed in the evening by a public Missionary meeting, when a most excellent address was delivered by Miss Clark, the appeal was listened to with rapt attention by a delighted audience, addresses also were given by the Pastor Rev. J. W. Gardner and Rev. Fraser, (Presbyterian), suited to the occasion, reading by Miss Read. The meeting was ably presided over by Mrs. Hanford Read. The attendance very good, and a collection for Foreign Missions was taken. Music by the choir.

Laura SILLIKER, Sec'y.

Amounts received by the Treasurer, W. B. M. U., from Nov. 19th to Dec. 6th: Woodstock, P. M., \$9.90, H. M., \$2; G. L. M., \$1; Reports, 10cts; Tryon, P. M., \$10; Canard, F. M., \$2.50, H. M., \$2.50; Havelock, proceeds of Crusade Day, P. M., \$20; Yarmouth, Temple church, to constitute Miss Eliza Lewis a Life-member, P. M., \$25; St. Stephen, Union St., P. M., \$12.35; Port Hillford, Mission Band, toward Miss Newcombe's salary, \$26.52; River Hebert, F. M., \$7.75, H. M., \$2.25, Reports, .15cts, Tidings, .15cts; Brookville, Hants Co., to constitute their President, Mrs. Amelia A. Houghton a Life-member, F. M., \$25; Homeville, Report, 5cts; 2nd Kingsclear, F. M., \$3.25; Central Bedeque, Tidings, .50cts; Long Creek, proceeds of Missionary meeting, F. M., \$4, H. M., \$2; 1st Springfield, P. M., \$5, Mission Band, toward Mr. Morse's salary, \$2.50; Deerfield, F. M., \$7, H. M., \$1; New Germany, Mission Band, Tidings, 25c; Lockhartville, F. M., \$3.50, H. M., \$2; Avonport B. Y. P. U., F. M., \$5; Avonport, Tidings, 50c; North Brookfield, Mrs. Jas. S. Dailey, to constitute herself a life member, F. M., \$15, H. M., \$10; Cambridge Narrows, F. M., \$2.75, Tidings, 25c; Springfield, P. E. I., F. M., \$3, H. M., \$3, Tidings, 25c; Upper New Castle Bridge, F. M., \$13; Brookville, Hants Co., F. M., \$5, Tidings, 40c; Halifax, North church, Reports, 50c; Halifax, 1st church, H. M., \$10; Wittenberg, Tidings, 25c, Reports, 20c; Little Bras D'or, Tidings, 25c; Central Bedeque Mission Band, toward Mr. Morse's salary, \$5; Smithville, Mabou, P. M., \$1.25; Nictaux Falls, toward Miss Newcomb's salary, \$18; Union Corner, F. M., \$6; East Point Mission Band, F. M., \$1.28; Alexandra, F. M., \$5.51, H. M., 50c; Reports, 30c.

MARY SMITH,  
Treas. W. B. M. U.

Amherst P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The recommendation of the Evangelical Alliance that in connection with the week of prayer, Friday, January 7, be observed as a day of special prayer for Foreign Missions, and that on Sabbath, January 9, sermons be preached in all the churches on the duty and privilege of being "witnesses . . . unto the uttermost part of the earth,"—has been heartily endorsed by a conference composed of representatives of the Protestant Foreign Mission Boards of the United States and Canada.

The conference also suggests that the subject be presented at the same time to the different Sunday Schools and Young Peoples' Societies connected with their respective churches.

The Foreign Mission Board is in full sympathy with the suggestion and have instructed the Sec'y of the Board to act in the matter. Accordingly, the circular prepared by a Committee of the Conference of the

Board has been mailed to the pastors in all our churches and to others who are engaged in different departments of Christian work. If any of the brethren have been inadvertently overlooked, a postal card addressed to the Secretary at St. John will secure a prompt response.

May the spirit of missions become greatly intensified by this day of universal prayer to Him who said to His Son, "Ask of me and I will give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession."

In a letter just received, written by a pastor of one of our N. B. churches, enclosing \$5 towards Mr. Gullison's support, having pledged \$5 a year to every missionary, male and female, we have sent out. They have my prayers, however. Sometimes when I am thinking of, and praying for brethren and sisters in far away India I feel a pent up pathos of soul, so vehement, so strong, that I think of the fire imprisoned in the bones of the Psalmist, and I long to speak with my tongue, but the words I fain would use elude me. But my Father knows, yes, He knows, 50,000 Baptists in the Maritime Provinces! What a mighty army for God if they could be got into line. One dollar from each would mean \$50,000, which would also mean 50 more men and women to send out.

To spread the glad and joyful sound  
That a Saviour has been found  
To the souls in error bound  
Over the sea.

While we pray for the conversion of the heathen, we must also pray that God will make men and women of Christian lands more willing to contribute to the great effort. . . . May our prayers ascend, the money roll in, our missionaries prospered and the perishing rescued."

This is the true spirit and there is a ring about the words most stirring. It is a pleasure to work for a cause when such devotion dwells in the pastor's hearts. Oh may God grant that all over our land there may be such a spirit of consecrated love not only in the hearts of the pastors, but in the entire membership of our churches! Then might we expect such a wave of blessing to roll over our land as would make "the tongue of the dumb sing for very joy."

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GEO. B. HUNTER, Altoona, Pa.

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### Exhibition at Acadia.

The usual Rhetorical Exhibition of the Junior class of Acadia College was held on the evening of the 14th inst. The exercises were attentively listened to by a large audience. Mr. David Pidgeon of St. John sang twice with much acceptance. The speakers of the evening were, Miss Zella Clark, and Messrs. Irad Hardy, C. F. Crandall, J. O. Vince, Perry J. Stackhouse, Frank M. Pidgeon, F. L. Cann and Edwin Simpson. The following is the complete programme:

Processional March. Prayer.

### ORATIONS.

Growth of the British Navy, Philip W. Bill, Wolfville, N. S.; Crete and Cretans, George L. Bishop, Greenwich, N. S.; Imagination as Related to Eloquence, Irad Hardy, Lockeport, N. S.; King Lear, George W. Elliot, New Ross, N. S.; Henry George, Howard H. Roach, Clarence, N. S.; Samson Agonistes, Charles F. Crandall, Wolfville, N. S. Music. Martin Luther, Sydney P. Dumaresq, Halifax, N. S.; Solution of the Indian Problem, E. Raymond Freeman, Milton, N. S.; Science as a Means of Culture, Zella Clarke, Bay View, P. E. I.; Faust, Jacob W. Keirstead, Cole's Island, N. B.; Alexandria, Aubrey B. Webster, Coldbrook, N. S.; Bunyan and Milton as Creative Minds, John O. Vince, Sussex, England; A Well Read Man, Harry S. Baker, Brooklyn, N. Y. Music. History as a School of Statesmanship, Horace B. Sloat, Tracy's Mills, N. B.; Silent Forces, Frank M. Pidgeon, St. John, N. B.; Rabbi Ben Ezra, Edna C. Cook, Canso, N. S.; Does Belief Come Through Excitement? George C. Durkee, Beaver River, N. S.; Alaska and the Klondike, Jeremiah S. Clarke, Bay View, P. E. I.; The Poet as a Liberator, Perry J. Stackhouse, St. John, N. B. Music. The Development of the House of Commons, A. H. M. Hay, Woodstock, N. B.; Can Mental Power be Transmitted? Sanford P. Doleman, Lockeport, N. S.; Men that Have Made the Victorian Era Memorable, J. Wallace DeB. Farris, White's Cove, N. B.; Education of the Affections, Frank L. Cann, Yarmouth, N. S.; Thomas Arnold, Earnest C. Harper, Sackville, N. B.; Schools of Geometry Among the Greeks, Avar L. Dodge, Melvern Square, N. S.; Canada's Programme, Edwin Simpson, Belmont, P. E. I. National Anthem.

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### Lunenburg Co. District Meeting.

According to announcement the Quarterly Meeting convened with the church at Pleasantville the 6th and 7th of December. The first meeting was of an evangelistic character conducted by Rev. W. H.

Jenkins, Chester. The sermon was preached by Rev. E. P. Churchill, Bridgewater, his text being the 6th word from the cross, "It is finished," dwelling principally upon the finished work of Christ to the redemption of mankind.

Tuesday morning session began with an early prayer and praise service, led by Rev. Stephen March. The various churches represented then gave in their reports all of which were quite encouraging. Baptisms were reported from Chester church and special meetings now being conducted at New Canada. Two papers were then read followed by discussions, viz:—"Denominational Funds," by Rev. D. W. Crandall; and "Pastoral Work," by Rev. J. L. Read.

It was announced by letter from Rev. A. Cohoon, Sec'y. of Home Missions, that \$700 was expected from Lunenburg Co. as her share of the Convention Fund to be raised this year. A committee appointed for the purpose apportioned this amount to the churches as follows:—New Germany, \$105; Chester, \$105; Bridgewater, \$88; Mahone, \$88; Tancook, \$87; Lunenburg, \$80; New Ross, \$70; New Canada, \$35; Chelsea, \$20; Pleasantville, \$9; New Cornwall, \$9; Dayspring, \$4.

The afternoon session was devoted to B. Y. P. U. work. The Societies reported progress Bridgewater taking the lead in the senior work and Chester the lead in junior work. Sister Blanche Oxner, of Chester, read a very excellent paper on "Junior Work." Had we had a better representation at that meeting a District organization of B. Y. P. U. would have been attempted. This we hope to undertake in the near future.

