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No. 1.

The Clayton-Bulwer Treaty. There has been of late a good deal of talk of the abrogation of the Clayton-Bulwer Treaty, or at least such a modification of the treaty as is necessary to permit the construction and control of a Nicaraguan Canal by the United States. It appears indeed to be beyond doubt that negotiations, with that end in view, will be opened at an early day. By the terms of this treaty, which was negotiated in 1850, it was agreed between the Governments of Great Britain and the United States, that neither would obtain or maintain for itself any exclusive control over the proposed Nicaraguan ship canal, that neither would ever erect or maintain any fortifications commanding the same or in the vicinity thereof, or occupy, colonize or assume dominion over Nicaragua or any part of Central America. The Government at Washington now desires to construct and control a canal across the isthmus, and, with this in view, is understood to be seeking such a modification of the treaty as is necessary to the carrying of that purpose into effect. It does not seem probable that Great Britain will oppose the policy of the United States in this matter. In view of her American possessions and her large commercial interests, Great Britain might not unreasonably insist upon an equal share with the United States in the construction and control of the Canal. But probably the British Government considers that the interests which it represents will be sufficiently secured, with the exclusive ownership and control of the work vested in the United States. Commercially Great Britain will benefit as much by the Canal as any other nation. It will cost \$150,000,000 perhaps \$200,000,000, will probably have to compete with the Panama Canal, and its construction is hardly likely to prove a very profitable venture financially. The leading English newspapers on the Government side favor the abrogation of the treaty as reasonable concession to a friendly power, and those of the opposition, while they consider that the concession to be asked would involve the surrender by Great Britain of valuable rights for which compensation in some form should be received, are still not disposed to oppose the principle of American construction and control of the Canal.

Trouble in Transvaal. Apparently more trouble is brewing in the South African Dutch republic. The relations between the Government of the Transvaal and the Uitlanders, as the foreign population of the country is called, never harmonious, have assumed a highly belligerent character, and a collision between the British in South Africa and the Boers of the Transvaal is not very unlikely to occur as an outcome of the present situation. This it appears that the more violent among the Boers desire. A Transvaal paper, the "Rand Post" is quoted as saying: "We advise upon a fixed act of war. Let the women and children on the English side be sent away from the city, and with them those persons evilly disposed to us. Then let Johannesburg be destroyed and the perpetrators of the turbulences here be taken and thrown into the shafts of their own mines. Let Johannesburg be converted into a rubbish heap as a tombstone to the authors of our troubles." One cannot but sympathize with the Boers in their desire to pursue a quiet pastoral life, untroubled by the problems which a mixed population and the conditions of what is called advanced civilization involve. They want no mining towns, like Johannesburg, and no Uitlander population within the borders of their republic, and they will not modify their laws and institutions to accommodate and satisfy the foreign population (chiefly English and engaged in mining) which is now comparatively large and possessed of much wealth. This wealth

is heavily taxed for the benefit of the republic, while its possessors have little or no influence in determining its expenditure. The Uitlanders loudly complain that they are oppressed by the Boers, while the latter are exasperated at the presence of the foreigners whom they would like to bundle bag and baggage out of the country. The Boers and their forefathers have been a long time in Africa. They are a hardy, brave and religious people, and it certainly seems as if they have a right, if any body has, to realize their own ideals as to life and government in that bit of the great continent which they claim as their country. Just what has led up to the present acute stage in the relations between Boers and Uitlanders does not appear. But matters have been brought to a head by the killing of an Englishman by a Boer policeman. This killing, which the Transvaal authorities call manslaughter, the Uitlanders call murder, and, through the British Consul at Johannesburg, they have sent a petition on the subject to the Queen.

A Chinese Regiment. British officers and British discipline have proved quite effective, as all the world has seen, in transforming the Egyptian fellah into a very respectable soldier, and the Egyptian fellah, as all the world knows, was not looked upon as first class raw material for an army. Now it appears that "Sergeant What's-his-name," having succeeded so well with the Egyptian, is to be permitted to try his hand on the Chinaman. A recent London despatch says that a staff of British officers is en route to Wei-Hai-Wei to organize the first Chinese regiment ever mustered into the British army. The regiment, it is said, is intended primarily for duty at Wei-Hai-Wei, the port on the north coast of the Shan-Tung peninsula, recently ceded to Great Britain for use as a naval station. The 1,000 men required will all be secured from the province of Shan-Tung within the ten mile British limit. The Shan-Tung mountaineer, living as he does in a rather rigorous climate, is said to be hardy and of fine physique, fearless and thoroughly amenable to discipline. It seems quite possible therefore that with the necessary discipline and equipment, such material, which is abundant in the northern provinces of the Empire, should be converted into a formidable army for the defence of the ancient Empire. But if the forces of China are to be turned to such account, it is evident that it must be by some power from without the Empire, since no such ability resides in the Chinese Government.

The Italian Government and the Vatican. The Italian Council of State has just given a decision in a case involving important financial considerations between the Italian Government and the Vatican. When in 1870 the Italian Government took possession of Rome, it undertook to pay each year into the papal treasury between \$600,000 and \$700,000 to serve as a civil list fund for the Pope. Neither the present Pontiff nor his predecessor, however, has ever drawn any of this money, taking the ground that to do so would imply a recognition of the present condition of things in Italy and of the abolition of the temporal power of the papacy. This situation has been made a ground of appeal to the faithful for financial support, it being represented that unless their contributions were generous the papacy would be obliged to accept the money assigned as a civil list fund by the Italian Government and thus forfeit its independence by placing the Pope in the pay of the Government, in the same way as every other Italian bishop and priest. Sometimes a child which in a fit of bad temper has refused what has been set before it, finds its feelings still more deeply wounded

when the despised food is promptly removed. It appears to have been a good deal that way with the Vatican in its disposition toward the money offered it by the Government. The Pope did not expect his refusal to touch the money to be taken quite seriously. The Vatican understood that though the Pope did not draw his civil list money, it remained to his credit at compound interest and payable on demand whenever he might see fit to make use of it. This comfortable assurance has proved delusive. Last year for the first time, in drawing up a statement of the budget of the holy See, mention was made of these accumulations of the papal civil list—amounting to about \$15,000,000—remaining in the treasury of the Italian Government. But the Government lost no time in pointing out that there was no such sum as \$15,000,000 in its treasury to the credit of the Pope. It took the ground that inasmuch as there is statutory limitation at the close of every five years, the only sums to the credit of the Pontiff were the accumulated annuities of the last five years, and that the papacy had forfeited all right to any other moneys payable under the terms of the treaty of 1870. The papacy at once appealed to the Council of State, and the latter has just given a decision, sustaining the position of the Government as against the Vatican.

Penny Postage. By proclamation of Postmaster-General Mulock, important changes in Canadian letter rates

were brought into effect on Christmas day. These changes do not affect postal rates within Canada or with the United States, but they involve a reduction, from five cents to two cents per half ounce, on letters sent from any part of Canada to any place in the United Kingdom of Great Britain and Ireland, also on letters to British India, Newfoundland, Natal, Jamaica, British Guiana, British Honduras, British East Africa, the Niger Coast Protectorate, the Niger Companies' territories, Uganda, Aden, Ascension, Sarawak, Malay States, Johore. We have grown accustomed to the triumphant declaration that modern science has made communication between all parts of the globe so easy and so speedy, that distance has been well nigh annihilated, but now we seem to be in need of a stronger hyperbole to indicate the degree of progress which has been reached, for so far as the cost of postage is concerned, it looks as though distance had been reduced to a minus quantity. The Canadian citizen can now write to his friend in India at a cost of two cents for postage, but if he desires to send a letter to a neighboring town or village, he must pay fifty per cent. more. The change just effected in postal rates can hardly fail to lead to other changes, including a reduction to a two cent letter rate throughout the Dominion and with the United States. It will be observed that, though a large number of the British Colonies are included in the reciprocal two cent rate system, there are important omissions which include Cape Colony, New Zealand and the Australian colonies. The rate of postage in Australia is now two pence half penny, and at present those colonies do not see their way clear to reduce it, nor do they care to adopt an imperial rate of letter postage lower than the domestic rate.

Since the above paragraph was written a despatch from Ottawa announces that from the first of the year the reduction of postage rates on letters from three to two cents is to apply within the Dominion, as well as between Canada and the United Kingdom and other parts of the British Empire mentioned above. The Government is enabled to make this important change in virtue of legislation secured at the last session of Parliament, and the first of the year had been fixed upon as the appropriate time for its introduction. By the terms of existing postal arrangements with the United States the reduction will apply to letters mailed in Canada to that country, so that it is now possible for anyone in Canada, at a cost of two cents, to send a letter to any part of the continent north of Mexico, to the British Isles, to India or to any of the colonies mentioned above as included in the imperial penny postage arrangement. This will be a boon to many people. Besides being of large advantage to business men, it will promote more frequent communication among friends and tend to increase largely the volume of correspondence. The change will at first necessarily be attended with considerable shrinkage in the revenue from postal duties and it will be interesting to observe to what extent the deficit will be made good by the increased volume of business.

Quarterly Sermon.

Preached at Woodstock, N. B., December 11th, by Rev. F. N. Atkinson and Published by Request of the Conference.

Text, Is. 40: 31, "but they that wait upon the Lord shall renew their strength, they shall mount up with wings as eagles; they shall run, and not be weary, and they shall walk and not faint."

To my mind this waiting upon the Lord referred to in the text carries with it, and within it, the idea of service.

It does not mean lounging lazily upon the bank of the river, waiting for that "tide in the affairs of men" to come along and carry us up to high water mark; but rather paddling your own canoe, pulling up stream. Nor does it suggest simply striking the iron while it is hot, but gathering the fuel and blowing the fire that will cause the glow and the glory, too. In this coldhearted world, one needs almost perpetual motion to keep up healthy circulation between opportunities. I have failed to find it on record that our model ever shivered; but I do read that "It was winter and Jesus walked in Solomon's porch." John 10: 22.

Servants as a class are a strong people, blessed with the power of endurance. That brawny arm and burly wrist, while in some measure natural, are very largely acquired: the result of persistent unflinching effort to provide daily bread, or the endeavor to please their masters. I need not remind you that labor is necessary. Every mite of cash and every morsel of food represent so much honest exertion on the part of some one.

We cannot mention service without suggesting the idea of obedience. In this we have the noblest example. From beginning to completion of His work on earth, Christ conformed to the standard of duty: "Take my yoke upon you" was his own pattern given as well as His entreaty; and finally, "being found in fashion as a man he became obedient unto death, even the death of the cross."

This text implies lack of strength. It is evidently not there now. The note is due, the subscription has expired, the stomach is empty, blood impoverished, support crippled, sustenance gone. Just how closely one may come to the bound of life and still claim existence, I am not authorized to say even if I knew. However, in the words of the wise man I can affirm "the glory of a young man is his strength." The same is true, also, of any Christian or any body of believers. Not brilliancy, not back numbers, nor large numbers; but deep spirituality, pure and undefiled religion. On the other hand, then, what a shame that there are so many with sickly sigh, sorrowing heart and sapped vitality. If no remedy could be found then the condition would be sad as well as shameful.

Instead of this our scripture this morning comes freighted with encouragement to set about renewal. Let bygones be bygones. "Sis! no more lest a worse thing come upon you." Don't break the bruised reed nor quench the smoking flax. Do not deal a death blow in words. Cheer the sufferer, for while there is life there is hope, yes in this case certainty. *Shall* is a very strong auxiliary in inspiration as well as in English grammar. Our medical man would, of course, first discover the nature, and give the name of the disease or ailment, then ascertain the cause; afterward advise or prescribe accordingly. Health laws have been violated, rules broken, until the system has become deranged and diseased. An experienced sportsman, if bewildered in the forest, finds the circuitous back track, although not shortest, many times the surest way back. Here, in the thought of our text this morning weakness is the trouble. In most cases it may be termed general debility—that terrible tired feeling; "so tired" is the somewhat familiar expression that follows the strongest symptoms. The week days are too short and Sunday too long. The once blessed hour of prayer now drags heavily. The grasshopper has become a burden, even in the prime of your manhood—all over weary in well doing. Very little relish for either old-fashioned gospel or new-fashioned gospel. Causes: indolence, inactivity, improper nourishment, impure air.

The prohibition poet says:

"The fountain of wrong I would forever dry,
To stop the flow I would stop the supply."

Ceasing to labor cuts off not only the supply but the very means of supply, not the source. Men may abuse themselves but they cannot destroy God.

"Holy source of consolation,
Light and life thy truth imparts."

In spiritual matters especially "if any will not work neither shall he eat," consequently down goes his constitution, weakness follows. The poorly fed soul as well as the starved body must dwarf and droop and dwindle. Swine food is insufficient. No pods for me. Honey and not hanks, if you please. It was fatted calf that fleshed out the emaciated prodigal, and the roast was ordered the moment that he said "make me as one of thy hired servants."

Movement increases as well as requires muscle. Soul strength is in a large measure gained by the exercise of gifts. One can indeed gain by trading. That withered arm was outstretched and Christ healed it, but who

could imagine it still dangling at the side of the man of faith? The difference between a puny, sickly, pining son and a Simpson-like servant may be that while the one is obliged to work the other has neither exercise nor employment. My brother, we may sing, never so sweetly, "I am the child of a king," and glory in the thought, if you can, nevertheless there are other—at least one other—precious relationship of which we may be more justly proud. "A living dog is better than a dead lion." "God forbid that I should glory save in the cross," was the utterance of a chosen and choicely tuned instrument whose superscription as well as subscription was—Paul a servant of Jesus Christ. To serve the Lord one must be diligent in business, fervent in spirit. Look carefully now my afflicted friend; did not your soul sicken when your devotion began to die? There was a time when you seemed to be stronger; now you can scarcely "Stand up for Jesus" even after that beautiful hymn has been sung. What ails you? Is it do-nothingness, bad food or something else? Do you desire to recover? If so, now is the time, here is the prescription from the pen of inspiration. Wait upon the Lord. Only four words. Don't forget to repeat the dose. Diet: "Eat ye that which is good." The exact words of the prophet elsewhere are "Hear, and your soul shall live." The substance of our text to-day is "Serve and your spirit grows strong." The very nature of the service is calculated to build you up. It affords healthful exercise, wholesome food and remunerative employment.

For a moment longer let us have means of renewal somewhat more fully specified. Confession will give us a fair start. Acknowledge thy transgression. That wandering younger brother was half way home, in his mind, as soon as he came to himself. Don't get your back up and keep it up, but bend down on your knees before God, and man, too, if duty demands that you should. Profession increases confidence in yourself and in what God can accomplish by means of you. It brings you nearer to the brethren and into closer fellowship with the Son of God's love. Take the name of Jesus with you and use it often. Helping others is good. It is a blessed means of self-forgetfulness, keeps your mind off the sore spot, if there be such. Do good, as Jesus did, and verily thou shalt be fed, with meat that the lean-souled, niggardly world knows not of. Right here, I am free to confess, that, whether real or imaginary, most likely difficulties will have to be encountered. Diffidence on the part of some; others use the much worn word unworthy, which in too many cases means unwillingness to be small and do as well as we can; other hesitant, faltering ones need only a little encouragement and responsibility. Spurgeon said, "Serve God by doing common acts in a heavenly spirit." While taking breakfast in a Nova Scotia town some time ago the movements of two young ladies attracted my attention. They had been engaged as waiters the night before and were now on duty as such for the first time. They silently taught me a lesson. I could notice them first catch the eye of their master and then cater to the guests; later, thought I, any corner of the cloth among the crumbs will do for themselves. Please God first, fellowmen next, as much as possible, lastly. See Acts 20: 24, "Neither count I my life dear unto myself." If this is your spirit and aim all difficulties can be overcome. It can scarcely be proved that the day of miracles is altogether in the distant past. Gravitation is that law or force in nature which attracts toward the centre of the earth; consequently unless objects are suspended or there is some obstruction all would cluster at the earth's core. Nevertheless, on the nourishment received from earth and air the tiny twig springs up and trees stretch themselves skyward. A ball or a stone can be cast high in the air, and the leavened lump rises. The spring of the power of all earthly attractions would drag downward and degrade and destroy Christian character. But, brother, it is certain that in the God-given, service-acquired strength you can move in the opposite direction, mount upward as eagles. Nature's God has given the eagle air tubes by means of which to lighten his body. Buoyancy within was against another law without. Along with this give me the wings of faith well worked by love and upward I fly. I shall then have not merely an opposing force but overcoming ability. "How firm a foundation," is one fine hymn not altogether appropriate for every occasion. So many people are content with just keeping above the sod. Don't say all the time, "How can I sink," but sometimes, at least, "How can I rise." Incidentally, for illustration somewhat as well as warning, let me mention the downward tendency of trashy literature. A faithful pastor once entered a home where was found the periodical visit of the People's Literary Companion, so called. The minister suggested a change; said that the food it contained was adulterated and unwholesome stuff for youngsters. The father replied that he could utilize the several numbers in making kites. The man of God made answer, "Mistaken, the tendency is the other way," downward.

By the way wings suggest and surely imply aerial navigation—getting somewhere. None of your hazardous, fool-hardy balloon ventures perchance to find the North pole, but coming out from among, and keeping out from among, the soul chilling icebergs. Not carried about by every wind of doctrine which results in religious collapse, but giving earnest heed to the things heard and shaping your course accordingly. Again, up there what a glorious advantage. Clear sky, broader view, extended vision, brighter prospects. Above the smoke, din and disorder of this present evil world. No religious blue Mondays, no whining, no worry about what we shall eat or wherewithall shall we be clothed. The hard times soften as you get above them. Those very broad acres will seem but a speck while the type of your legal title

to mansions above shall be magnified seven fold. Live higher and you will learn to trust him more. This is a day in which much is said, and well said, concerning an educational atmosphere; but one thing seems to be much more needful, viz., a religious atmosphere. When supplying our young converts with the sincere milk of the Word, why not "give them a breeze" that is something more than common slang. Create a current of your own. That Christian who cannot fan himself must be far gone indeed. Drooping soul it is your blessed privilege to stand erect. Sickly Saint, you are breathing that which is poisoning the lung and life blood of your spiritual existence. Come up higher. Sit still and sicken, doubt and be condemned, but wait upon the Lord and you shall become a vigorous Christian. Not arms of faith but wings of faith moving daily. Ye who are lingering about the slime bogs and malarial swamps, living upon carrion, and shading under the deadly upas, get ye up into the mountain, away above the clouds, and then stay up there, in service, until you cannot hear a cur bark nor see a carcass.

Lastly we find in the text the promise of that wonderful blessing, endurance. This will do away with your ups and downs; put a finish, or rather a finis, to your fits and starts. A revival wont run away with your head nor carry you beyond your loyalty. Special effort is not a weariness, and even the reaction, if there is such, is only another means of grace. I think it was Carey who said "I can plod." Truly one can sometimes go with the tide, if the current runs in the right direction, but should tide turn there is no need to faint-heartedly fold our arms. In conclusion let me repeat that serving God is not staying for something to turn up but turning this world wrong side down. That Spanish admiral, cooped up in a Cuban port had better stayed out to sea and bombed the enemy. An honest failure is no disgrace. He crawled in waiting for an iron that never red-ened but for the destruction of his entire fleet. Brethren, both the dilatory and the excited spurter shall utterly fail, but you may become a hare and a tortoise combined. "They that wait upon the Lord shall change their strength." They shall become adaptable, adjustable, all round men of God. "They shall run and not be weary; and they shall walk and not faint."

A Year in North Carolina

The People and Schools.

BY REV. JOHN LEWIS.

IN THE SCHOOLS. (CONTINUED.)

Whatever be the grade of the school the races are kept entirely separate except that in a few instances there are white teachers in negro schools. The common schools of the colored people are now taught by colored teachers and I notice that the Baptist Northern Home Mission Society's Secondary School at Winton has five colored and no white teachers. It has about one hundred and eighty pupils.

At Shaw University, in Raleigh, there are fifteen white teachers and only nine colored. I am only sorry that I did not ask permission to see more of this institution. The little I did see made a very favorable impression on me. The school is not in favor with many of the politicians, but I believe it is doing excellent work for the negro race. One of its graduates lived in this town until recently and commanded the respect of the whites as well as of the blacks. Several of the pastors and Sunday School and mission workers in Raleigh help the institution by giving lectures to the students. The medical department is very highly spoken of. It has a female as well as a male department and the charge for board and tuition is exceedingly low—only about six dollars a month. There are about three hundred students. If any of your readers should pass through Raleigh and have any time to spare I am sure that President Mervin, or any of his helpers, would be glad to show them around the school. One may have to inquire more than once before he can find it. The clerk at the leading hotel could not tell me without inquiring of a colored man, though the buildings were but a few blocks away. In some sections the white teachers that come from the North to educate the negroes are ostracized by the white people of the South—I understand that the teachers in the Congregational school in an adjoining town are not noticed and I have heard of others, but in Raleigh it is not so. The teachers often work in the white churches as well as among the negroes. It is of interest to Canadians that Principal McVicar, formerly of McMaster University, is now superintendent of these and other schools of the Northern Baptist Home Mission Society.

I heard an intelligent newspaper man say some time ago that the Northern Baptists had now concluded that they did not understand the negro and had decided to hand the educational work over to the Southern Baptists, but I am pretty sure that is not true. I believe there is more of a tendency to co-operate in the education of the negro than there was. But as long as the notion prevails in the Southern churches that education spoils the negro it will not be very safe to hand the work over to them. I have no doubt however that the younger generation of ministers and educators in the South are becoming more and more in favor of educating as well as evangelizing the negro, but it will be some time before the churches are prepared for that step. I hardly think that high schools and academies for the colored people are numerous. Many such schools, with industrial departments, are maintained by Northern Christians of all denominations, but I have no reason to believe that there are many maintained by the negroes themselves.

There can be very little doubt that many of the colored boys and girls, young men and young women, have their heads turned by a little education. "A smattering of knowledge is a dangerous thing" for the negro as well as for a white man. It is also true that many who have this smattering are afraid to soil their hands because they consider manual labor degrading. That is not confined to the negroes either, but owing to the prevailing poverty of the colored people it is probably worse for them in many ways. But we must ask what would the condition of the negroes be without the higher education furnished by the Christians of the Northern States? Not only do the ministers and missionaries receive their education in these institutions, but many of the teachers, lawyers, doctors and artisans of the colored race. Whether they will continue to live among the white people of the South or migrate they must need these professional men. Industrial education is not receiving the same attention in our institutions as in some others, such as Booker T. Washington's, but it is not neglected.

High schools and Academies for the whites are quite numerous and some of them have from two to three hundred students. Some of these have Baptist principals and teachers, but they are not under the control of the denomination. It is the same with the female seminaries now in existence. But Wake Forest College, about sixteen miles from Raleigh, is under the control of the denomination and students preparing for the ministry are helped by the churches. It has done excellent work for the denomination and has about two hundred and fifty students this year. The Baptist Female University is being built in Raleigh. It is likely that it will open its doors within a year. It is the property of the denomination and is under its control. The Baptists adhere firmly to the principle of complete separation of church and state, but I understand that some Presbyterians accept some state aid for their educational work in the mountains and elsewhere. The Baptists of the Western Convention lost Judson College some years ago and have lost ground in their church work ever since. The Presbyterians are now on the ground doing their utmost to win the territory formerly occupied by our denomination. No one blames them, I heard a member of our Mission Board praise them. Of course, we oppose taking money from the public treasury for educational work by Presbyterians as well as by Catholics.

Many of the pastors have not been at Wake Forest even. Many have spent some time at Louisville, the largest Baptist Theological Seminary on the continent. The Seminary is generally represented at our state conventions. A few of the pastors have been educated at Northern Seminaries. Sunday Schools are receiving considerable attention but are greatly hampered by the lack of general education. In our own Sunday School there are several grown up young ladies who cannot read a word. Some of the teachers have to carry on the work as in the days of Robert Raikes. An excellent Sunday School missionary has been in the field two or three years, trying to create interest in the work, organize it and make it more efficient. He holds institutes, conventions, district chautauqua, and a state chautauqua. The attendance at some of these gatherings is very large, and great attention is paid to the singing as well as to the speaking. He also visits individual Sunday Schools. There are places where it is difficult to find anyone with sufficient education to conduct a Sunday School.