The final meeting was held on Tuesday evening. A number of platform addresses were delivered and a house literally packed. Bro. March spoke on "Missions," Bro. Read, on "Temperance," Bro. Churchill, on "Sunday School Work," and Sister Read, on "Woman's Work." Thus terminated one of the best District Meetings held in this county. The place named for next meeting is Chester.

E. P. CHURCHILL, Sec'y.

Bridgewater, N. S.

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### Quarterly Meeting.

The Queens County quarterly meeting was held with the church at Caledonia, December 6 and 7, beginning with an evening session. Rev. L. J. Slaughenwhite, president of the B. Y. P. U., in the chair. Rev. W. L. Archibald being called read a very interesting and helpful paper on "Christian Giving;" he in turn followed by the Rev. F. E. Bishop, who gave an excellent address on "Christian Culture Course," showing the great benefit derived therefrom. Pastor Slaughenwhite then read a paper on the "B. Y. P. U. Pledge," plainly showing the need and help of the pledge, and was very much appreciated. The morning session opened with a short service of prayer, led by Pastor L. J. Slaughenwhite, which helped us forward in the work. President W. L. Archibald taking the chair the regular business was taken up. The preaching supply at Molega was talked of and some suggestions made. After some discussion on the better grouping of the churches in North Queens, the meeting closed to give place to preaching services. Rev. F. E. Bishop then preached the quarterly sermon—a tender, a persuasive discourse—founded on Gal. 6:2, 5. Tuesday afternoon was commenced with another enjoyable prayer service, led by Pastor W. L. Archibald. The President taking his office business was again taken up. Report from County B. Y. P. U. showed a total membership of 345. Report from Missionary Societies showed that the devoted sisters are still keeping up the high standard of their work and are not diminishing the quantity. Sunday School report showed that there are 15 Baptist Sunday Schools in the County, with a total membership of about 650. Of the churches seven reported, showing a spiritual growth as well as in numbers. Brookfield report without a pastor, Rev. C. E. Baker having resigned the pastorate, but the church working earnestly together; also report great help received from the Young Peoples' Union in church work. Kemp, since August meeting, have secured the services of Rev. L. J. Slaughenwhite, who is settled with them, and they feel happy in the possession of a good pastor, and by the blessing of God we believe good results will follow. Milton church report an addition to their numbers of 56 during the past three months. Liverpool church, since the August session, report 16 additions to their membership; also during that period have changed pastors, Bro. Fash going to North Street church, Halifax, and Rev. H. A. Shaw taking the pastorate of the church. Bro. Muckland Hunt read a paper entitled "Sunday

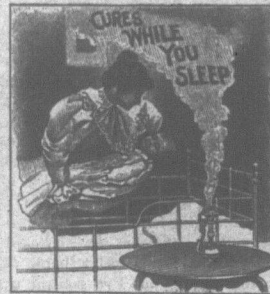
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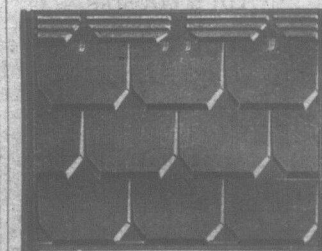


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One Smith American Cabinet Organ, in perfect repair, at a great bargain. Chapel style. A rare chance for a church to obtain a fine organ very cheap. Enquire of PASTOR B. H. THOMAS, Digby, N. S., Box 115.

School Guardians," showing the duty of parents, pastors, church and community toward the Sunday School. This paper was well worthy of the attention it was shown. The evening session was taken up with addresses on Foreign Missions. Pastor Slaughenwhite taking the lead gave a powerful and helpful address on "Our indebtedness to the heathen," he in turn followed by the Rev. T. A. Bowen and F. E. Bishop, who spoke along the same line. Bro. C. E. Baker then gave his farewell address. After singing and benediction pronounced the meeting closed. The music furnished by the choir during the session was all that could be desired. The quartettes deserve special mention.



### SHOWS ONE SHINGLE.

These Shingles have been on the Canadian market twelve years, and have never failed to give satisfaction. They are absolutely FIRE, LIGHTNING and STORM PROOF, besides being very ornamental and easily applied.

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Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indi-

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gestion, bad taste, coated tongue, sick headache, in somnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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

AVONDALE, Pictou Co., January 14, 1896. Messrs. C. Gates, Son & Co.: Dear Sirs.—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 3 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly, DAVID MURRAY.

Sworn before me this 15th day of January, 1896. ANGUS McDONALD, J. P.

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COMMERCIAL COLLEGE Is a High Grade, Practical School for ambitious and industrious young men and women who wish to qualify themselves for the active duties of life. Free catalogue on application to S. E. WHISTON, 95 Barrington St., Halifax.

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

## The Home

### Profitable Losses.

The following good speech is nearly a verbal report of one heard at a temperance meeting:

"I have been thinking since I came into the meeting to-night, about the losses I've met since I signed the total abstinence pledge. I tell you there isn't a man in the society who has lost more by stopping drink than I have. Wait a bit until I tell you what I mean. There was a nice job of work to be done in the shop to-day, and the boss called for me.

"Give it to Law," said he. 'He's the best hand in the shop.' 'Well, I told my wife at supper-time, and she said:

"Why, Laurie, he used to call you the worst. You've lost your bad name haven't you?"

"That's a fact, wife," said I. "And it ain't all I've lost in the last sixteen months, either. I had poverty and wretchedness, and I lost them, I had an old wragged coat and a shockin' lat hat, and some waterproof boots that let the wet out at the toes as fast as they took it in at the heel. I've lost them. I had a red face, a trembling hand, and a pair of shaky legs that gave me an awkward tumble now and then; I had a habit of cursing and swearing, and I've got rid of that. I had an aching head sometimes, and a heavy heart, and worse than all the rest, a guilty conscience. Thank God, I've lost them all."

"Then I told my wife what she had lost. 'You lost an old ragged gown, Mary,' said I. 'And you had trouble and sorrow, and a poor, wretched home and plenty of heartaches, for you had a miserable drunkard, Mary, Mary, thank the Lord for all you and I have lost since I signed the temperance pledge!'"—Chase City Progress.

### Christmas Candies.

The secret of making delicious Christmas bon-bons consists in preparing the fondant or foundation of sugar properly. Recipes for this have been frequently given. We need only recall the rule which call for a cup of cold water and a pound of granulated sugar, with a speck of cream tartar, melted to a syrup and boiled until a drop forms a dry creamy ball rolled between the finger and thumb. When the syrup reaches this stage let it cool until you can bear your finger in it. Then stir it until it is a thick paste of about the consistency of lard. Knead it a few minutes on a large platter or a marble board, and it is ready to roll into candies. It may be put in a bowl and set in hot water to soften if it becomes too hard to handle.

To make almond creams, wrap blanched almonds in fondant, and when a sufficient number of these candies are prepared dip them each in melted fondant. It makes a pretty variety in these almond candies to have one bowl of white fondant, one of yellow and one of pink. Yellow fondant is obtained by using a little Spanish saffron to color it, and pink by the use of cochineal. Pretty little cubes of fondant in these colors are made by pouring layers of fondant, each about a quarter of an inch thick, over one another. Allow each layer to harden a little, and crease it in three-quarter-inch squares before adding another layer, and when the last layer is poured over set the candy away to harden. When it is hard break it into cubes. A great many other combinations of fondant will suggest themselves.

To make almond chocolate fudge put a cup of milk and two cups of sugar over the fire to boil, adding half a cake or four ounces of unsweetened chocolate, scraped fine. Stir the mixture until it is melted smooth. When it has boiled enough to harden in cold water add a tablespoonful of sweet butter and a teaspoonful of vanilla sugar. Let it cool a little, and then begin to stir it. Beat it until it thickens, then turn it into greased pans. Scatter blanched almonds cut in fine pieces over the candy, and when it is cold cut it into little squares

of uniform size. Squares of fudge dipped in melted fondant of various colors make very pretty bonbons. English walnuts covered with fudge gives another variety, and walnuts covered with white fondant another.

A very nice maple sugar candy is made of milk and maple sugar boiled together in the same way as in chocolate fudge. Omit the chocolate. Tutti-frutti candy is made of about equal parts of blanched almonds, citron raisins and a few currants chopped and mixed into an equal mass of white fondant flavored with orange extract. Form the candy in even bars about a third of an inch thick.—N. Y. Tribune.

### True Bravery.

In the heat of passion Robert had done something that he was ashamed of and sorry for after the excitement had passed away.

"I wish I hadn't let my temper get away with my good sense," he said; but it's done, and what's done can't be undone."

"But isn't there a way to overcome the effect of wrong-doing, to a great extent?" asked a voice in his heart.

"How?" asked Robert.

"By owing to one's blame in the matter," answered the voice. "Confessing one's fault does most to set wrong right. Try it."

Now, Robert was very much like all the rest of us—he hated to admit that he was in fault. "I'm wrong—forgive me," is a hard thing to say. But the more he thought the matter over the more he felt that he ought to say just that.

"It's the right thing to do," he told himself. "If I know what's right and don't do it I'm a moral coward. I'll do it!"

So he went to the one he had wronged and confessed his fault frankly, and the result was that the two boys were better friends than before, and his comrade had a greater respect for him because he had been brave enough to do a disagreeable thing when it was presented to him in the light of a duty.

My boys, remember that there's quite as much bravery in doing right for right's sake as there is in the performance of grand and heroic deeds that the world will hear about.—Eben E. Rexford, in the New York Observer.