The colored Baptists have one or more Sunday School missionaries doing a similar work. Some little girls in Sydney saved their picture cards from the Sunday School and sent them to us. They were given to the colored Sunday School in this place, and a note of acknowledgment was received saying they were very thankful and would be glad to get more. It is true the writing was not the best, but we were able to read it and understand the meaning. I should not wonder if they will do enough good to pay for the postage. There can be no question that among the ten million freed men of the South, there is much good to be done. If any of the children in the Sunday Schools in Canada, want to help in the work, I am acquainted with the Sunday School missionary of the colored Baptists in this part of the state, and will be glad to get and give any information I can to inquirers. My chief hope of solving the race problem is in solving the sin problem. "Muscular Christianity," and "the gospel of soap and water," and education may polish the outside a little, but only the regeneration of the heart and the renewal of the mind, will ever make the two races dwell together in harmony and rejoice in each other's welfare. As both races get more and more of the spirit of Christ, who came to redeem not only the lost sheep of the house of Israel, but men of every kindred and tribe, as both races come to see that the greatest in the estimation of God are those who are most serviceable, will each individual in each race find his right place and true position in life, and in all the affairs of life. It is only by means of the Gospel we can ever hope to reach the people, black and white, to do without their tinsel and tobacco, their snuff, and whisky, morphine and laudanum and spend the money and the strength in educating their children and evangelizing the world and improving their temporal as well as their spiritual condition. The money and strength that is worse than wasted in these ways would build decent houses, schoolhouses and churches, and make them centres of usefulness and happiness and joy and blessing. The abandonment of tobacco and snuff alone would certainly tend to both cleanliness and comfort.

Home Life in India.

BY PAULINE ROOT, M. D.

Into a Hindu kitchen, if the Hindu be a Brahmin, you could hardly as a stranger enter, and yet swept, garnished and polished as to mud floor, chunam walls and brass cooking utensils, it would not be attractive.

Our knowledge of the Brahmin's method of preparing their food and of serving it comes to us from their own people, or from those who were born in the country and knew the Hindu home life as little children. For ourselves it is no uncommon thing to be asked to wait at the door of a patient's house because "the master" is eating his evening or morning meal, and our presence would be an offense. For our shadow to touch the dish would mean pollution. His meal is usually simple, and placed before him upon the floor in one or two brass or silver dishes. It could easily be removed for the moment that it would take the doctor to pass by, and in some instances it has been removed along with his serene high-mightiness to another room. All due respect, however, is to be paid to custom; and this man's meal is not simply a "quick lunch" affair to be disposed of in any unseemly manner—simple as it is and so simply served, it is a "function," and is not partaken without certain rites and ceremonies.

We may not eat with Hindus, nor look upon them as they eat, nor, truth to tell, would we wish to do so; but they have all hospitable instincts toward us, and invariably offer us some delicacy (?) while we are with them.

The golden lime is always presented, and often garlands of beautiful oleanders and jessamine are put around our necks, and bracelets of the same fragrant blossoms are put on our wrists. We are offered the areca-nut and betel-leaf on a silver or brass plate—and if we refuse it we refuse what, with spices and lime, is considered the most delicate morsel that mortal can roll under his tongue—a panacea for all life's ills! To the Westerner the odor is pungent and disagreeable, while the reddening and later blackening effect upon the teeth is repulsive. Usually we touch the offering, express our gratitude, and sometimes take some away, but few foreigners, I think, find pleasure in joining the social betel party.

Plantains, oranges, rock candy, pomegranates and palmyra sugar are urged upon us, and sometimes coffee; but, alas! not coffee as we care for it. This coffee is coarsely ground, mixed with brown sugar, and then boiled till it is a pasty sweet semi-fluid, anything but attractive to most of us. Another beverage sometimes offered to the tired doctor is milk—(one instinctively shrinks from milk who has once seen the milkman at his trade in India)—milk into which the gentle hostess with her brown finger stirs brown sugar before presenting it.

Occasionally, too, a grateful patient sends an offering to the house, often a fine fruit cake, big and much frosted, but too dry and mealy to be palatable. Not unfrequently savory messes are presented which we welcome with doubtful enthusiasm. One I recall came from a Hindu, and was a leg of mutton seasoned with cinnamon, curries, and chutney—and boiled in rice. Mohammedans are our most grateful friends in this social way, and send in huge, round, flat baskets covered by gaily decorated dome-like baskets, whole course dinners, beginning with "Plough"—a curried rice dish—and ending with a wheat-mush delicacy seasoned with rosewater and followed by sweetmeats.

I have tasted all the things, but seldom finished one dish; and yet I must own that it was not because they were unsavory or really unpalatable, but because they had for me the sick-room environment which so often deprived me of pleasure in any food.

And now you will ask how we, as missionaries, return the kindness. We can not invite them to dine with us, nor can we invite them to our social five-o'clock tea. The men might, and at times do, come to a reception or a tennis party, but even they do not eat with us, though, contrarily, they sometimes give dinner parties for us, when we are served in true English style, except that the host comes in with the dessert.

It is the shy, pretty, dainty women whom we would win. If a man owns a closely shuttered palanquin carriage, brougham or bullock cart in which he can trust his wife, we sometimes receive calls from these women whom we work for. Thousands, of course, can not pass at all from the close confinement of Zenanas; but times change even in India, and out of secluded and darkened goshas many women now come to see us. Of course we must banish all servants and men visitors from the place, and then carefully close all shutters; but, once safely inside, these women are as pleased as little children. It is entertainment enough to them to sit on the floor while we chat with them, and to be at liberty to jump up to see all the strange things.

Some little souvenir the genuine Hindu always wishes to take away, and so they honor us by choosing some trifle like a picture or a fan, which they ask us to present to them.

As to refreshments, caste custom (and by caste here I do not mean necessarily contempt of us who do not belong to their social circle) prevents us from offering anything liquid like tea or coffee, or chocolate, or even lime water, nor can we offer anything which has been cooked in our kitchen. We may offer plantains or any fruit, rock candy and imported sweets from England. These we import for just such occasions, and, as we unhook them in their presence, they are still like little children in their pleasure. The going-away etiquette demands that we—the hostesses—make the first move. So, after a pleasant social hour, we rise, thank them for having given us a call, and express our pleasure in their visit, and beg them that, "having departed," they "will soon come again."

If you ask what effect such social visiting has upon the professional life, I can simply say that in the few short years that I worked in India my entrance into the homes grew easier month by month. Always the houses were opened, but at first with so many restrictions.

In the houses of the very poor, or low caste, we can not but feel that there can be nothing hid from the most careless observer. The drying of the grain in the sunny streets or courts; the winnowing and pounding, cleansing and grinding, the boiling of the rice, and the rubbing of the curry paste—all this goes on at our side while we carry on our work. But in the houses of the wealthy, or of the higher castes, we are often shut in with our patient to the tiny mud-floored and plastered walled cells, which are often given to those so unfortunate as to be sick—women in high caste homes.

As to our personal life, it is fascinating in its way, and yet why it is so is not easy to explain even to one's self.

Perpetual heat is our portion, the average heat in the house being 84 degrees for the year, night and day. A drop to 72 degrees seems to some a rare treat, but to more it is apt to drive them specially into shawls or jackets and make them wish for hot coffee rather than tea for the early morning meal. On the other hand, used as we are to heat, there are weeks when one finds difficulty in eating and breathing, and even at night the heat is so intense and parching that it is almost impossible to sleep without punkabs. Dust storms and gales of hot wind sometimes descend upon us with such fury that every door and window must be tightly closed, and even the sweeper has to brush out the whole house morning and evening. And nervous people find their nerves "so on edge" with the constant sighing of the wind that they feel that they "can not possibly endure it" a day longer.

At certain seasons eye flies are so persistent in their maddening devotion that not only are branches from green trees hung to catch them, and strings suspended over the desks, but pieces of gauze have to be tied over the eyes before one can read or write. Fleas, at certain months, seem colonizing, not in our rooms only, but with strong personal attachments to certain sensitive people. We go to our visits in the native houses, and, wearied with hours of work, return to throw ourselves upon our bed, only to find that we have brought back a small regiment of vermin with us.

Within our homes what do we find? Creepy centipedes, it may be in our bath-rooms, pretty, tiny lizards everywhere, and onans with long forked tongues behind our sofa pillows; white ants that crawl and eat and deprive us of everything which the beetles and crickets and silver "puchies" leave, save the hair on our heads. And as to this last, there was a tradition dear to our hearts, that one teacher put her school-girls to sleep upon corrugated roofing on bricks, so that the ants should not eat the girls' hair. After I came to this country I interviewed the missionary, and, to my grief, learned that the precaution was taken because of rats and not ants.

In the rainy season cobwebs collect everywhere in a night, bats fly in our faces, all our black dresses mold, and books must be rubbed daily, while shoes must be wrapped in cloth and oiled silk, and gloves kept in tightly sealed bottles.

The mosquitoes give us to bed at untimely hours and necessitate our wrapping our feet in shawls at prayer meetings! Flying white ants drop their wings in our ears, hair and all other cracks and crannies, and have such a magnetic drawing to soup that often in the rainy season they win the battle, and we leave them to take the dinner, while we reflect on the feast which the small Hindus will have as they collect the delectable little bodies to fry for breakfast, or to eat sans ceremony if they are impatient little souls!

The cobra and his friend, the viper, contest sometimes our grounds with us, and have a predilection for kitchen steps, to the disapprobation of our bare-footed cook, Scorpions remain, but they do not trouble us much. We put our slippers at the foot of the bed, inside the mosquito curtain, and matches under our pillow. Thus we feel armed against attacks from below, if we are called, as we usually are, suddenly from our beds. It is well to shake all clothing before putting it on, and be ready to dodge any concealed enemy. And yet these trifles do not move us, for, in all probability we will come to no harm through snakes, centipedes or scorpions.

But how about eating and drinking? These seem more vital things. Can we regulate our kitchens? Can we teach our cooks neatness? Can we? I don't know! Do we? Hardly, and yet I'm not sure that it's the cook's fault. The kitchen is away from the house, which boasts not even one chimney. For that matter, the kitchen itself has for a chimney simply a hole in the roof protected by a sort of storm shed. We do provide an American stove, shelves and tables, but in all probability the cook will chop his vegetables and meat on a greasy, black board on the mud floor (which is hardened and kept free from vermin by being sprinkled with a watery infusion of bullock's manure!), while he and his assistants and friends chew betel-leaf and sit with bare feet and legs on the floor about that dainty tray.

Chickens, perhaps, and probably a saucy crow, and the servant's children have also to be carefully watched lest they too often join the company. The grain for the ponies has to be fed to them under the mistress' own eyes, lest their out caste keepers eat it all; and the cow (a poor creature, but still a cow when she is not a buffalo cow!) has to be milked at the door, lest the high-caste custodian dilute the fluid which we rather honor by calling milk, with any water which comes to hand—though it may be from the roadside ditch.

And yet what are these seeming annoyances as compared with our mercies? Who has such service? Who has such cooks for \$3.50 a month and "find themselves"? Can any of you home people call up your cooks in an emergency and say, "Twelve people from abroad are at the station; they will be here at eleven for breakfast!" and have your cook and butler beam upon you and ask if they will not also dine with madam.

Could you hand your storeroom's keys to your cook and suggest that certain beds and cots be brought in, and then serenely leave your home to go to your dispensary, office or club? Everybody could not do this in India, to be sure, but we could and did more than once. This accounts for the impression often made on the tourist and casual visitor that the missionary's life is one of ease and luxury.—American Kitchen Magazine for October.

Messenger and Visitor

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—A HAPPY AND A PROSPEROUS NEW-YEAR DAY,
it be to each and every reader of the MESSENGER
AND VISITOR.

The New Year.

In the date line of the MESSENGER AND VISITOR this week there appears a new number, indicating that, since the last preceding issue of the paper, we have passed the arbitrary line which, in the world's reckoning of time separates one year from another. It is 1899, now in our calendars. The century has grown very old. With two more years its number will be complete. But meanwhile the world's endless toil and endeavor will go on, and much that seems important in the affairs of men will doubtless come to pass, while the earth shall be making those two journeys round the sun. Every year has its surprises, we cannot tell what even a day may bring forth. But all the record and experience of the past teach us to expect that good and evil will be found, that more or less of pain as well as of pleasure will enter into the lot of all. Some will enjoy in this new year a large measure of prosperity and happiness, and some will be sorely pressed with adversity and sorrow. But it is God's world, and those who will shall have his guidance and protection as they make their pilgrimage, and

"It is better to walk with God in the dark
Than to walk alone in the light."