### A Dog's Friendship for a Cow.

A gentleman living in Pangor, Me., tells in an exchange a story about a little dog which he owns that illustrates again the devoted friendship often noticed to exist between dumb animals. He owns a cow as well, and the dog and cow are great friends. Not long ago the cow was sick, and the owner thought best to keep her grain from her for a time. The dog, however, did not approve of this, not understanding it, and decided to attend to his friend's wants himself, as his owner discovered one day when he entered the stable by chance. There was Master Doggie in the act of giving Boss her meal, which he did by filling his mouth as full as he could carry it from the barrel where the fodder was kept, and dropping it in front of the cow, who was eating with relish the food she had much missed.—New York Times.

### Diamond Dyes.

Simple, Strong, Sure, Never Fade, Never Fail, Best in the World.

They color: Dresses, Costumes, Blouses, Capes, Shawls, Coats, Vests, Trousers, Silks, Ribbons, Wool Yarns, Cotton Yarns, Rags for Carpets and Mats, Flannels, Sheepskin Mats, Feathers, Photographs, Easter Eggs, Chickens, Pigeons, Mosses, Grasses, Basket Work, Bone, etc., etc. They make: Writing Ink, Marking Ink, Stencil Ink, Stamping Ink, Shading Ink, Art Colors, Wood Stains, Colored Varnishes, Shoe Dressing, etc., etc. No other dyes in the world can give the same grand results as the Diamond Dyes. Send to Wells & Richardson Co., Montreal, for book of Directions and sample card of colors; post free to any address.



and K. D. C. Pills the Great Twin Remedies for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

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This may prevent serious lung troubles.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubeta's Notes.

First Quarter.

JESUS AND JOHN.

Study Isa. 40: 1-5; Matt. 1 and 2. Commit verses 13-17.

Lesson I. Jan. 2.—Matt. 3: 7-17.

GOLDEN TEXT.

This is my beloved Son, in whom I am well pleased, Matt. 3: 17.

EXPLANATORY.

SUBJECT: "Preparations for the life work of Jesus."

I. BY HIS EARLY LIFE AND TRAINING.—First. "His Divine Nature."—John 1: 1-4; Heb. 1: 2, 3. The Word, who became Jesus on earth, was the Eternal Son of God. Second. "His Human Nature." Jesus was born, probably in December, B. C. 5, four years (and a few days) before the era marked by his name, A. D. (Anno Domini), in Bethlehem of Judea. His mother was the Virgin Mary, but his father was God Himself, through the Holy Ghost.

II. PREPARATION THROUGH THE WORK OF JOHN THE BAPTIST.—Vs. 7-12. John the Baptist was born in the summer of B. C. 5, six months before Jesus, probably at Hebron. His parents' names were Zacharias and Elizabeth, both of priestly descent from Aaron. John was a relative of Jesus (Luke 1: 36). He was brought up in a retired way in the wilderness, till he was 30 years old. Then six months before the public appearance of Jesus he began to preach repentance in the wilderness of Judea.

First, John the Baptist prepared the way by awakening a great religious interest among the people.

This was "Building the Highways."

Second, by leading men to repentance and the forsaking of sin.

This was "Bringing the Mountains Low."

Third, He held up a mirror before the leaders so that they might realize how far and wide they strayed.

This was "Straightening the Crooked Places."

7. WHEN HE SAW MANY OF THE PHARISEES AND SADDUCEES. The two leading religious sects of the Jews, including the principal men of the nation. COME TO HIS BAPTISM. Why? (1) Drawn by the general interest and excitement. (2) Perhaps to watch what was going on, so as to hinder the work if need be. (3) Possibly with a half-conscious feeling of sin and need. If the new kingdom was coming they might want chief places in it. They would be baptized (Luke), if by so easy a form they could be partakers in the kingdom. O GENERATION OF VIPERS. Progeny, brood of vipers. "The most venomous and dangerous of the many poisonous snakes of Syria.

WHO HATH WARNED YOU TO FLEE FROM THE WRATH. They had come to be baptized, not to repent, to go through a form, not to change their natures. Who had told them that the outward form would save them? THE WRATH TO COME. The punishment that must come upon the guilty nation, and the sinful individual, unless they forsook their sin.

FOURTH: "By Removing false hopes."—vs. 8, 9. 8. BRING FORTH THEREFORE, if you really wish to be saved, and to escape. If you wish to be baptized. FRUITS MEET FOR REPENTANCE. The fruits that grow out of true repentance, and prove it true as good fruit proves the tree to be good.

9. AND THINK NOT TO SAY WITHIN YOURSELVES, as your secret hope and confidence. WE HAVE ABRAHAM TO (AS) OUR FATHER. We must be saved because we belong to the race of Abraham and the kingdom he founded, and are inheritors of the promises to him and his children, even if we do not repent, and whatever our character. Such hopes, says John, are absolutely vain. You must inherit Abraham's faith and character if you would inherit the promises to Abraham. GOD IS ABLE OF THESE STONES, doubtless pointing to the stones that lay on the shore of Jordan, where he was baptizing. May there not be a play on the words *barim* (children) *abanim* (stones)?

FIFTH. "By Warnings."—Vs. 10. THE AXE IS LAID (IS LYING) UNTO (AT) THE ROOT OF THE TREES, all ready to cut them down when the time came. Yet there was a brief respite, with the possibility of such a change into fruit-bearing, that the axe need not be used. Compare the parable, Luke 13: 6-10.

EVERY TREE WHICH BRINGETH NOT FORTH GOOD FRUIT IS HEWN DOWN. Because it takes the place of something better. Moreover, in Palestine the fruit trees are all taxed, whether they bear fruit or not. So that a fruitless tree brings its owner into debt. A few years ago when taxes were heavy, and olive products light, mul-

titudes of olive trees were cut down on the spurs of Lebanon, to save taxes.

SIXTH. "By pointing to the Saviour."—Vs. 11, 12. I I NDERED BAPTIZE YOU WITH WATER. I give you the sign and symbol. I call you to repentance; but I cannot give you new life. I point you to one THAT COMETH AFTER ME, whose forerunner I am, but who is so much greater, better, more worthy than I, that His SHOES I AM NOT WORTHY TO BEAR, I am not worthy to perform the lowest, most humble service for Him. HE SHALL BAPTIZE YOU WITH THE HOLY GHOST, AND WITH FIRE, of whom and of whose work fire is the symbol; enlightening, purifying, life-giving, health-giving, comforting, consuming impurities, full of power. Jesus should give what baptism symbolized, and make effective all that John sought by preaching repentance, as the sun in the spring gives life to the earth.

12 WHOSE FAN IS IN HIS HAND. A winnowing fan, which was only a light shovel, or wooden fork with two or more tines, by which the pile of mingled grain and chaff is thrown up into the wind, which blows the chaff away and leaves the grain upon the floor. In his hand all ready for use, AND HE WILL THOROUGHLY, "thoroughly," PURGE, cleanse, HIS FLOOR, separating the chaff from the wheat, the bad from the good. HIS WHEAT, The good, the true members of his kingdom. INTO THE GAR-NER, Granary; the right place for the wheat; the kingdom of heaven; heaven. BUT . . . THE CHAFF, The refuse, the useless, representing all who continue in sin, unrepentant, good for nothing, harmful. Those who refuse to be converted, and thus to be made into good wheat. HE WILL BURN . . . WITH UNQUENCHABLE FIRE, that no power can put out or enable them to escape.

III. PREPARATION THROUGH BAPTISM AND THE HOLY SPIRIT.—Vs. 13-17. 13. THEN COMETH JESUS, probably in January, A. D. 27, after John had been preaching six months; from Nazareth, his home in GALILEE, being about 30 years old (Luke 3: 23). TO JORDAN, probably at the ford near Jericho and not far from Bethabara (John 1, 28). TO BE BAPTIZED OF HIM, as the other people were doing.

14. JOHN FORBADE HIM. The imperfect tense in the original implies that John was about to forbid him, had it in mind to prevent Him. He protested against it. I HAVE NEED. He recognized in some degree who it was.

15. SUFFER, permit. THUS IT BECOMETH US TO FULFILL ALL RIGHTEOUSNESS, so that he would be prepared for his great work. (1) As a teacher of the law he should recognize its authority and obey it. (2) This was especially needful, since baptism was to be an ordinance of perpetual obligation in the new dispensation; we see in the baptism of Jesus an example to his followers. (3) As men could consecrate themselves to a holy life and work in baptism, so could he; and so he did, pledging Himself to the higher activity of that Messianic life which he was only then entering.

16. WENT UP STRAIGHTWAY OUT OF THE WATER and up the bank of the river. He was praying as He went (Luke 3: 21). Thus it was when he was transfigured. THE HEAVENS WERE OPENED: in Mark, R. V., rent asunder. All that had hidden from Him the view of His heavenly home and His Father above was rent asunder, and he saw into the very heaven of heavens. He (Jesus) SAW, so did John (John 1: 34), and doubtless all who were looking. THE SPIRIT OF GOD DESCENDING LIKE A DOVE. The Holy Spirit descended not only in the manner of a dove, but in the bodily shape, which I cannot understand in any but the literal sense, as the bodily shape of a dove (Luke 3: 22). LIGHTING UPON HIM, to point Him out as the Son of God (John 1: 32-34).