It seems but yesterday since we began to write 1898 in the date line of our letters and we had scarcely become well used to the calendar, when lo! aro her comes to take its place. We are informed that the year is dead and we are expected with all the rest of the world, to hasten to pay our respects to its successor. Ah, well, we must recognize the powers that be. "The king is dead; long live the king." We have our strong attachments to the year that is past, we may feel inclined to linger with its joy or with its sorrow, but a voice that comes from beyond the centuries calls us onward. This present year of 1899 is God's year, it is the year in which he means us to live. Let us not try to keep our tents pitched in 1898, while all the world goes marching on into 1899. Let us not resolve to make for ourselves a hermitage in the nineteenth century, while the world is moving forward with God into the twentieth. He is God not of the dead but of the living, and the present is the theatre of life. Let no one fear that this world is slipping beyond the watchtower and control of its Creator. Let no devout soul fear that God is less the dwelling-place of his people in this generation than in any that has been. It is well for us certainly to carry with us, as we move forward, all that we have gathered of valuable knowledge and experience, but let us not think that we must carry the Most High with us into the future, as the pagan worshippers of old carried their household gods with them in their migrations. For God has his home in all the centuries. His tabernacle abides with men. With the passing years and centuries the thought of man reaches out into wider and wider horizons; but that thought does not outreach the God of Moses and of Isaiah. He is ever vaster than man's comprehension, and his glorious presence fills and infinitely overflows the grandest sanctuary which the most devout and enlightened worshipper can build. He inhabits eternity. If we look backward God is there, and if we turn our gaze to the future, behold, he is there. But let us not think that God is to be apprehended only, as we go back to bring him out of the dim past, or as we reach forward to find him in the unknown future, for God is here, very near to us, in this every day present in which we are living, though, our minds being filled with worldly thoughts and selfish ambitions, like Jacob at Bethel, we perceive not that we are in a house of God. But, here and now, God is

"Closer to us than thinking,
And nearer than hands and feet."

God is here,—as Creator, Revealer, Redeemer, Helper and Judge; and if we have eyes to see, ears to hear and hearts to understand, every place in which the world's life finds expression,—its homes, its schools, its churches, its social circles, its streets, its market places, its forums, its senates, its battle-fields, will be sacred or awful to us, because of the presence of God.

How Disciples Came to Jesus.

In the Bible lesson for the current week we see the first disciples of Jesus gathering to their Master. There is much in the passage that is interesting and instructive. Here is John the Baptist standing forth in rugged honesty and beautiful humility in his character of herald and witness-bearer, pointing men to Him in whom are met the supremest heights of Lordship and the profoundest depths of self-sacrificing love, who is 'the world's king and the world's sin-offering, the Son of God and the Lamb of God. There is a great and beautiful lesson in John's attitude toward Jesus, his kinsman according to the flesh, but his Lord according to the Spirit. In John's great, loyal heart, jealousy finds no shelter. He is not "that light" for which the world has waited, he is but its herald, and he is content like the morning star, to disappear at the coming of the perfect day, swallowed up in the glory of that light of which it was his joy to be the harbinger. We are assured that the least in the Kingdom of Heaven is greater than John, but those virtues of humility, loyalty to God and unselfish devotion to righteousness which were so grandly exemplified in the Baptist are not so conspicuous in the Christian world today that we can afford to pass lightly by the brief record of the man who was content to disappear from sight in order that men might behold one greater than he.

It is instructive to observe how men came to be associated with Jesus as his disciples. Certainly he did not choose men without respect to their fitness for intimate discipleship and apostleship, nor were they chosen in any arbitrary way. There was in the case of all who were true men and real disciples the working out of that principle which Jesus himself enunciated,—"To him that hath shall be given." The men mentioned in the lesson were evidently all disciples of John. They were his disciples at least in the sense that they had been attracted by his preaching, had listened to his message and believed his witness concerning the Messiah about to appear. Two of them were with John when he pointed out Jesus and declared him to be the Lamb of God. At once they followed Jesus, that they might know him and receive the truth from his own lips. And as they listened to his words, the conviction grew stronger in their hearts that John's testimony concerning him was true. They found also their own brothers—men doubtless of like spirit with themselves—and brought them to Jesus that they also might hear and believe. And so it is always; those who have advanced toward the truth with open ears and honest hearts shall receive larger measures of truth. The eyes which are open to the light and the promise of the morning star, shall by and by behold the glory of the rising sun; the men whose ears are attentive to the voice that cries in the wilderness, "Prepare ye the way," shall by and by behold the King in his beauty; those who are ready to accept the invitation of Jesus, "Come and see," will by and by be able to say to him with full conviction, "Thou art the Christ, the Son of the Living God." It is not given to every man to be a John, a Peter or a Paul; but to every humble, believing soul it is given to enter the inner circle of intimate discipleship to Christ and in some real sense to be an apostle in his name.

We learn from the lesson also how the circle of disciples was enlarged, evidently it was largely through the influence of those who having come near to Jesus and having felt the influence of his matchless personality, went and sought out their brethren or their friends to tell them whom they had found and to bring them also to Jesus. It is by this means largely that the power of Christianity has been extended through the world. An Andrew finds the Christ, and goes and tells his brother Simon, a John comes into loving touch with the Master, and brings his brother James. Philip is found of Jesus, and straightway announces to his friend Nathanael that the Messiah is come. A woman feels her heart laid bare to the pure eyes of Jesus, and hastens to tell her friends and acquaintances of this searcher of hearts, who must be the Christ. The power of personal testimony, reflecting personal experience, has always been a potent factor in promoting the spread of vital Christianity in the world. More convincing, more potent to bring men and women to Christ than the

most eloquent enforcement of truth, is the broken testimony of some contrite heart which, bowing before the Lord, has felt the healing touch of his love and received the gracious assurance "thy sins are forgiven thee." What the world needs today is more of this testimony, more of the experience out of which such testimony is born.

Editorial Notes.

—It is reported that certain women of Granada have been stoning the statue of Christopher Columbus, which adorns their city, because, by discovering America, he prepared the way for Spain's present humiliation. It is not stated that any of the stones thrown by the dark-eyed maids of Granada hit the statue, and in the absence of definite information, it may be presumed on general principles, that, whatever else may have been hit, the statue of the famous explorer escaped serious injury.

—"A Happy New Year to you"—men, women and children are saying to one another just now, as they meet by the way. It is a kindly greeting, the words have a pleasant sound, and very likely the utterance of the benevolent sentiment helps to cultivate a kindlier feeling among friends and neighbors. Still, when the words are uttered as a mere "compliment of the season," as they often are, they doubtless do not add materially to the world's stock of happiness. If one really desires and purposes to do something to make the world happier, then these compliments of the season are not without meaning, and surely for all Christians, that should be a ruling purpose. If all follow the apostolic injunction, "Look not everyone on his own things, but everyone also on the things of others," something will be accomplished toward realizing those benevolent sentiments which find utterance in one newspaper's greeting.

—A Medicine Hat despatch states that the Black-foot Indians are reported to be killing the cattle of settlers in the Red Deer country and that a patrol of mounted police has been sent to preserve order there. It is added that the Indians are short of meat, as the antelope have not come south owing to the mild weather. Any one who considers how dependent the Indians of the Northwest still are for the means of living upon the results of their fishing and hunting, cannot wonder that occasionally a raid is made upon the herds of the more provident white man. Any one who has read the books of John McDougall (one of which was recently noticed in these columns) knows to what straits the Indians, and the missionary as well, were put at times, even in the days when the great herds of Buffalo roamed over the great plains. Now that the buffalo are all gone, the condition of the uncivilized and improvident Indian, notwithstanding the help that he receives from the Government, must be not less precarious, and it is not therefore to be taken as a proof of the red man's utter depravity, if in his extremity he fails at times to pay strict regard to the distinction between *meum* and *tuum*. The Indian can doubtless suffer hunger with an equanimity quite beyond the emulation of the white man, but even for the Indian, it is hard to starve, and see his wife and children starve, in view of herds which fatten on his ancestral prairies. Of course we may say that the Indian should cultivate the soil and raise herds for himself, he should be more industrious and more provident. Doubtless he is making some progress and will make more in that direction, but it can hardly be hoped to transform the savage into a model citizen within a single generation.

—The announcement which President Trotter makes in another column, concerning the result of the canvass on behalf of the Forward Movement Fund, together with the report of the committee on that subject, will be read with keen and grateful interest by many readers of the MESSENGER AND VISITOR. It is most gratifying to us that the paper is permitted, in its first issue of the new year, to carry to the public this excellent report. Very appropriately Dr. Trotter expresses his grateful recognition of the favor of God which has rested upon this undertaking, and thanks the friends of the institutions who by their generous donations, or by expending time and effort in canvassing, have contributed to the success of the Forward Movement. And the denomination will certainly not forget, in this connection, how much it owes to the work of President Trotter, whose faith in God and in the people, prudent planning, indomitable hope and unflinching tact have, by the blessing of Heaven, contributed so much to carry this large undertaking to assured success.

The Forward Movement.

It is with great satisfaction that we are privileged at last to chronicle the successful completion of this movement. This week a special committee appointed by the Board of Governors to examine the subscription list and report thereupon to the American Baptist Education Society, completed their work of examination, and found that there was in the possession of the Board, to the credit of the Forward-Movement Fund, in cash and valid pledges, the sum of \$63,112.50. Mr. Rockefeller's pledge of \$15,000 therefore stands confirmed, and the whole \$75,000 is either in hand or in prospect, with some margin to offset possible shrinkages.

It will be noticed that the excess on the subscription list, over and above the \$50,750 technically required, is not so large as we would have liked to see it. It is possible that in order to offset the shrinkage which may occur from the death of subscribers, we shall need before the end of the four years several thousands more. If so, we believe the need will be met. There are scattered communities which have not been visited; these will yet have their opportunity. There are also individual friends on fields which have been visited, who have been unable up to now to respond, who will yet exercise their generosity as better times come to them. We must not be satisfied with anything less than the realization of the entire \$75,000 cash by the expiration of the four years. As some persons may have been wondering whether legacies might not be counted into the amount during these four years, it is best that we should say here and now that that will not be permissible. In answer to a letter of enquiry on that point Dr. Morehouse writes: "The Education Society has uniformly declined to accept legacies as part of the supplementary sum to be raised by Institutions. Mr. Rockefeller's gift is from the living and is to be matched by gifts from the living. In case within the next four years there should be some shrinkage in payment of pledges you are free to make it up by pledges from others."

But restricting our thought just now to the initial effort of securing the pledges, and to the success which has crowned this effort, the occasion demands some expression of appreciation and gratitude. The response been noble and inspiring. The people in easy circumstances have shown a generous interest, and have contributed, in sums of \$400 and upwards, about \$15,000. The people in moderate circumstances have done handsomely; and a good many hundreds of persons have subscribed, who must save from scanty earnings the amounts for which their names stand. Many a poor widow has devotedly cast in her mite. Among the pleasant surprises mid-way in the year was an unsolicited joint subscription from our devoted missionary band in India, amounting to \$500. It is significant of the extent and depth of the interest taken by our own people, that less than \$5,000 of the entire subscription (leaving out of view Mr. Rockefeller's gift) has come from outside the provinces; and that of the sum obtained in the provinces less than \$1,000 has come from friends of other denominations. It is equally significant that the subscription list contains no less than 2,700 names.

If we may refer to the spirit in which the representatives of the work have been received, and in which the contributions and pledges have been given, we can only say that courtesy, cordiality, and oftentimes enthusiasm, have been met with everywhere. It is equally a matter for gratitude that the representatives of the other denominational enterprises have cheerfully recognized the unity of the denominational work; have given the right of way to this special undertaking, even at the cost of their own departments of work; and have co-operated heartily to bring it to a successful issue.

The thanks of the Governors and the denomination are due to the brethren who have helped in the canvass. Several of the professors gave their help during the summer vacation. Rev. J. H. McDonald rendered valuable assistance in South Queens, N. S., and in the vicinity of Amherst; Rev. J. A. Gordon, in P. E. Island; Rev. H. F. Adams, in Colchester County, and Rev. C. C. Burgess in Albert and Westmorland Counties. Rev. B. H. Thomas, while on vacation, canvassed some of the churches on the St. John River. These brethren made no charge for their services. Their travelling expenses were paid, and in some cases supplies were furnished their pulpits by the College.