17. LO A VOICE FROM HEAVEN. Three times during our Lord's earthly ministry was a voice heard from heaven: (1) at His baptism; (2) at His transfiguration (Mark 9: 7); (3) in the courts of the temple during Passion Week (John 12: 28). THIS IS MY BELOVED SON IN WHOM I AM WELL PLEASED. Thus God endorsed Him and His mission, and showed to the Jewish nation that here was the Messiah. It must also have strengthened and confirmed the human Jesus as to His nature and His work.

MINARD'S PILLS.

Are prepared from vegetable Medicines only. The combination is so carefully arranged as to meet all cases when a cathartic is necessary. They not only evacuate the bowels, but will open the secretions and expel foul humors from the system. Their action is gentle and thorough. Without any flaming advertisement, we send these Pills forth to make their own market, as our Liniment has already done. A Trial is all that is necessary to ensure Success.

Are you Bilious, have you a Sick-headache, Colic, Jaundice, Constipation, Nervous Debility, Disordered Stomach or Kidneys, Dyspepsia? Do you feel dull and heavy, or pain or fullness in the head? In all cases use these Pills a few times and all will be well with you. They will often break up a Cold by taking a good dose at night, taking a light supper and bathing the feet in hot water.



Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

ACHES AND PAINS. 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 ease, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL olds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Frostbites, Chilblains, Headaches, Toothache, Asthma, Difficult Breathing. affords the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with pain. Radway's Ready Relief is a sure cure for very Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

That instantly stops the most excruciating pains, always inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application. A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains. There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief. 25 cents per bottle. Sold by all druggists.

Radway's Pills

Purely Vegetable, mild and reliable. Cause Perfect Digestion, complete absorption and healthy regularity. For the cure of all disorders of the Stomach, Liver, Bowels, Kidneys, Bladder, Nervous Diseases.

- LOSS OF APPETITE, SICK HEADACHE, INDIGESTION, DIZZY FEELINGS, FEMALE COMPLAINTS, BILIOUSNESS, DYSPEPSIA.

PERFECT DIGESTION will be accomplished by taking Radway's Pills. By their ACTION BILIOUS properties they stimulate the liver in the secretion of the bile and its discharge through the biliary ducts. These Pills in doses from two to four will quickly regulate the action of the liver and free the patient from these disorders. One or two of Radway's Pills, taken daily by those subject to bilious pains and torpidity of the liver, will keep the system regular and secure healthy digestion. Price 25c. per Box. Sold by all druggists, or sent by mail on receipt of price. RADWAY & CO. 7 St. Helen st., Montreal, Can.

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Blood Bitters has the most natural action on the stomach, liver, bowels and blood of any medicine known, hence its effects are prompt and lasting. It cures, without fail, all such diseases as Dyspepsia, Constipation, Biliousness, Bad

Blood

Sick Headache, Boils, Pimples, Tumors, Scrofula, Kidney Complaint, Jaundice, Coated Tongue, Loss of Appetite and General Debility. The fact that it is guaranteed to cure if used according to directions warrants any sufferer in giving a fair trial to Burdock Blood

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EQUITY SALE.

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

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From the Churches.

**MEDICINE HAT, N. W. T.**—On Lord's Day, Nov. 28, two young men were added to the church by baptism.  
C. I. McLANE.

**FAIRVILLE, N. B.**—Pastor White received five more on Sunday last, three by baptism and two by letter, making thirty-eight in all during the month.  
COM.

**HILLSDALE-HAMMOND, KINGS CO., N. B.**—Since last reporting we have extensively repaired and painted the exterior of our church edifice. Have held a very interesting and profitable S. S. Convention. Also to the writer a very profitable donation. Thanks. Last Lord's day we received two young men into church fellowship; more will follow.  
R. M. BYNON.

**HALIFAX, NORTH CHURCH.**—Sunday evening, Dec. 5th, two were received by baptism and five by letter. We are glad to report thus early in our pastorate. The church has given us such a hearty welcome that we feel very much at home.  
ZENAS L. FASH.

**CHESTER.**—Denominational Fund collection for the first quarter was \$56. The Sabbath School at the Basin is determined to be the banner school of the county. New Germany and others please note this down. Bro. Crandall came with me two weeks and the Lord gave a blessing. Since coming here have baptized 17 and received one by letter. Three C. C. C. classes. Four Junior Unions. Two teacher's meetings. Salary in the town paid every Monday morning.  
W. H. JENKINS.

**FREDERICTON.**—The pastor is preaching to fine congregations. Our prayer meetings are seasons of refreshing. The various departments of work are in healthy condition. Sunday School, B. Y. P. U. and W. M. A. S., all taking on fresh life. Sunday evening, Dec. 12th, at the close of a powerful meeting, a goodly number gave public expression of their spiritual concern and desire to find peace in Christ. Some of these are now rejoicing in the light. We are looking for great blessing upon the work.

**GRAND FALLS.**—Thursday the 9th of Dec. we reconstructed our church at Grand Falls, with fifteen members and one candidate ready for baptism. Two deacons were ordained; Bro. W. C. Burpee, and John Doy. A very excellent sermon was delivered by Rev. A. Hayward, Florenceville. Rev. Mr. Rutledge made the ordaining prayer, and charge to church and candidates, in his usual forcible manner. Rev. Mr. Warden gave a short but effective address to the church. Benediction by the writer. This church has been at a standstill for two or three years, we have made a start, may God bless us and help us still more. Bro. D. J. Horseman is church clerk; all church communication is to be addressed to him at Grand Falls.  
N. P. GROSS.

**THORNTOWN, N. B.**—I have just closed a three weeks visit to Thorntown. Bro. Ganong recently accepted the pastorate of this church and I went to his assistance in special work. The weather was very unfavorable, but still our meetings were quite largely attended, and much good was accomplished. Fourteen professed faith in Christ through the ordinance of baptism and were received into the church. Quite a number of others moved in the meetings and some of those we trust believed to the saving of their souls. My home while there was with Thos. Hetherington, the late member for Queens, in the local legislature, and also a deacon of Thorntown church. My visit was very pleasant and I trust profitable. Bro. Ganong has a strong hold of the people here and I trust his labors may be greatly blessed in this and adjoining sections.  
F. D. DAVIDSON.

**NORTH SYDNEY.**—The Rev. D. G. McDonald left North Sydney about a fortnight ago. The great North West is around him now—scope for his sympathies, zeal and labors. On the last Sunday spent in Sydney he baptized thirteen and the previous Sabbath three. In the two years of his pastorate he received nearly one hundred into the church, mostly by baptism. The climate did not agree with Mrs. McDonald's health. The dry North West, in the opinion of the doctors, would be better for her. They are followed with the sympathies and prayers of the people. A large and important church is now in

on the 12th. The congregation for the day—a very dull one—was large, and it was most attentive. The Rev. Mr. Gale, evangelist spent two weeks here a short time ago. There was a very large ingathering into the Presbyterian Church. The Methodists and Baptists had a small harvest. The last baptisms by Mr. McDonald were after Mr. Gale left.  
E. M. S.

**HAMMOND'S PLAINS.**—The church and congregation held a farewell service in the public Hall at first Hammond's Plains Nov. 30th; an enjoyable evening was realized by all present. After a good tea and music provided for the occasion. Bro. William Haverstock on behalf of the church and congregation presented to their Pastor, Rev. A. Whitman a valuable watch and chain and Mrs. Whitman with a fine frock. This is one of many expressions of their good will towards us since our connection with them. May the Lord reward the givers. In view of Pastors Whitman's resignation and removal, an address signed by Amos Bezanson, clerk, on behalf of the church was presented expressing cordial appreciation of Mr. Whitman's services during his pastorate and praying that the blessing of Heaven may rest upon his labors in the future. A suitable reply was made by the pastor.

**BROOKFIELD, COL., Co., N. S.**—Two years ago last November I accepted a call to the pastorate of the Baptist church in this place. I found the church, not having had a settle pastor for sometime, in a low spiritual condition. While I have not seen all the good I then hoped and desired to see, I have seen some things which encouraged me, and which still encourage me to labor on in hope of greater blessings, believing that in due time we shall reap, if we faint not. The people are uniformly kind and a number disposed to cooperate with the pastor in efforts for the glory of God and the salvation of sinners. Our church edifice has been enlarged and much improved internally in appearance and in facilities for the comfort of the worshippers. All our Sabbath day services are well attended and good attention is given to the word proclaimed in the name of Jesus. Three have been baptized and united with us in church life and fellowship, and we are hoping and praying that others will ere long come in like manner; with love to Christ in their hearts and purpose to dedicate themselves unreservedly to him. May the Lord revive his work in all our churches and thus encourage us with the visitations, presence and operation of his Spirit, that sinners may be converted to him and the churches be purified, enlarged and made to rejoice in his love and faithful forever.  
J. J. ARMSTRONG.

**BRIDGETOWN, N. S.**—Pastor Young preached his eighth annual anniversary and memorial sermon in the Baptist church last Sabbath morning to a large and sympathetic audience. The church was gracefully draped and neatly decorated for the occasion. Mr. Young had for his subject "Three factors in the development of character." They were (1) God's revelation to the individual, (2) Love in the Soul, (3) Grief in the Life. The record of the year briefly given, is 38 additions, 5 deaths and 4 removals. The names of those who have died during the year are Dea. Wayland Brown, Mrs. Margaret Phinney, Miss Emily Messenger, Dea. Benj. Fellows and the wife of the pastor. The circumstances in connection with these were briefly stated, those touching the latter name were particularly pathetic. The eight years of Mr. Young's pastorate have been full of patient toil, and large success has followed his efforts, having been about 320 additions to the church during this time. The ninth year is full of promise. In the evening two candidates were baptized and received, and others are waiting the ordinance.—Monitor.

**SURREY, ALBERT Co., N. B.**—We are comfortably domiciled in our new home. It was a hard struggle to leave our Boylston friends. During our stay of four years among them for their number we were generously treated and shall never forget their kindness. Mrs. Miles was presented with a \$10 gold piece by the Sunday School and a letter from the W. M. A. S. was read at our last service and also a letter from the School. These were not the only tokens of appreciation shown us as we parted for our present field. The numerical additions to the church during our ministry were not many but trust that seed has been sown that will bring forth fruit in the future. May God send them an undershepherd according to his own heart and abundantly bless them is our

mean task. This is Baptist ground, I ask an interest in the prayers of our old friends that our ministry here may prove a success in building up the church and in winning souls to Christ. We have sustained a heavy loss in the death of our brother the Rev. M. Gross. May God convert many of our young men to fill the places made vacant by the departure of so many good men.  
J. MILES.

**Dec. 14th.**  
**SAINT MARTINS, N. B.**—The following persons were recently baptized and added to the Baptist church at Saint Martins: Frederick Greer, John Kane, Frank McCumber, Miss Rosa Brown, Miss Effie Haslop and Mrs. Henry Haslop. Mrs. Frederick Greer was received by letter, a few have been received for baptism, and many are deeply interested, and anxiously enquiring. Yesterday a special service was held in the evening, the pastor, Mr. Cornwall, took his text from Matthew 28 chapter 18-20 "All Power is given to me," etc., dividing the text into three heads: "Exaltation," "Command" and "Promises" of Christ, the reverend gentleman delivered a very able and acceptable address, after which Miss Leonard G. Bradshaw, granddaughter of the late Captain George W. Marsters, who is about leaving for a Foreign Mission field in the Sudan, addressed the meeting. She said that standing on the promises of God, she had no fear, and was willing and ready to go and work where the Lord directed. She thanked the people of Saint Martins, for the noble manner they responded to the call for help and contributed to her support. Miss Bradshaw is a very gifted, Saint Martins young lady, and has made a great sacrifice of home and friends, to carry the gospel to heathen lands. A number of farewell addresses were given by the officers and members of the church, at the close of the meeting she bade each one present farewell. The following morning a large number of friends met on the platform of the station to take a final farewell.  
W. H. MORAN.

Windsor Baptist Rebuilding Fund.

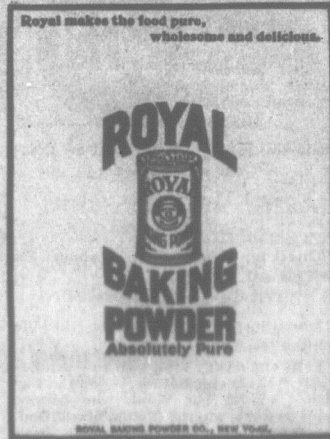
We acknowledge with hearty thanks the following amounts received since last report: Geo Payzant, Windsor Forks, \$5; John M. McLeod, James McLeod and Archie McKinnon, Uigg, P. E. I.; Nathanael Laraby, John S. McDonald, of Belfast, P. E. I.; S. V. Sanford and wife; Rev John Bentzien, Paterson, N. J.; J. A. London, Montreal; Gurney Heater Mfg Co, Boston; C. I. Capen, Boston; Harry Cox, Ridgeway, Ont.; Rev J. T. Eaton, Prof. J. F. Tufts, J. H. James, Peterboro, Ont. each \$1; New Albany church, per Treas. \$4.23; Liverpool church, per Rev H. S. Shaw, \$13; Rev Elmore Harris, Toronto, \$100.00; Union Thanksgiving Service, Port Williams, \$6.47; Jacob Cornwall, Smith's Cove, \$1.20; Sydney, C. B. church, per Treas. \$4.16; Penn Yan, N. Y., \$9; Samuel Graves, Lexington, Mass. \$17.  
In your issue of December 1, the amount donated by the Tryon Baptist church should read \$12 instead of \$2; and in issue of December 15, A. Cosens should read A. Cosens.  
A. A. SHAW,  
A. P. SHAW.

Boxes and bundles of clothing, etc. for Baptist sufferers have been received from the following churches: Carleton, N. B.; Main Street, Leinster Street, Germain Street and Brussels Street, St. John; Dartmouth; First and North churches, Halifax; Canard; Princeville; Lapland; Clementsvale; Lunenburg; Bridgetown; Wittenburg; Margaree, C. B.; Zion and Temple, Yarmouth; Clarence, Annapolis

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Possibly others have sent articles but in the confusion it has been difficult to keep a strict account of everything. We cannot speak too highly of the beautiful clothing and bedding which has been sent. Many Baptist families will be comfortable through the winter who would have suffered severely had it not been for the kindness of our churches in sending these things.

A. A. SHAW, MRS. J. NALDER,  
Pastor for Distributing Com.

Acknowledgement.

Permit me through the MESSENGER AND VISITOR to tender my heart felt thanks to the ladies of the Sadora Sewing Circle, for the beautiful and valuable presents I have lately received from them.  
ELIZABETH KINLEY.

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**MARRIAGES**

**CRAWFORD-CUNNINGHAM.**—At Springhill, Nov. 30th, by Rev. J. W. Bancroft, Frank T. Crawford to Mary B. Cunningham.

**GROSS-LOWTHERS.**—At the home of the bride, Thursday, Dec. 9th, by Rev. J. Miles, Walter Gross to Maud Lowthers, both of Surrey, Albert Co., N. B.

**MORREAU-PHEENER.**—At Clementsport, Dec. 15th, by Rev. J. T. Eaton, Harvey D. Morreau, of Mill Village, to Olive Olevia, daughter of Henry Pheener, Esq., of New Canada, Lun. Co., N. S.

**COLLIER-TINGLEY.**—At Caledonia, Albert Co., Dec. 7th, by Rev. S. W. Kierstead, Weldon F. Collier, of Elgin, to Hattie L. Tingley, of Caledonia.

**BALSER-MCINTOSH.**—At the parsonage, Digby, by Rev. B. H. Thomas, Nov. 25th, John Balsar to Wilhemena McIntosh, both of Acadia Valley, Digby Co., N. S.

**BAKER-FLEET.**—At the parsonage, Mahone Bay, N. S., Nov. 16th, by Pastor E. A. Allaby, Howard Baker, of Tanook, and Lucy A. Fleet, of Blandford, N. S.

**HILTZ-YOUNG.**—At the parsonage, Mahone Bay, N. S., Dec. 1st, by Pastor E. A. Allaby, William S. Hiltz, of Martin River, and Mary May Young, of Zwickers Island.

**MASKELL-KENT.**—At Halifax, Dec. 2nd, by Rev. Mr. Fowler, Capt. S. A. Maskell, of West Jeddore, to Minnie A. Kent, daughter of Capt. John Kent, of Pleasant Point, N. S.

**SOMERVILLE-CASE.**—At Hatfield's Point, Kings Co., N. B., Dec. 10th, at the residence of the bride's father, Mr. Isaac G. Case, by Pastor S. D. Ervine, Merritt Somerville to Hattie Case, all of the above named place.

**RAY-RYDER.**—At the residence of the bride's brother-in-law, Mr. Alex. Campbell, Salina, Kings Co., Dec. 9th, by Rev. J. D. Wetmore, assisted by Rev. A. D. Archibald (Presbyterian), Robert E. Ray, of St. Martins, St. John Co., to Mrs. Elizabeth Ryder, of Hampton, Kings Co.

**DEATHS.**

**DAVISON.**—At Gaspereaux, on the 7th inst., Dewayne E., infant son of Fred M. Davison, aged one year and nine months.

**BISHOP.**—At Midland, Chipman, N. B., of congestion of the brain, on the 14th inst., George Edward, son of George and Martha Bishop, aged six and a half months.

**GORDON.**—At Canso, Nov. 10th, Mrs. A. W. Gordon, aged 39 years, leaving a husband and three small children to bear the loss of a faithful wife and mother.

**WETMORE.**—On Dec. 4th, at the residence of his son-in-law, John Abrams, Apohaqui, Kings Co., Isaac S. Wetmore, aged 92 years, leaving a widow, one son and three daughters to mourn their loss.

**SMITH.**—At Mahone Bay, Nov. 29th, little Dollie Smith, youngest and much loved daughter of Mrs. Verne Smith, aged 13 years and 5 months. To the bereaved mother and friends we desire to tender sympathy.

**MORRISON.**—Sister Willina Morrison, of N. E. Margaree, departed this life, Nov. 22nd, and entered into eternal rest. Our sister made a profession of religion about two years ago, and has since that time walked as those professing godliness.

**SISSON.**—At Andover, Victoria Co., on the night of Dec. 4th, Helen C., daughter of Aaron and Emma Sisson, aged 12 years. Although young in years, yet she died trusting in Jesus. She said to all around her, "I am not afraid to die. Jesus is waiting for me."

[Telegraph please copy.]

**SMITH.**—At Canard, Dec. 13th, Murdock Smith, aged 15 months, only child of Raymond and Aggie Smith. Their pastor, Rev. W. N. Hutchins, conducted the funeral service, and spoke from the words, "Though He slay me, yet will I trust Him." Our brother and sister have been passing through deep waters. Within 15 months our sister has lost her father, mother, a sister and her only child. We are glad that the God of all comfort is their God.