It is no affectation, however, if, in expressing appreciation and gratitude, we record, above all else, our obligations to Almighty God, for the abundant tokens of His favor which have been vouchsafed. If the work has been gone about in wise ways that have issued in success, these ways were born not so much of human prescience or experience, as of the guidance of God from stage to stage in answer to prayer. If a spirit of cordiality and beneficence has possessed the people this has had its source in the presence and working of God's spirit. If there have been willing hands to help in the canvassing this has been because there was already the willing heart given from above. It was only a gracious Providence which gave us the stimulus of Mr. Rockefeller's gift at the beginning; and which led us to Mr. Randolph as

the first individual, and to Amherst as the first church to be approached in our own provinces. The three subscriptions from these sources gave us nearly \$25,000, or about one third of the whole amount contemplated. Without the stimulus of the first of these gifts, and the splendid start among our own people furnished by the other two, it is morally certain that the success achieved could never have been won. In nothing, however, has the favor of God been more marked than in his giving to us as a helper for the latter half of the year our good brother, Rev. W. E. Hall. He has been invaluable. His warm nature, his honorable record, his large experience, his whole-souled devotion to the work of Christ, including a particular devotion to the College, qualified him in an unusual degree for the work in hand. He has carried a godly savor with him wherever he has gone, and the Lord has greatly prospered him.

At the result now recorded there are many who will be filled with joy and gratitude, and who will join in ascribing thanks unto God who has again proved his faithfulness and granted his people the desire of their hearts.

Wolfville, Dec. 31, 1898.

THE REPORT OF COMMITTEE APPOINTED TO AUDIT DONATIONS TO THE FORWARD MOVEMENT FUND.

The undersigned committee, appointed by the Board of Governors of Acadia University to examine and report on subscriptions made on behalf of the Forward Movement Fund, beg to report that they have examined the list of donations and pledges, and carefully verified the additions, and they certify that they have found cash and bona fide pledges, made to such fund amounting in the aggregate to the sum of \$63,112.50.

Respectfully submitted,

EDWIN D. KING, Chairman,
T. TROTTER,
A. COHOON,
S. B. KEMPTON.

Literary Note.

The Complete Normal Manual for Bible Students and Sunday School Workers. Semelroth, W. J. 7th thousand. 8vo, paper 30c., flexible cloth 75c.

1. Analysis of each book of the Bible. 2. Geography, History, Institutions. 3. Training Lessons, Methods of Work. 4. Denominational Courses Reading. Plans for State and County Sunday School Associations. Plans for Organization of Classes.

"The book is one of the most valuable manuals for Bible study that we have ever seen, and we take pleasure in commending it to our preachers, students and Sunday School workers. Of course in every pastoral charge there should be a regular weekly teacher's meeting, and it would be an excellent plan to use this admirable work as a text book to be studied systematically in connection with the study of the International lesson for each Sabbath."—The St. Louis Christian Advocate. Fleming H. Revell Co., Toronto.

MacMaster.

FOUNDER'S DAY CELEBRATION.

MacMaster has her own peculiar ideals rising out of the genius of Christianity applied to the Nation's life. These she works out in her own unique way. Her Founder thought, yearned, planned and builded, as one realizing a loving responsibility to His Divine Lord.

And the consecrated money laid at His feet for Christian University Education, soon crystallized in the present splendid buildings and equipment, and, as the years have fled, into the trained Christ-like lives given to the world.

Millionaires, have lived, wrought and died and in a decade their money and memory with them; but not so of MacMaster's benefactor. He lives in the sublime enterprise he under God inaugurated, and which today extends to three Continents. How fitting, then, to have a "Founder's Day," by which to perpetuate the memory of a great man and his Christian deeds, but more especially to honor the Giver of "every good and perfect gift," and to bring all into intelligent, vital relationship with Him, especially regarding their Christian stewardship.

This, then, is the purpose of "Founder's Day," and royally was it observed on the 22nd of December.

The spacious halls and corridors, as well as the class rooms, where 300 lives daily throng and wrestle, were elaborately and artistically decorated with flags, bunting and festoons. The different classes vied to excel in adornment of lectures, mottoes, trophies and coat of arms, which were much admired by their friends. At 1.30 the heart of the occasion began, and with toasts to the Queen, MacMaster, Sister Universities, the Learned Professors, and the Ladies, continued with good Christmas cheer till 5 o'clock. The participants were Governors, Senators, Faculty, Students and representatives of other institutions. The "Founder's Day" address was given in the evening by Rev. B. D. Thomas, D. D.

on "Girded Lives," the key note of which was, "all the powers of life must be trained and girded for God, but genius must be touched by Divinity before she becomes immortal." It was a masterly, splendid and appropriate message.

Then followed several different programmes of an entertaining and instructive character in different parts of the Hall, for the pleasure and profit of the many visitors, who thronged the halls and corridors, while a Cornish orchestra, enlivened happy emotion and pure imagination, from which were fled for a season the labored thoughts of study. The Chancellor with his estimable wife, and most all the Faculty entered heartily into the occasion. And it should be said that while they all rejoice in the prosperity of MacMaster, they also hail with gladness the free and prosperous days now dawning on Acadia University, the Alma Mater of so many illustrious sons shedding the light of God upon a dark world.

J. HARRY KING.

Toronto.

Disarmament.

It is good for us all to hear again the message of the Christmas season, and feel its impulse towards a better life. Thoughts of reconciliation, forgiveness, good-will, peace among men; peace with God, spontaneously rise at this time. Something in the very air moves us to banish all personal enmities, chasten the rivalries and competitions of life, and remember that the suffering ones, whatever may be the cause of the suffering, are members of the same family with us. Heaven's benediction for a little time rests on the earth. We feel the divine blessing in our hearts. It is good, even though it be for a short season, to have such an earnest of the full realization of the infinite hope awakened by the birth of Christ.

The spirit of the Czar's invitation to the nations, to call a halt in the insane rivalry in creating great military and naval armaments, is in accord with the spirit of the Christmas proclamation, and indicates some advance in the realization of the great hope of the race. There are other encouraging indications. The horrors of war are more clearly understood than ever before. The increased efficiency of the machinery of war, makes war more fearful. The rulers of the nations hesitate more and more to speak the word that shall move the forces of war into actual conflict. The rapid rate at which the expenses of warfare grow, causes prudent statesmen to avoid, if it be possible, the combination of events that shall compel them to lay such burdens on their people. Public opinion has become a powerful agent in restraining rulers from hasty action, and in directing them in international affairs. All this makes the proposal for disarmament opportune. Whatever conclusions may be reached at, the conference called to consider the subject,

may be hoped that good will come from seriously studying the questions pertaining to war, as a method of settling international differences. For all this we may be thankful.

But it is not probable that the conference will be followed by any great change in the scale of preparation for war, unless the nations can adopt very different views in respect to the elements of national greatness. Hitherto extent of empire has been regarded as equivalent to greatness of empire. A nation that was not extending its borders, has been considered a stationary or a declining nation. As long as this standard of judgment is accepted, war is probable, and, therefore, the nations must be prepared for war. The more thoroughly any one nation is prepared, the more thoroughly must all rival nations prepare to meet an adversary. Most of the great national events of the century now closing, have been changes in the boundaries of the nations aspiring to be called great. Desire to extend national sovereignty over new land, or fear that the acquisition of enlarged dominion, might give some nation additional advantage, have been the motives of most of the wars in this century. The great nations of the day are occupied in carving out possessions for themselves, wherever a chance occurs. The map that indicates the national boundaries needs to be changed year by year. In this condition disarmament is impossible. Each of the great nations of Europe is watching for opportunities to extend its authority over new territory. Each is jealous of the others. Each must be ready to strike an effective blow, when national ambition demands it, or to resist successfully if it be struck. The United States, instead of lessening its armaments, must greatly increase them, if that government is to hold the territories it has recently acquired. If this is the right way to make the world better, the nations must travel it, costly and bloody though it be. If it is not the right way, who will guide the nations to a better? If the great nations could trust one another and say, we will mark our boundaries at the opening of this new year, and will not permit them to be enlarged for the next fifty years, we might hope for a "Truce of God," in which men would come to see that something better than land and gold, is the true basis of national greatness.

A. W. SAWYER.

* * * The Story Page. * * *

How Johnny Spent Christmas Eve

BY SYDNEY DAVRE.

"Johnny," said his sister Agnes, "you get a gum bottle and brush, and the paint box and some water, and bring them up to the sewing room."

"What for? And why can't you get them yourself, anyway?"

"Because I want to hunt up bits of silk and lace, and thread and needles and things. We're going to have a busy morning of it, you and the rest of us."

"Doing what?"

"Putting the toys and dolls and books in order to send to the children's hospital. I have gathered up a fine lot of them, and most of them are almost as good as new. With a little touching up you'd scarcely know they were not new. Now let's get to work. The things are to go at noon."

"I can't," said Johnny, decidedly. "I am going over to grandma's this morning. She most always gives me some money for Christmas, but here's Christmas eve and she hasn't done it. She must have forgotten it, and if I go to see her and wish her Merry Christmas I guess she'll remember."

"You can go there this afternoon."

"No, for then I want to go and spend the money."

"Johnny," said his sister, soberly, "don't you feel as if you wanted to have a little share—just a little—in making the Lord's birthday a time of rejoicing for poor little children whose lives are full of sickness and suffering? You will have plenty of nice things, even without any money from grandma."

"I say," said Johnny, testily, "the things are good enough as they are. They're better than those children are used to."

"Then, perhaps you will wish, out of the abundance of all you will get to-morrow, to pick out something and send them."

"Out of my new Christmas presents? No indeed. I never have more than I want."

Mother gave him leave to go to grandma's, adding: "She sent me word that she is to have a gathering of her little grandsons this evening, so think you will have to remain there all night. Come home early in the morning."

As he took leave of her after dinner, grandma said to him:

"It looks as if it were going to be stormy later, Johnny. If it is you had better not come back here, though I shall be sorry to miss you. But as you have to walk quite a way to get here you had better take the street cars right home if the weather is bad. Here, dear—"

Johnny's face shone as she put into his hand two big silver dollars.

"It will be enough to buy some little gifts for your sisters and something nice for yourself," she added. "That's what Christmas is for, you will remember, my little man—to think more of the joy of giving to others than of what we receive ourselves, at this time in which our Lord came as a precious gift to the whole world."

Half an hour later, Johnny found himself in the toy department of one of the great dry goods stores. How crowded it was, and what a busy, delightful hum of buying and selling. He wandered up and down the long aisles, his right hand in his pocket tightly clasping the two dollars, rejoicing in the feeling of possession given by having so much money to spend all by himself. There were thousands of things in that store which he could buy. But as the time flew swiftly he settled down to the realization that it could be only one thing among the thousands which he could buy. At last his mind seemed near the making-up stage. For an hour he wavered between a brass real cannon with finely made soldiers and a steamboat that would wind up and go. It was a difficult question to decide and in much wear-and-tear of mind he took another walk through the huge room.

He stopped, as he had stopped before, among the made-up animals. They were most enticing, beginning with the cheap counters, around which crowds reached and pressed, and leading up gradually to the high priced wares—cats which could mew, dogs which barked, bleating lambs and goats, horses of all kinds, on wheels or rockers. There were fewer people here, and he had a better chance of seeing them. Suddenly his eyes were fastened by a pair which seemed fairly to wink at him, so bright and full of expression were they. They belonged to a dog, a love of a woolly fellow as large as a real small dog. Everything about him was well made, from his dainty woolly coat and the roguish eyes to the wheel platform on which he stood, and his price was \$2.

Johnny exchanged glances with him, in which the dog said as plainly as a toy dog could say it: "Buy me."

In great perplexity he wandered back to the cannon and the steamboat.

"Pshaw! I can't fire the cannon in the house. And I can't sail the steamboat without water. I'm going to take that dog."

It was some time before it came back to him. Then with a mind at length at rest he stood around watching the other people. As he was pushed this way and that his elbow knocked a toy from one of the tables. He stooped and picked it up.

"It's wheel's off. That's too bad. If anybody's seen me they'd make me pay for it and I'd have to give my car fare for it. Here's the little nail that held the wheel on. I can fix it myself just as well as not if I only had room and a place to sit down."

Looking about him he saw that the carpet department of the great store was next the toys, and not far from the cheap dog table lay a pile of rugs partly shaded by a screen. Making his way to this he soon had the wheel in order.

"How tired I am! My—I didn't know I was so tired till I sat down." It was pleasant to recline on the rugs watching the people come and go, lazily counting how many different toys he could see carried by different ones. They grew at last hazier before his eyes, and the hum of voices grew hummer and less like speech, until he was suddenly roused by hearing a little yelp close beside him.

"Let me go now, please," it said. "I want to have some fun with the rest of them."