**HARPER.**—Mrs. John N. Harper, born Feb. 6th, 1855, at Andover, N. B., died Nov. 9th, at Jacksonville, N. B. When quite young this beloved sister united with the Baptist church at her birthplace, and was a good woman until the day of her death. Death had for her no fears, nor does it change her character. She leaves to mourn her loss one daughter, a mother, three sisters and five brothers. When last seen, by the writer, in church it was to hear one of these brothers, the Rev. S. D. Ervine, preach the gospel. Her gain is our loss in the home, the church and the Aid Society.

**MCINNIS.**—At Los Angeles, Cal., Nov. 29th, Harriet E. McInnis, aged 41 years and 9 months, formerly of N. S. In April, 1876, she was baptized into the fellowship of the Ellerhouse Baptist church by the Rev. J. H. Robbins. She lived a Christian

life. For the past six years she had been suffering from diseases, and when death came it found her fully prepared, waiting for the summons to come. She passed away peacefully trusting in Jesus. She leaves a loving husband and 3 daughters to mourn the loss of a loving wife and mother, also an aged father and mother and four brothers and three sisters. The parents and two sisters live in Truro.

**O'BRIEN.**—At sea, Oct. 4th, Capt. George L. O'Brien, of Hebron, N. S., in the 41st year of his age. He was very successful in his business, one of Hebron's very best citizens, and beloved by all who knew him. He was, moreover, a kind father, a loving husband and a genuine Christian. Baptized by Rev. F. H. Beals, he united with the Hebron church of which, until death, he was a faithful and active member, doing cheerfully everything in his power to make the church attractive and prosperous; so that in his decease the church sustains a great loss. He leaves two children, Ruth and Earl, and a broken hearted widow. May "The Father of the fatherless and the widow's God" comfort and sustain them in their bitter bereavement and irreparable loss.

**DURKEE.**—At Hebron, N. S., Nov. 27th, Dea. William Durkee, aged 81 years. Four sons and a sorrowing widow remain to mourn their deep loss, which is doubtless to our departed brother glorious gain. He gave his heart to the Saviour when quite a young man and was baptized by Rev. James Reid. He was a faithful Christian, and when health permitted a constant attendant on the worship of God. He always bore his cross in the prayer and social services, as well as in all other relations in life. On Dec. 27th, 1854, he was ordained as deacon, the duties of which office he discharged faithfully and satisfactorily as long as he was able to meet with the people of God. Having done his work well, he was ready and waiting for the Master's call, and could say as he closed his eyes upon the scenes of this life and opened them on the realities of eternity, "I have waited for Thy salvation O Lord."

**FORREST.**—At Grafton, Queens Co., Nov. 21st, Bro. Robert Forrest, aged 58 years. Our brother had been enjoying good health until a week before his death. On Saturday he had been away from home working on his burnt land, and becoming thirsty he took a drink from a metallic kettle, the contents of which had been standing for several days. Immediately after drinking he became sick, and grew gradually weaker until he passed away. The death of our brother has cast a gloom over the community. He was an active member of the Kempt Baptist church, having come to us from the Campellites some 8 or 10 years ago. He was very conscientious in his views, and his change of church fellowship cost him a great struggle. We miss him in the church of which he was an esteemed member, we miss him in

the community, and he is greatly missed in his home. May God grant to the bereaved family the consolation which they so much need.

**GOODWIN.**—At Argyle Sound, Nov. 26th, Caroline, beloved wife of Ezra Goodwin, aged 57 years. Our sister professed religion a number of years ago and was baptized by Rev. W. B. Bradshaw and united with the Argyle Baptist church. She passed away leaning on Jesus. She leaves seven sons and three daughters to mourn the loss of a kind wife and loving mother. May the Lord sustain them in their deep affliction.

**HURLBERT.**—At Canaan, Nov. 28th, Ruth Hannah, beloved wife of John H. Hurlbert, fell asleep in Jesus, aged 69 years. Our sister's Christian life was true and beautiful. Her piety was of that quiet, unobtrusive character whose influence in the home and community is of the most wholesome kind. The memory of such a life will linger as a sweet fragrance. She leaves a husband, five sons and two daughters to mourn the loss of a kind, loving wife and mother. The funeral service took place at the home, and many gathered to pay their tribute of respect to the departed, and sympathize with the bereaved.

**STEWART.**—At Clifton, Col. Co., N. S., Dec. 5th, Daniel Stewart, aged 60 years. Bro. Stewart's health has been gradually failing for several months, but none dreamed that his end was so near. In his death the family, church and community have all sustained a heavy loss, but their loss is gain to him. "Blessed are the dead that die in the Lord;" their companionship, employments and joys are pure, heavenly and unending. Our brother was baptized into the fellowship of the Lower Economy and Five Islands Baptist church by the Rev. Joseph Kempton in May, 1879. During these 18 years he proved faithful to the Lord, maintaining throughout a Christian character, and a pure and unblemished reputation. After appropriate services at the house, conducted by the Pastor, assisted by Rev. T. B. Layton, the large congregation who had assembled repaired to the cemetery, where we laid the body of our departed brother to rest, there to await the final call of the Master whom he loved and in whom he trusted. May our God, who is the widow's God and the father of the fatherless, comfort the widow bereft of her best earthly friend and counselor and the children in sorrow at the departure of a loved and venerated parent.

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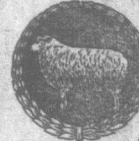
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**News Summary.**  
Ottawa Irishmen have contributed \$6.00 in response to Hon. Mr. Blake's latest appeal for the home rule fund.

Two young men named Daoust and Hurlimbese while returning to Vandreuil, Que., Tuesday night, fell through the ice and were drowned.

W. H. T. Durant, the murder of Blanche Lamont and Minnie Williams at San Francisco, has been ordered to appear for sentence on Wednesday morning.

Mrs. Jenny June Crowley, the well-known writer and women's club worker, has been appointed an inspector of public schools in New York for a term of five years.

Robert Simpson, proprietor of one of the largest department stores in Canada, died at Toronto on Monday night.

Sir Louis Davies, it is said, contemplates making a regulation forbidding the catch of lobsters in the Bay of Fundy after January 1 under 10 1/2 inches.

The St. L'iboire, Que., Guilmain has been held for trial for the murder of Laplante, his employer. Tetrault, an alleged accomplice, has been discharged.

Capt. Spain, commander of the fishery protection service, has just received from England four Canadian flags made up as provided by the admiralty flag list. The Dominion coat of arms is enclosed in a white circle on the red field.

Sixty-five of the one hundred and two publishers in New York have granted the request of the printers' union for the nine-hour day. About twenty book machine offices have also consented to a nine-hour day.

The customs department at Ottawa has been notified of the seizure by Capt. Knowlton, by the government cruiser Osprey, of an American fishing schooner which visited Lockport, N. S., some months ago, effected repairs and departed without even communicating with the customs.

The Treasury of Religious Thought, for December, 1897, closes handsomely a rich calendar year, during which many able and interesting contributors have filled its pages. Beside other able sermons and outlines, there is a notable statement of The Faith of the Reformed Church, by Dr. G. S. Bishop of Orange, N. J. Annual subscription, \$2.50. Clergymen, \$2. Single copies, 25 cents.—(E. B. Treat, Publisher, 241-243 West 23d St., New York.)

The December number of The Homiletic Review completes Volume XXXIV, of that most valuable publication. During the past year The Review has contained contributions from a very large number of the ablest thinkers and writers in the various denominations in America and Europe. The present number does not fall behind any of the preceding numbers in the force, breadth and timeliness of its presentations and discussions. Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

W. D. Howells has written a humorous story of Western life, entitled "The Abandoned Watermelon Patch," for the next volume of The Youth's Companion. Other articles and stories will be contributed to the same volume by Mrs. Burton Harrison, Rudyard Kipling, Mary E. Wilkins, F. R. Stockton, Prof. Bliss Perry, Jesse Lynch Williams, I. Zangwill, C. A. Stephens, Max O'Rell and "Octave Thanet."

The Outlook for 1898 will contain, besides very many other things, a richly illustrated series of papers by Edward Everett Hale on "James Russell Lowell and His Friends;" a series of articles by Lyman Abbott on "The Life and Letters of St. Paul;" a group of papers on municipal questions (and on municipal franchises in particular), by Dr. Albert Shaw, Professor E. W. Bemis, Lee Meriwether, J. G. Brooks, and others; three autobiographical articles by Thomas Wentworth Higginson, called "Abolition Days," "The first Black Regiment," and "My Literary Neighbors;" three or four articles by Mr. Hamilton W. Mabie on "The Great English Schools," finely illustrated; a group of articles called, "The Awakening of The West," by President J. H. Canfield, Mr. Henry Van Brunt, Octave Thanet, and Dr. Washington Gladden; a series on "Greater New York Activities," in which Mr. J. A. Riss will write of the Police Department, Commissioner Sheffield of the Fire Department, Mr. Ernest Ingersoll of "Transportation Facilities," etc., etc.; special articles by experts on "Child Training" and "Health in the Home;" short stories by the best writers of fiction; and hundreds of pages of news, reviews, and editorials. The Outlook will continue to be, as heretofore, both a weekly "History of Our Own Times" and a monthly illustrated periodical—the two included under one subscription. (\$3 a year. The Outlook Company, 13 Astor Place, New York.)