Johnny's arm had been resting on the cheap dog, who was squirming under it in vain efforts to free itself. As Johnny lifted his arm it hurried away and, following it with his eyes he saw a wonderful sight. Men, women and children were all gone, but the great toy department was, if possible, a busier, certainly a far merrier place than before. With yelps of delight the cheap dogs were tumbling off the table, and entering into a rough and tumble scramble with each other. Other animals were also sporting in ways best pleasing to themselves. Horses rushed madly across the room, mounted by boy dolls. Sailor dolls took possession of the steamboats, soldiers drilled or fired off the cannon. Johnny laughed until he was tired at seeing an acrobatic exercise given by the jumping jacks.

"What's that thumping?" he asked of one of them, as a chorus of small pounding mingled with shouts, fell on his ear.

"O, that's jack-in-a-boxes. A good many of 'em are shut in and can't get out to have their share of Christmas Eve."

"I'll open you," said Johnny. He went about slipping up the catches which held them down, when, each jack sprang up with a whoop.

Then Johnny wished with all his heart that his little sisters could have been there to see the lovely lady dolls, as with great dignity they came and went into the doll houses. Not to sit straight and stiff, staring before them, but to keep house as ladies should do, the colored dolls coming to wait on them and take care of the babies. As he stood by one of the tables he heard a pathetic little wail and saw that it came from one of the cheap dogs.

"Why don't you go and play, too?" asked Johnny.

"I can't. My leg's broke. Some one dropped me and broke me."

"Can't you be mended?"

"I s'pose so. When Christmas is over they'll pick up all of us that are broken and send us to ladies in societies, and they'll mend us and send us to sick children in the hospitals. It's a pity, though, that the poor little things couldn't a' had us before Christmas."

"It's because you're such a cheap lot you break so easy," not at all meaning to be unkind, but because he examined so many dogs that day and noted their differences in a businesslike way.

"Yes," said the dog, meekly, "but cheap dogs do a lot of good in the long run. I know we're made of just the snips and patches of skin left over from the high-priced dogs, and they don't take time in making us to get our ears on straight, or our eyes even, or any kind of a good twist to our tails. We're only 10 cent dogs, you know. But they've sold 1800 of us today to folks that couldn't go higher. The other day a lady was in here, and she bought thirty of us to send to an orphan's home."

"I s'pose the orphans were glad."

"No they weren't. It made a lot of trouble. There were 100 orphans in the home, and every one but the thirty cried like fury."

"What did they do then?"

"They took up a collection among the directors and bought seventy more of us."

"I am glad I am not in a place where there are a hundred of you," thought Johnny to himself. Aloud he said: "If I had my way I'd bundle all the broken ones of you off to the hospital without waiting for Christmas. I don't believe the children would mind."

"O, that would never do. The children are lame just like us, you know. How do you think it would suit 'em to have us like this?"

The cheap dog limped pathetically across the table as he spoke. At the same moment Johnny heard a sound of sobbing. It came from the direction of the carpet department in which he had been lying, and he quickly turned his head that way. How was it that he had not before noticed a number of pale children in the half light of the great room? Some on cushions, some on rolling chairs, some on crutches, some feebly tottering about. Some were happy over toys with which they played, while the sobs he had heard came from others, who bent in sad trouble over something. He went a little nearer to see what it might be.

"My poor little lamb," he heard one say, as a lamb with only three legs struggled to take a few steps and then fell to the floor.

"And my poor baby—see!" wept a little mother.

"Only one arm."

"You're not so badly off as I am," sighed another.

"Mine's head wobbles so I'm afraid it may come off any minute."

"I can't make this pretty shepherdess stand straight," said another, as a china image toppled over whenever she took her thin hand from supporting it.

"O dear, dear!" Others joined them in pitiful wailings.

"You see how it is when we're bent in that way," said the cheap dog. "You wouldn't like it yourself, you know."

"No, I wouldn't," said Johnny, profoundly moved by the sight. "It must be bad enough to be so themselves, as you say, without that. I never thought of it before. I wish I had," his thoughts going back to the moment in which Agnes had asked him to give his help in repairing the toys for the hospital.

"But another Christmas will come." He tried to console himself with the reflection as he at length lay back on the rugs drowsily watching the toys.

Just before him 300 climbing monkeys were dashing up their strings, and further off all the dogs were giving chase to a wound-up toy cat, when a different sound broke in on the din.

"Hello! Well, I'm blessed!"

For one dazzling moment dolls, dogs, cats, jumping-jacks and other toys could be seen in a wild scramble for places. Johnny rubbed his eyes to see a man looking down on him.

"Hello, little chap! You been here all night?"

"I—don't know," said Johnny, in great bewilderment.

"What time—when is it, anyhow?"

"It is Christmas morning, bright and early. Well, this is a queer go. Got left by your folks, hey? I guess you'd best get out and get home as quick as you can. Cars have just begun moving."

As he passed through the great room everything was quiet. The jack-in-a-boxes were fastened down, the lady dolls seated or standing in their usual graceful attitudes, and the dogs stood in orderly rows on the tables, Johnny followed the man, carrying his own dog, and was let out into the dim light of the Christmas morning.

Two hours later Johnny and his sisters were happily engaged with a liberal store of gifts. Every one admired Johnny's dog, pronouncing it to be as handsome and well made a toy dog as was often seen.

"O, stay with us, Agnes," coaxed the others as she came into the room wrapped for going out. "We want you so, when it's Christmas."

"Yes, my dearies, but you will gladly give up something for the sake of poor little ones who have so much less than you."

"I'll give you more than that," said little Ruth, in a burst of generous enthusiasm. She lovingly hugged a new doll and said: "I'll send them this dolly."

Johnny gazed at his dog. How life-like it looked. It almost wagged its tail and winked its bright little eyes as Johnny pressed the spring and made it bark, whispering: "I'd like to keep you—awfully." Then he said to his sister:

"Agnes, you give this to some little boy that is lame. And tell him it was the best thing I had."

How the Prize Was Awarded.

BY MARY C. FARNSWORTH.

Half-past eight!

The schoolroom clock ticked on as calmly as though there were nothing significant in the announcement. But then that clock had been long accustomed to make significant, not to say startling, statements with the greatest equanimity and apparent unconcern.

Carrie Hawley deposited the Latin grammar which she had taken home the night before to study, on her desk with an impatient slam which roused up discordant echoes from every corner of the vacant school room.

"I don't believe they're coming," she muttered.

Her faith could not have been wholly shaken, however, for she immediately left the room and went around to

the hall window, where she maintained a comprehensive view of the street below, the advantages of which post- ceased to commend themselves when, at length, a merry group of girls appeared in the lower hall and came hurrying up the stairs.

"I've been waiting here ever so long," complained Carrie; "I was the only one that was on time."

"Never mind," said Alice Fairfield, consolingly, "we've been talking things-up as we came along."

Very important business these girls seem to have on hand, judging by the unusual dispatch which characterized the removal of their wraps. It must also have been of a pleasant sort; however, if glowing cheeks and sparkling eyes were any indication. Any one who had heard them chattering in the alcove just over the stairs, a few moments later, might easily have guessed that they were getting up a surprise party. The sound of their animated conversation floated down the stairway and caused Annie Holbrook, who came through the hall in a leisurely manner which would permit her to glance now and then at the history lesson which she had been trying to fix in her mind on the way to school, to wonder what the unusual stir could be about.

As she ascended the stairs the voices grew more audible. "Invite Annie Holbrook? Of course not. She isn't anybody. We only want the nice girls."

If Annie had not been up so late the night before, studying, it is possible that the words would not have cut her so keenly; but as it was, her nerves were already over-wrought. An expression of pain passed over her features, and, after a moment's hesitation, she turned and went down the stairs. She had concluded that it would be easier to pass through the long hall below and up the stairway at the other end of the building than to face those girls, as she would otherwise have to do.

Miss Austin thought her girls seemed unusually restless that morning, with one exception. It would have been something entirely new in Miss Austin's experience had she observed Annie Holbrook to be anything but studious during school hours. At recess the other girls collected in the rear of the room, conversing with an air of secrecy. Annie sat at her desk, studying as usual.

Miss Austin had often said that if there was one scholar in her room whose exceptional talents and earnest endeavor gave inspiration for the highest effort on her part, it was the girl with whom the others did not care to associate, because she was compelled to gain her higher education by doing domestic service. Annie felt, many times, that fortune was against her. She did not realize that, while the surroundings of the other girls, whose parents were, most of them, wealthy, conspired to make them selfish and thoughtless, the circumstances of her own life helped to foster the brave and independent spirit which was hers by nature; and which had won the unqualified admiration of her teacher.

Miss Austin had been trying hard, that morning, during the spare moments that some active duty did not take her attention, to decide how it would be possible to give one prize to the four scholars who had won it. It was plain that it would be necessary either to withhold the prize altogether or to obtain three more, to be given as duplicates. The advantages of both methods of procedure had suggested themselves, and were holding a lively debate in Miss Austin's mind, when something in the expression in Annie Holbrook's face attracted her attention. There was a troubled look in the brave and thoughtful eyes which made her suspect that Annie had been undergoing some special persecution. "Those girls need a lesson," she thought. "It's a shame the way they treat Annie Holbrook," which conclusion having been reached, Miss Austin's mind again reverted to the question of awarding the prize. Then quick as a flash a new idea came to her, which gave rise to the half-whispered resolution, "I'll do it." Miss Austin had decided what she would do about giving the prize. She thought she had also found a way to bring about a social revolution within the walls of her schoolroom.

That evening Miss Austin asked three of those who had taken first rank in their studies to remain after school for a few minutes.

"It seems difficult," she said, "to decide just how to award the prize to which each of you girls and Annie Holbrook are entitled. I believe, however, that if you three are willing, it might justly be given to Annie."

The girls looked at each other in surprise, and Miss Austin went on: "She has so many difficulties to surmount you know, that you have not."

"Yes," admitted the girls, reluctantly.

"Think of the courage it must take to get an education under the conditions which surround her."

The girls looked guilty and were silent.

"And think of the great appreciation she must have of her studies to keep on at school."

The girls were evidently thinking, for they made no reply.

"And how pleased she would be if you generously gave up your claim to the prize in her favor. I—I think you will do it."

The girls looked at each other rather stupidly and agreed; not as heartily as Miss Austin might have wished, but it was nevertheless settled that Annie Holbrook should receive the prize, and that she should be told just why it was given to her.

"I suppose," said Mildred Durand, as the three girls walked home together, "that if my father was a drunkard, I might stand a chance of getting a prize."

"Or I might, perhaps," said Alice Van Vectan, if I had to work out for my board."

"Oh, well," said Carrie Hawley, "very likely Miss Austin wouldn't have given the prize to Annie Holbrook only she thinks we have treated her horrid, and I guess maybe we have. Let's be nice to her after this."

"And win the next prize? All right, let's," agreed Alice and Mildred.

As Carrie was the leader among the girls in Miss Austin's room, Annie Holbrook found herself surprisingly popular during the remainder of the term.

Not long afterward Miss Austin, speaking of the way in which the prize had been awarded, said to one of the other teachers: "I want my girls to admire courage and independence, and to believe in the nobility of labor and the ultimate reward of earnest and sustained effort."—Exchange.

The Young People

EDITOR,

J. B. MORGAN

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic—January 8th.

B. Y. P. U. Topic.—A Precious Invitation. Matthew 11:25-30

Daily Bible Readings.

Monday, January 9.—Jeremiah 36:1-6 and Chapter 45. Seek not great things (vs. 45:5). Compare Luke 12:31, 32.
 Tuesday, January 10.—Jeremiah 36:7-32. The King's delusion (vs. 23). Compare 2 Chron. 16:10.
 Wednesday, January 11.—Jeremiah 23:1-19. The deceiver's words (vs. 17). Compare Mic. 7:3.
 Thursday, January 12.—Jeremiah 23:20-40. No hiding from God in any place (vs. 24). Compare Amos 9:2, 3.
 Friday, January 13.—Jeremiah 22:24-30. The earth a witness against evil (vs. 29). Compare Isa. 34:1.
 Saturday, January 14.—Jeremiah 27. Listen to God only (vs. 6). Compare Jer. 14:14.

Prayer Meeting Topic—January 8th.

"The Precious Invitation." Matt. 11:25-30.
 We learn from Matthew and Luke the circumstances under which this precious invitation was extended. The disciples had returned from their missionary tour. Luke 10:17-20. At the same time Jesus was meeting with a series of disappointments—the doubts of the Baptist, the unresponsiveness of the multitude, and the impotence of the cities where his mighty works were performed. Matt. 11:2-24. How shall he stem this tide of discouragement; and how shall he treat the unreasonable and unbelieving people? The disappointments he meets with joy, and the rejecting multitude with an expression of tender invitation such as the world has never before nor since heard.