**OUR PERIODICALS, 1898.**  
**BAPTIST SUPERINTENDENT.**  
In all respects practical and helpful, as heretofore: Practical Methods, Outline Studies, Supplemental Lessons, Normal Lessons, Blackboard Suggestions, Progressive Blackboard Outlines, Contributed Articles by Experienced Workers, Primary Superintendent, Biblical, Research, etc. MONTHLY. Twenty-five cents a year.

**BAPTIST TEACHER.**  
Enlargement. Each number will consist of sixty-four or more pages. Illustrated Articles. Each number will contain at least one article with pictorial illustrations of Bible places or people. Editors: Drs. P. S. Henson and C. R. Blackall, aided by a large corps of lesson writers and general contributors. The Lessons: Drs. Z. Grenell and Chas. Manly will furnish Expository Notes; Dr. Henson will continue Topics; Mrs. M. G. Kennedy will furnish hints to Primary and Intermediate Teachers; Rev. Harold Kennedy will furnish Previews of the Lessons, and also articles under the general heading of When the Christ came, showing contemporary history; W. Taylor Smith will provide Orientalisms of the Lessons.

The Primary Department will be conducted by Mrs. Frances R. Ford, of Troy, N. Y. Missionary Intelligence will be furnished by the same persons who have made it so acceptable last year. With Authors and Readers will be continued by Rev. Frank S. Dobbins. Sidelight Articles are in hand or engaged from vigorous writers in various parts of our country. MONTHLY. Forty cents a year in clubs of five or more; single copies, fifty cents a year.

**LESSON LEAFLETS.**  
Primary Lessons (new). Intermediate Lessons (new). Bible Lessons (Advanced). Each, one cent per quarter. Four cents a year, in clubs of five.

**QUARTERLIES.**  
Picture Lesson Cards. Three cents per quarter, twelve cents per year. No order received for less than five sets. Primary Quarterly. Two cents for one quarter; seven-and-a-half cents per year. Intermediate Quarterly. Two cents for one quarter; seven-and-a-half cents per year. Advanced Quarterly. Two cents for one quarter; seven-and-a-half cents per year. Senior Quarterly. Four cents per quarter; sixteen cents per year.

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**OUR YOUNG PEOPLE.**  
The success of this admirable periodical has been phenomenal. "Better and letter" is the motto for 1898. The year will open with a stirring story of Revolutionary Days in Our Republic, by the Rev. Everett T. Tomlinson; it will run through a large part of the year. The Senora's Grand-daughter, by Mrs. Janie P. Duggan, will be commenced during the first half of the year. Short stories by various authors are in hand or engaged. Its several popular departments will be maintained up to the highest standard. The equipment of a Sunday-school is defective if it does not include this unique and sprightly paper for the young people. WEEKLY. In clubs of four or more, thirteen cents for one quarter, or fifty cents a year. Single copies, sixty cents a year.

**OUR BOYS AND GIRLS.**  
Received hearty approbation during its first year; it will be better than ever next year. Its notable features will be Snapshots at small foreign folk, by the Rev. Harold Kennedy; An American Boy in the Transvaal, by Miss Elizabeth Flint Wade; Battlefields of Palestine, by Dr. Blackall; Annals of a Roguish Boy, by a distinguished Southern clergyman; Boys' and Girls' Morals and manners, by J. L. Harbour; Nature Studies, by Frank H. Sweet and Mrs. Dora E. W. Spratt; Twilight Talks, by several writers; Standard Books and what to do with them, by Miss Maude R. Henderson; and bright, breezy, sweet, and wholesome stories by well-known and competent authors. WEEKLY. In clubs of five or more, eight cents for one quarter; thirty cents a year. Single copies, thirty-five cents a year.

**THE YOUNG REAPER.**  
This paper is made up from Our Boys and Girls, to provide for schools that do not wish a weekly. It can be obtained either monthly or semi-monthly. MONTHLY. Eight cents a year, in clubs of five or more. SEMI-MONTHLY. Sixteen cents a year, in clubs of five or more.

**OUR LITTLE ONES.**  
This universal favorite will be handsomer and better than ever. The four chromolithographed pages during the year are the finest we have ever furnished. Mrs. Frances R. Ford will provide the weekly illustrated lesson on fourth page. WEEKLY. In clubs of five or more, twenty-five cents a year.

**OGILVIE'S Hungarian Flour.**  
THIS FLOUR is the Highest Grade made on this Continent.  
No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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

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

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### The Farm.

To the Farmers of Canada.

The annual distribution of samples of some of the best varieties of seed grain to farmers, for test in different parts of the Dominion, has, during the past ten years done much to direct attention to the importance of sowing the best sorts of seed, and in many sections of the country this introduction of new sorts has resulted in a decided improvement in the yield and quality of the grain produced. Nearly all the varieties sent out are grown on the Experimental Farms and are selected from among those which, after being submitted to careful and repeated tests, have produced the largest average crops of grain of good quality.

Having received instructions from the Honorable Minister of Agriculture to continue this useful work and make another distribution during the coming season, I shall be pleased to receive applications from all who desire samples. As heretofore, one sample of one variety only can be sent to each applicant, and the distribution will be confined to samples of wheat, oats, barley, field peas, Indian corn and potatoes.

Among the varieties of grain to be distributed during the coming season will be some of the more promising of the new cross-bred sorts which have been produced at the Experimental Farms. All the grain sent out will be carefully cleaned and true to name. To prevent the disappointment which occurs when parties receive samples of varieties they already have, it would be well for each person applying to name two or three sorts which he would prefer, arranging them in the order of preference; when, in case the stock of the first named variety is exhausted, the second or third could be substituted. As it is proposed to only send these samples on personal, single application, it is important that every farmer who desires a sample should apply for himself. Lists of names will not be considered. All letters addressed to the Central Farm at Ottawa may be sent free of Postage, and the samples weighing three pounds each will be sent free to the applicants, through the mail. The distribution will begin early in December, and as the stock is limited and the applications will be filled in the order in which they are received, those sent in early will have the advantage. Applications may, however, be sent in at any time before the 1st of March; but after that date the list will be closed so as to ensure the sending out of all the samples in time for early sowing.

WM. SAUNDERS,  
Director, Experimental Farms,  
Central Experimental Farm,  
Ottawa, Dec. 8th, 1897.

#### Winter Dairying.

One of the advantages of winter dairying is that if the farmer can grow cheap food in the summer, and convert it into good butter during the winter, he will not be complaining so much about the farm not paying. Then, too, in nearly all cases a readier market at better prices can be obtained for the butter during the winter, and this is a great advantage. To make winter dairying profitable, it is necessary first of all to have some of the cows come in fresh in the autumn, to provide them with a comfortable shelter, and to secure a good supply in good season, all of which implies more or less preparation in advance. As with many other farm operations, the best results are secured by making the necessary preparations in good time. Although, perhaps, it would hardly answer for every farmer to go into winter dairying, there is no question but that there is considerable room for an increase in the business, and that many who fail to make dairying pay in summer could realize a good profit by making a change to winter.

With fresh cows and comfortable quarters, it is quite as easy to secure a good flow of milk in winter as in summer, and no more work is necessary to handle milk and cream and make butter in winter than

in summer. In many localities butter is a drug in summer because the supply is larger than the demand, but in winter the conditions are reversed, and a much better price can be obtained. The difference in the price is largely profit. The cows must be kept and fed; it does not pay to allow them to run down in condition during the winter. The value of feed is the same, while on the majority of farms there is more time to do the work. Another advantage in having the cows come fresh in the autumn is that they can be kept giving a full flow of milk for a longer season.

Good feeding during the winter, with a comfortable shelter, will readily maintain a good flow during the winter, and with plenty of good pasturage the flow can be kept up during the summer. Of course it is necessary to make butter of good quality, for the difference in the prices obtained for good and poor quality stuff will make considerable difference in the profits. Even in winter when in many places fresh butter is somewhat scarce, a better quality of product fetches a so much better price that it is well worth making an effort to secure it; and, all things considered, the prime cost is about the same in butter-making, whether the quality is good or poor, so that a little more care will generally add considerably to the profit.—(C. G. Freer-Thouger, in "London Farm and Home.")

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#### A Cleanly Way of Milking.

The thumb and finger pressure, on the cow's teat, is not the cleanest way by which a cow can be milked, although it is the quickest and easiest. Indeed a cow can hardly be milked in dirtier manner, for all the filth on the teat must necessarily be scraped from it by the rapid downward pressure. Neither is such a way of drawing the milk nearest that of the calf. When the thumb and all the fingers are closed tightly about the teat, the grasp is nearer that of the calf than any other. Now, if the hand is drawn slightly downward, the milk is pressed from the teat in a steady stream.

Such a method of milking is the cleanest possible one. The least dirt falls, and the motion and grasp of the hand are similar to the action of the calf's mouth while sucking. This method of milking is slow and tedious if the teat is short, but the cow can be milked dry, and the milk thus obtained is clean.—(Clarence C. Gates in American Agriculturist.)

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#### A Mighty Change.

#### Made Well and Active After Years of Suffering.

#### Paine's Celery Compound Was the Great Life-Giver.

New life, health, vim, energy and activity are some of the blessings Paine's Celery Compound bestows on those who are now helpless, weary and half dead.

If you are a martyr to rheumatism, tortured with neuralgia distressed with dyspepsia, or laid low with kidney trouble, that infallible life-giver, Paine's Celery Compound, will restore you to perfect health and give you a long lease of life. Mrs. Page, of Auprior, Ont., after years of suffering, experienced the happy and mighty change that Paine's Celery Compound alone can give to the afflicted. She says:

"I have been for many years a great sufferer from rheumatism and a complication of other troubles. About a year ago I was prevailed upon to try a course of Paine's Celery Compound, with a result so marvellous that my most intimate friends and neighbors could scarcely believe me to be the same woman. Formerly I could only move about with the greatest caution; now I am well and active and my general health is good. I believe Paine's Celery Compound will do all that is claimed for it."