1. "Joy in discouragement." Jesus found two causes for joy when failure seemed to be stamped upon all his work. He lifted up his soul in prayer to the Father. If the reception given him by men was discouraging the Father's smile of approbation was encouraging. It is ever so. "They looked unto him and were lightened." And even this dark "season" was changed into a time of rejoicing in Spirit. Luke 10:21. He was cheered also by the report of the returning disciples. He knew well the mental calibre of these men. They were but "babes." But God had honored their mission and made them his own chosen messengers. This filled him with unspeakable joy. The "wise and understanding" might remain indifferent or impenitent, but the obedient and trustful shall know God and be used in his service. Let us cultivate the child-spirit. "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven."

2. "The Precious Invitation." Full of the inspiration of prayer, and impressed with a feeling of his peculiar fellowship with God, Jesus extended the sweetest of all invitations. He knew the needs of his fellowmen. He had seen the slave stagger under the load placed upon his shoulders by a cruel master; he had seen the same master anxious for place and honor struggling under a heavier mental strain; he had beheld fisherman, mechanic and wayfarer-weary with toil and journeying, and had himself shared in their weariness; he had seen the pleasure-seeker weary in pursuit of pleasure; he had watched men and women walk the tread-mill of Satan, slaves to their own passions and lusts; he had marked men labor in fruitless effort to establish their own righteousness; he had seen the religious leaders so heavily laden with their self imposed burdens that they missed even the law of kindness; his pitying eye had beheld the convicted sinner bearing the burden of guilt and woe and all mankind a share of the ills to which flesh is heir. He had hitherto invited them to enter into the straight gate. His kingdom had been preached throughout all the land. But the number who entered was small. He knew their burdens and weariness and knew that only the Father could give them rest, so he became more personal and persuasive than ever before. "Come unto me all ye that labor and are heavy laden and I will rest you." Jesus takes pains to make it clear that rest is found only in himself. He would also have us understand that he came not to lay burdens upon men but to lift them. The ritualist is the burden bearer. Jesus is the burden bearer. He not only bears our sins but he carries our sorrows. How strange that we should find rest under a yoke the very symbol of labor! But it is a yoke lined with love, a yoke made easy to the new nature, a yoke the heavier part of which he himself bears.

Would you extend this precious invitation, come in touch with the Father? When Jesus gave it He was fresh from the Father's presence.

Behold, what manner of love! "The sweetest of all

His invitations, the most touching of all His appeals came from a heart which had just been wounded in its tenderest place, and has tasted the bitterness of cruel disappointment. Who can measure the patient love which finds such utterance?"

"Send the blessed tidings all the world around."

J. H. MACDONALD

Paradise, N. S.

Saturday, December 24th was a red letter day for the B. Y. P. U. Societies of Paradise and Clarence church. In the evening the members of both societies met in the church at Paradise, to receive the prize banner of the Western Association. Many friends and visitors were present. Unfortunately, the representative of the Association could not be with us to present the banner, but our pastor and teacher, Rev. E. L. Steeves, proved himself equal to the occasion. In a few well chosen words he commended his young people for the earnestness of their work, and congratulated them on winning the beautiful prize banner which he now displayed to the congregation. Brief addresses followed from the presidents of Paradise and Clarence Societies and from other members. It was the opinion of all the speakers that the success of the Christian Culture Classes was largely owing to the ability and faithfulness of their teacher, Mr. Steeves. Large classes were organized for the coming year. On the same occasion the church presented a handsome fur coat to their beloved pastor. After the service in the audience room was concluded, the congregation repaired to the vestry, where refreshments were served. At a later hour all dispersed to their homes, glad in the spirit of the happy Christmas tide.

TRYPHENA LONGLEV, Cor. Sec'y.
 Paradise, December 27th.

Growth in Grace.

The Christian cannot stand still in the matter of his spiritual development. He must either advance or fall back. Every day makes its impression and its difference. Growth in grace is the law of his being as a true, healthy believer. It has its signs which are plain for others to read and often plain for him. If we observe him exhibiting increased steadiness of Christian purpose and effort, more fidelity to every duty, more earnestness, more activity, more satisfaction in spiritual service, we regard him as growing in grace. He need not undertake novel forms of effort, but if he travel day by day in the pathway of customary duty, with growing zeal we can trust him. The effect will be visible in his daily occupation whatever it be. Thank God that we can prove our growth in grace by the doing of common things. We need not search afar for the heroic. It will reveal itself in unexpected places and ways, to him who steadfastly does one duty at a time for Christ as thoroughly as he can.

Often this growth in grace becomes noticeable first in relation to the Bible. We find new meanings in it for ourselves. We love it more. We open it oftener. The same is true of prayer. As we develop slowly into something of the Divine likeness, we learn better how to pray and how to discover the answers to prayer. Many a prayer meeting has been thrilled by a new tone and spirit filling the utterances of some perhaps familiar voice, because it unconsciously reveals a new inner experience. You cannot grow in grace and keep the fact a secret long. It will out in look, and voice, and act.

It is worth noting that we are not always the best judges of our own growth in grace. Sometimes others are aware of it when we are dependent about ourselves. On the other hand, sometimes others do not perceive it as clearly as we think they ought to. Then usually it is we who are mistaken. But when we feel our love for Christ growing within us so imperatively that it must find fuller expression, we need not doubt longer about the fact of our growth.—Congregationalist.

Fault-finders.

Many people have a genius for seeing the faults of others, but there is one peculiarity about this faculty which will be an interesting study for the psychologist; it is the tendency to criticise most sharply those faults in others which are most prominent in ourselves. In other words, that which exerts our greatest antagonism is the duplication of our own traits. It would be amusing, if it were not disturbing and pathetic, to hear people criticise mercilessly traits in others, which everybody recognizes as being the special possession of the critics themselves. It is pathetic because it shows how little we know about ourselves, and it is disturbing because it suggests to the listener that he may be doing precisely the same thing. In all probability he is. So little do we know ourselves, as a rule, that when we see parts of ourselves in others we detest them. If we recognize them as being in a sense our own possessions, we might not like them any better, but we should surely sympathize with their possessors. If there is any common experience which ought to draw us together, it is identity of struggle and temptation. We ought to stand shoulder to shoulder, with those who are fighting the same fight which we are fighting, and who find in themselves the same tendencies to evil or to weakness; and yet these are the very people from whom, as a rule, we withdraw ourselves most entirely, and upon whose shoulders the lash of our criticism falls most mercilessly.—Great Thoughts.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bimlipatani, its missionaries and mission helpers, that the seed patiently sown may bring forth an abundant harvest. For the schools and their teachers. For our Mission Bands and their leaders.

Miss Mable Archibald, our missionary at Chicacole sends New Years greetings to all the sisters of the W. M. A. S. and Mission Bands. She says I know you all have a special interest in me, because you have sent me to India as your representative. Before you and God I now renew my covenant to endeavor to be faithful to the trust. I feel more and more as the months go by that I did not mistake the voice that called me to this land. I believe it was the still small voice of Jehovah. I am exceedingly grateful to my sisters for their prayers. May the Lord—the great "I am," abundantly bless the sisterhood of the Maritime Provinces.

Reasons Why We Should be Interested in Missions.

1. Because Jesus was. It was his life work; and as he was, so are we in the world. "As thou hast sent me into the world; even so have I also sent them into the world."
2. Because his last great, positive, universal command demands it. We cannot carry it out unless we are interested in missions.
3. Because those who will be affected by our interest, are lost, and the knowledge of Jesus which we have will save them; and they can get it only through us.
4. Because this world belongs to Jesus and yet he is not in possession of it. The greater part of it is under the immediate control of his enemy. Our love for Jesus should be so great that we should have the deepest interest in everything that will bring the world to his feet, that he may see of the travail of his soul and be satisfied.
5. Because, if we are not interested in missions, we will not pray for the extension of Christ's kingdom; and prayer is the potent power which man has with God to bring a world to Christ.
6. Because, not to be interested in missions, is to be supremely selfish. To illustrate: Could you be in India as I have been, or in the slums of some of our large cities with the workers there, and see what we have seen, you would know why we should be interested in missions. Look at life here in this Christian land in all its phases and then look at life in either of the places. I have mentioned, in all its phases, and you could not help being interested in missions. Take just one phase—home life here and there. What a beautiful, blessed thing the Christian home is! The home in which husband and wife, father and mother take Jesus into every department of the home life and if there, into all social life such an home is a foretaste of heaven. Go to India, for instance, and there is no word in their language to express the thought of "home." The country is peopled with families—husbands and wives, fathers and mothers and children—but the beautiful home life of which we know, is unknown to them. What has made this difference? The knowledge of Jesus. This being so, have we the moral right to go on enjoying this great blessing, and a multitude of other blessings, unmindful of the infinitely less favored condition of others? We have not. God knows it and we know it.
- Now I will put this sixth reason in a definite form. To bring about in the lives of others what has already been brought about in our own lives, is a strong reason why we should be interested in missions. Or put it in another way: the desire to do unto others as we would have them do to us, and to share with less favored ones the blessings we enjoy, will produce an interest in missions.
7. One more reason I will give: The wonderful reflex influence upon our own heart and life and happiness. It broadens our outlook and widens our sympathies; it softens the heart and gives us a deeper hold on God; it is elevating in its influence, and through it we are trained in self-denial and self-sacrifice, and therefore in Christ-likeness.
- In closing I would say that none of these reasons can produce that amount of interest which every one of us should have, unless, over and above our love for Jesus, He puts within us his own love for a lost world. This He will do in answer to prayer.

EDITH C. HIGGINS.

"Who Will Go For Us?"

BY A YOUNG BRAHMIN LADY.

(Written in English by herself.)

Listen, listen, English sisters,
Hear an Indian sister's plea,
Grievous wails, dark ill-revealing,
Depths of human woe unsealing,
Borne across the deep blue sea.
"We are dying day by day,
With no bright, no cheering ray,
Naught to lighten up our gloom,
Cruel, cruel, is our doom.

Listen, listen, Christian sisters,
Show ye have a Christ-like heart;
Hear us sadly, sadly moaning,
'Neath our load of sorrow groaning,
Writhing 'neath its bitter smart;
With no hope of rest above,
Knowing not a Father's love;
Your true sympathy we crave,
You can help us, you can save.

Listen, listen, Christian sisters,
Hark! they call, and call again;
Can ye pass them by unheeding
All their eager, earnest pleading?
Hear ye not their plaintive strain?
Let your tender hearts be moved,
Let your love for Christ be proved,
Not by idle tears alone,
But by noble actions shown.

This is no romantic story,
Not an idle, empty tale;
Not a vain, far-fetched ideal,
No, your sister's woes are real,
Let their pleading tones prevail!
As ye prize a Father's love,
As ye hope for rest above,
As your sins are all forgiven,
As ye have a home in heaven,

Rise, and take the gospel message,
Bear its tidings far away;
Far away to India's daughters,
Tell them of the living waters,
Flowing, flowing, day by day,
That they too may drink and live,
Freely have ye, freely give;
Go, disperse the shades of night
With the Glorious gospel light.

Many jewels, rare and precious,
If ye sought them, ye should find,
Deep in heathen darkness hidden,
Ye are by the Master bidden,
If ye know that Master's mind;
Bidden, did I say? Ah no!
Without bidding ye will go
Forth to seek the lone and lost;
Rise and go, whate'er the cost.
Would ye miss His welcome greeting
When he comes in glory down?
Rather would ye hear Him saying—
As before Him ye are laying
Your bright trophies for His crown—
"I accept your gathered spoil,
I have seen your earnest toil;
Faithful ones, well done! well done!
Ye shall shine forth as the sun."

Foreign Mission Board.

NOTES BY THE SECRETARY.

Rev. Dr. John H. Barrow, during his recent tour through India, saw much of the practical results of Hinduism, and in reply to questions as to his impressions concerning it he said:

"It is a dismal swamp in which flourish grossest idolatries, hideous superstitions, fearful diabolisms. It has degraded, and it holds in degradation, a great people capable of infinitely better things."

There are said to be 20,000,000 of widows in India, a result of its sad system of child marriages. Hindus deem these widows as accursed of the gods, and yet multitudes of them became widows so young that they do not remember when they were not so regarded.