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



#### IT PAYS

to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

S. A. McLEOD,  
Agent at St. John.

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General Agent.

#### Saint John Sunday-School Book Room

#### HEADQUARTERS FOR SUNDAY-SCHOOL LIBRARIES

And other Sunday-School Requisites. Libraries sent to Schools on approval. Write for Catalogues and Prices.

AMONG OUR SPECIALTIES PLEASE NOTE THE FOLLOWING:

- Peloubet's Notes on S.S. Lessons.
- Hurlbut's Illustrated Notes.
- Hurlbut's Revised Normal Lessons.
- Collection Envelopes.
- Blackboard Cloth.

We keep the Supply Department of the N. B. Sunday-School Association

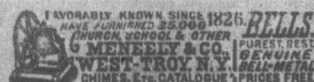
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#### DOHERTY ORGANS

WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known.

It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty.

JAS. A. GATES & CO., Middleton, N. S.



#### PRINTING

How much that word stands for. We will have more to say on this subject in future issues. PATERSON & CO., St. John.

# Free Medical Advice

Do you understand just what Dr. J. C. Ayer's medicine will do for you? Are they helping you as fast as you think they ought? Write to our doctor. He will answer all questions, and give you the best medical advice, absolutely free.

Address the J. C. Ayer Co., Lowell, Mass.

## Mortgage Sale.

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

There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, on Saturday, the Twenty-ninth Day of January next, at the hour of 11 O'clock in the forenoon, under a Power of Sale contained in a Mortgage, dated the 1st day of February, A. D. 1888, made by the said Elizabeth C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson to William Wallace Turnbull and by said William Wallace Turnbull assigned to the Turnbull Real Estate Company.

All that certain lot, piece and parcel of land situate lying and being on Great George Street in the said City of Saint John and bounded and described as follows to wit: Beginning at the East Corner of a reserved alleyway on the South side of Great George Street at the distance of Eighty feet from the North East Corner of Pitt Street and Great George Street, thence running East-wardly on Great George Street fifty feet to the Westerly side-line of the lot at present under lease to one James E. Davidson, thence southerly and parallel with the East line of Pitt Street, one hundred feet, thence West-wardly and at right angles fifty feet, thence Northerly one hundred feet to the place of beginning, being intended to comprise a lot of fifty feet by one hundred feet and fronting on Great George Street, together with the use and privilege of an alleyway of ten feet in width fronting on Great George Street on the West side of the above mentioned lot and extending back south-wardly fifty feet to be used in common by the parties owning or occupying the two lots to the westward, their heirs and assigns forever agreeable to a Petition made be- tween Charles T. Peters and George P. Peters and the said Henry B. Peters and registered in the office of the Registrar of Deeds for the City and County of Saint John in Book P, No. 3 of the Records pages 341 and 342 as by reference thereto will more fully appear. Together with the buildings and erections thereon.

The above sale will be made by virtue of a power of sale in said mortgage by reason of non-payment of principal money.

Dated December 17, A. D., 1897.

SILAS ALWARD, GEO. W. GROW, Solicitor for Assignee of Mortgagee. Turnbull Real Estate Company, W. W. TURNBULL, Pres.

# D-O-D-D-S

## THE PECULIARITIES OF THIS WORLD.

### No Name on Earth So Famous - No Name More Widely Imitated.

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

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

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

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

## News Summary.

The bill to prevent pelagic sealing passed the House of Representatives Thursday, 148 to 78.

Messrs. Bligh & Prince, Truro, dealers in agricultural implements, have assigned; liabilities about \$7,000.

Prof. Arthur Palmer, LL. D., D. C. L., of Trinity College, Dublin, is dead. He was born at Guelph, Canada, Sept. 14 1841.

Sir Richard Cartwright gives emphatic denial of the report that Peterson, Tate & Co., have failed to finance their last Atlantic project.

Letters have been received at the Militia department, Ottawa, from the officers of the 66th Battalion, Halifax, withdrawing their resignation.

During the ten days he has been in official office, the minister of justice has disposed of eighty convict cases that were waiting consideration.

General Sir William Lockhart, the British commander-in-chief in India; has decided to send a column of troops to reopen the Khyber Pass.

The fire in Dover Castle did not reach the historical and interesting portions of the castle, and the damage was much less than was at first expected.

Capt Wm. Langstroth, Nauwigewauk, while driving a load of hay to St John Friday morning, fell to the ground breaking his neck and killing him instantly.

The entire Chilean cabinet has resigned. The event has caused a sensation. The cabinet was a coalition one and was appointed last August to succeed the Huco ministry.

J. MacLane, barrister and politician, of New Glasgow, N. S., has left for parts unknown. His debts amount to about \$20,000, and his departure has caused a big sensation.

The Government has made arrangements with the Head Line steamers running between Halifax, Belfast and Dublin to carry mails. This will give a direct mail service to Ireland.

S. E. McManus has served papers on the town of Parrsboro giving notice of a suit he intends bringing for the recovery of \$3,200 for extras in connection with his contracts there.

It is announced that Lord Strathcona has presented his entire herd of buffalo now on his farm near Winnipeg to the Dominion Government, to be placed in the National Park at Banff.

Spanish military journals declare that twenty Generals have come to an agreement to engineer a protest against President McKinley's message to Congress, which is considered insulting to the Spanish army.

The Toronto city council has adopted a report recommending that the council should ask the Legislature for power to levy a turn-over tax on retail business. This is aimed at the department stores, which it will hit hard.

A sudden death under peculiar circumstances occurred at St Denis, on Richelieu river, Quebec, Thursday night. Six or seven armed men with guns surrounded the house of an old man named Major, demanding admittance. The old man was so much alarmed that he dropped dead on the floor.

A character sketch of Mark Twain by Robert Barr is an attractive announcement made for the January number of McClure's Magazine. Mr Barr is a man who himself possesses the secret of devising humorous and grotesque tales, and as he has been the close personal friend of Mark Twain for a long time, he is sure to give us an interesting study of him.

The "actual business" system which has recently been acquired by Kerr's Business College is worthy careful consideration by all who contemplate a business course. It is acknowledged that the Kerr school has always been characterized by system, method and thoroughness. It is now for 1898 even more deserving of the confidence and esteem which it has always enjoyed.

An Indian woman at Berens River, Man., named Sarah Ross, suffering from typhoid fever, became delirious. Her husband thought she had become a wendigo, and decided that she must be killed in order to prevent her from eating other members of her band. Grabbing his wife around the body with one arm, he grasped her hair with the other hand and twisted her head until the neck was broken.

A E Harris, general traffic manager of the Intercolonial, was on Friday presented with a complimentary address by the merchants of Montreal. In expressing thanks for the testimonial Mr Harris said that from what he knew of the country he was sure the Canadian people had seen the last of a deficit on this railway. In a few months vestibuled passenger cars would be running, and additional freight accommodation would be provided.

# Xmas Handkerchiefs

## BY MAIL PREPAID

NO 1 BOX 50 CENTS.

Three very pretty fine, Swiss embroidered ladies handkerchiefs, put up in a neat, fancy, hinged cover box; price per box, 50c. The same handkerchief is usually sold separate for 20c. each.

NO 2 BOX 60 CENTS.

Is a very dainty, fancy, hinged cover box, and contains three lace edge, tinted border handkerchiefs that are worth separately 25c. each.

NO 3 BOX 90 CENTS.

Is a pretty Christmas box; it contains six hem stitched (and embroidered inside the hem) handkerchiefs of a superior quality, worth at least 20c. each when sold singly.

NO 4 GENTS BOX 50 CENTS.

Fancy pebble box, containing three hem stitched Irish handkerchiefs of a fine quality.

NO 5 GENTS BOX \$1.25.

A very pretty box containing six, pure linen, hem stitched handkerchiefs, size 20x20, with one inch hem.

Money must accompany order in all cases, and in case the goods we send do not suit, money will be refunded cheerfully.

## Fred A. Dykeman & Co.,

97 King St., St. John, N. B.

## SENSIBLE, USEFUL and BENEFICIAL PRESENTS for Christmas!

- Captivating New Ties in Four-in-Hand, Bows, Ascots and Made-ups,
- Handkerchiefs—all Colors; White Initial.
- Scarfs in Varied Colors.
- Gloves in Every Variety.
- Watches, Canes, Umbrellas, Clothing, Waterproof Coats.

Prices are low at

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CHEAPSIDE.

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You want to buy something Canadian for Christmas?

# Send for a Copy of The Christmas Globe

The Brightest and Best Holiday Number of the Season!

Forty-four pages of Excellent Reading, Bright Faces, Beautiful Studies, and Views from all parts of the Dominion.

The front page is Eight Colors—Every alternate page 2 Colors.

A description of the Fishery Protection Service with illustrations of the several vessels and Commander Spain—as this is the first time that a full list of the vessels has been published and illustrated it is of considerable interest and value. A grouped picture of Her Majesty The Queen and her Colonial Premiers who formed the central figure of the Diamond Jubilee with more than 150 other pictures making it the brightest publication of the year.

PRICE 25 CENTS

Carefully tubed and mailed to any part of the world upon receipt of address and price.

## THE GLOBE, TORONTO.