Notwithstanding the condition of things prevailing in this great country, the gospel of Jesus Christ is making great progress. In 1851 there were 91,000 native Christians within the empire, while now there are over three quarters of a million. The present foreign missionary force in India numbers about 1,000 preachers and 1,000 women, besides the wives of preachers, while the native preachers number not less than 5,000, and the native teachers are double this number. All intelligent observers recognize the fact that a silent revolution is going on within the empire. The people are everywhere accessible. Bishop Thoburn predicts that we shall before long "see a million converts a year gathered into the Christian church in this empire." May the Lord hasten the day.

Mr. Higgins writes: During the two weeks of September the Morse's and Miss Newcomb were with us. You see we are getting together much oftener than we used to. While they were here we held a good many meetings among the heathen of all classes. Miss Newcomb accompanied our Bible women to various places in the town and rendered

valuable help to our Christian women. She and Mrs. Morse found abundance of work on every hand. May Tekkali soon have missionary women of its own laboring there.

The little church here is very weak, but we are trying to lead it out in the line of self-support. They have about decided to call a native pastor and will pay him two thirds of his salary, while I give them a mission grant for the balance. In addition to this the church will support (partially) two Bible women and keep them at work. All of this will relieve the Board to that extent. However, I fear that I have not made out a sufficiently large estimate for '99. My Colporteur is clamoring for new books. He has given me a list which will amount to about \$75 or \$100, and he thinks that he can push the business very much better if he is supplied with new powder.

Then I have come across another exigency. We are all finding that Reading Rooms are getting popular. Such a room centrally located can be used for public meetings where you can preach or lecture. It is also a book and tract depot where literature is always for sale. I have a building here in town that belongs to us that would easily be made a very suitable place for the above object. It will take about \$100 or so to put it into shape.

Here is a good opportunity for some lover of our mission work to invest a small sum which will be of untold benefit to the work. Indeed we can afford many such opportunities. The Secretary-Treasurer will always be glad to afford information on these and all other points connected with our work. A post card will do. Remember brethren that he is only too glad to be used in this direction.

Miss Clark writes: The people of Chicacole always listen very well, but lately there has been some cases of special interest. I do pray that very soon they may have strength to come out.

The last three months have been very full of work, but every day has been enjoyed and we trust that the result may appear in due time. The promise is, "my word shall not return unto me void," on that we take comfort and press on. Thirty-three days were spent on tour with Gara and Calingapatam as centres, and wherever we went found those who were ready to listen to the gospel.

Nervous Weak Tired

Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's.

Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.

1898. Xmas. 1898.

BAPTIST BOOKROOM,

HALIFAX, N. S.

Order Early!

CALENDARS: For 7c., 10c., 12c., 15c., 20c., 30c., 40c., 60c., 75c., \$1.00, etc.

CARDS: All sizes and styles, from 50c. per 100 down to 25c. each. Beauties.

BIBLES: For Scholars, Teachers or Pastors, (old version) from 20c. up. New Version, 50c., \$1.25. \$2.00. New Version Reference, \$1.80 (new).

PORTS: 50c., \$1.00, \$1.25, \$1.50, \$2.00.

—ANNUALS—

Boys Own—Girls Own.

Duttons, Lothrop's, Chatto & Co.—1898. Also 1896, 1897. GIFT BOOKS, in great variety, from 10c., 15c., 20c., 30c., 50c., 60c., 75c., \$1.00. Any price up to \$5.00.

ART STUDIES: The largest and best line in the Maritime Provinces.

Floral from 10c. to \$1.00 each. Marine, Fruit, etc.

Packing and express extra.

NOTE.—Don't leave ordering until too late. Don't ask any questions for next three weeks, but ORDER.

Geo. A. McDonald, Sec'y-Treas.

Just a Cough

Not worth paying attention to, you say. Perhaps you have had it for weeks. It's annoying because you have a constant desire to cough. It annoys you also because you remember that weak lungs is a family failing. At first it is a slight cough. At last it is a hemorrhage. At first it is easy to cure. At last, extremely difficult.

Ayer's Cherry Pectoral

quickly conquers your little hacking cough. There is no doubt about the cure now. Doubt comes from neglect.

For over half a century Ayer's Cherry Pectoral has been curing colds and preventing consumption. It cures Consumption also if taken in time.

Keep one of Dr. Ayer's Cherry Pectoral Plasters over your lungs if you cough.

Shall we send you a book on this subject, free?

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

Home Missions.

The December meeting of the Home Mission Board of the Maritime Convention, was held in the parlor of New Zion Church, Yarmouth, on the 27th inst.

REPORTS

were received from General Missionary, A. F. Baker; County Missionary, P. S. McGregor; and Missionary Pastors, Dunn, Dyas, Huntly, Snelling, Crandall, Bishop, Kinlay, Bleakney, Kempton, Roach, Archibald and Mutch.

GRANTS.

1. To the Greenville, Wentworth and Westchester churches, \$100, to assist them in making up the salary of their pastor, Rev. J. Clark, for one year from Nov. 1st, 1898.
2. To the South Yarmouth church, (Cheboque) \$75, to assist them in making up the salary of their pastor, Rev. P. R. Foster, for one-half his time, for year beginning Oct. 12th, 1898.
3. To the Hawkesbury and Tracadie churches, \$125, for the year beginning Oct. 1st, 1898, Rev. L. J. Slauchenwhite pastor.
4. To the Lower Stewacke and Musquodobit churches, \$125, for year beginning, Nov. 1st, 1898, Rev. A. Chipman pastor.

REMARKS.

The work is going forward most encouragingly. Fields better supplied with pastors than ever before at this season of the year, chief draw-back lack of money to pay salaries as they become due.

A. COHOON, Cor.-Sec'y.
Wolfville, N. S., Dec. 28th.

Denominational Funds, Nova Scotia, from Dec. 12th to Dec. 26th.

Friend, Middleton church, \$2; Jeddore church, \$6.36; Amherst Shore church, \$4; do Sunday School, \$2.82; Mira Ray church, \$3.50; Homeville church, \$4.34; Port Morien, \$10; Amherst, \$60; St Mary's

1st (Senora), \$3.60; Port Hillford, \$4.15; New Ross, \$10; New Minas, \$2.60; J. W. Baras, Esq, Wolfville, \$25; First church Halifax, \$61.45; do; Sunday School, special, \$3.59; North Baptist church, \$52; West End church, \$5; Rev W. W. Rees, Newport, \$1; Sackville church, \$5; Miss M. M. Grant, Boston, Mass, \$2; Little Glace Bay church, \$6; Freeport church, per Rev G. Churchill, \$7; Mrs Adelia Parker's Christmas offering, \$2; do, in memory of Libbie Parker, \$5, both for F.M.; Tatamagouche church, \$2; New Annan, \$4.58; Oak church, (River John) \$4.72; Tabernacle church, Halifax, \$82.80; A. J. Soley, Esq, Lower Economy, \$2; Upper Wilmot church, viz, Melvern Square, \$18.26; Prince Albert, \$8; Evergreen, \$6; Margareville, \$10.53; Kentville church, \$15.35; South Yarmouth church per Rev G. Churchill, \$2.44; South Yarmouth church, special, \$10; Arcadia church per Rev G. Churchill, collection, \$7.63; Arcadia Sunday School, \$5; do, do, special, \$2.25; \$469.97. Before reported, \$1534.31. Total \$2004.28.

Wolfville, N. S. A. COHOON,
Dec. 27th. Treas. D. F., N. S.

Acadia University Forward Movement Fund.
J. E. Woodbury, \$2.50; Dr. T. C. Lockwood, \$1.25; J. G. Rood, \$20; R. Harlow, \$5; Isaac Shaw, \$25; F. A. Good, \$10; Isaac Canning, \$4; Charlotte A. Bent, \$10; Mrs E. J. Fraser, \$1.25; A. Friend, \$5; Mrs L. W. Andrews, \$3; L. S. Messenger, \$5; Rev A. F. Newcomb, \$5; Rev Dr. Keirstead, \$42.02; Albert Gates \$15; B. W. Parker, \$10; R. Craydan, \$5; S. F. Upham, \$2; N. A. Borne, \$1; L. W. Sleep, \$12.50; Mrs Jas M. Redding, \$2; Rev Z. L. Fash, \$20; E. Brymer, \$1; Jas E. Masters, \$20; John Wilson, \$5; J. Spinney, \$1; S. L. Colpitts, \$10; W. O. Baker, \$3; Mrs D. D. Harding, \$2. Total \$258.52.

Dartmouth, Dec. 29th, '98

Notice.

Rev. W. E. Hall, of Halifax, who has been employed during the last three or four months in assisting Dr. Trotter in the canvass for the Forward Movement Fund, has been appointed by the Board of Governors Collector for the year 1899, of the pledges as they become due. I am obliged to give up the work early in the year, therefore, I shall hand over to Bro. Hall the book, pledges, etc., as authorized by the Executive Committee to do. Those making payment will please remit to Mr. Hall instead of to me. In relinquishing this work of collecting, I wish to express in this public way my very cordial thanks to the pastors of churches and others who have so generously and cheerfully aided me. Indeed, but for the assistance rendered I could not have secured the large amount that has been paid in to the treasurer of the College. I wish too, to make mention of the cheerful and kind manner in which the subscriptions have been paid over to me. May the dear Lord accept the offering of His people in behalf of Christian education.

S. B. KEMPTON.

Dartmouth, Dec. 29th.

Notices.

The next session of the Queen's County Quarterly Meeting will convene with the church at Upper Gagetown, Saturday, Jan. 14th, at 10 o'clock. On the afternoon and evening of the day preceding, the Queen's County Baptist Sunday School Convention will hold its quarterly meetings. An interesting programme is being prepared. Let the churches be well represented.

F. W. PATTERSON, Sec'y.-Treas.

Coughs and Colds

The consensus of opinion of respected and well-known people is universal in praise of the great modern and renowned Cough and Cold remedy.

Piny Pectoral

Big Bottles . . . 25c.

FORSALE BY

All Medicine Dealers.

Davis &

Lawrence

Co., Ltd.

MONTREAL

AND

NEW YORK

If taken in time it will cure the most distressing Cough or Cold in a few hours, and for all affections of the throat it is invaluable.

PLEASANT TO TAKE. And with the curing powers of no other like remedy PINY PECTORAL will meet the requirements of the best cough cure in the world.


Important to Athletes.

Mr. Mack White, the well-known trainer of the Toronto Lacrosse Club and Osgoode Hall Football Club, writes: I consider Griffiths' Menthol Liment unequalled for athletes or those training. I have used it with the best success, and can heartily recommend it for stiffness, soreness, sprains and all forms of swelling and inflammation. All druggists, 25 cts.

Asthma Cured.

Mrs McTaggart of Toronto, Suffered for Twelve Years, but was Cured by Three Bottles of Clarke's Kola Compound.

It is a recognized fact among those suffering from Asthma that the longer they use the temporary relief Asthma remedies which require to be burned the worse they become, until it loses its effect entirely. Clarke's Kola Compound is not in this class, it will permanently cure the worst case of Asthma in from 60 to 90 days. Mrs. Maggie McTaggart, of 30 Vanqualey street, Toronto, was troubled with Asthma for twelve years and during the past year, she did not have a full night's sleep. She spent hundreds of dollars with doctors, but they could not afford her permanent relief. After taking the first bottle of Clarke's Kola Compound, she began to sleep well, and since taking the third bottle she has not felt the slightest symptoms of her trouble. Clarke's Kola Compound is the only positively guaranteed cure for Asthma, and has been successfully used in the Home for Incurables at Toronto and Kamloops, B. C. Three bottles are guaranteed to cure any case of Asthma. Sold by all druggists at \$2 per bottle; three bottles with cure guaranteed for \$5. The Griffiths & Macpherson Co., sole Canadian Importers, 121 Church street, Toronto, or Vancouver, B. C.



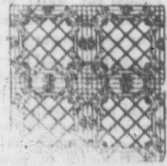
THE KOLA PLANT.

HAY FEVER Clarke's Kola Compound is guaranteed to Cure. All druggists sell it.

NOTHING BETTER

Nor nothing else as good for interior finish, as our

METALLIC CEILINGS and WALLS



Sample design, Plat. No. 24

We make countless artistic designs that will suit any room of any building. They are easily applied, moderate in price, fire proof, sanitary and permanently beautiful.

If you'd like an estimate mail us an outline showing the shape and measurements of your walls and ceilings.

METALLIC ROOFING CO., Limited
1196 King Street, W. Toronto.

Wonderful Success.

Not One Failure on the Part of Dodd's Kidney Pills.

When Used in the Treatment of Kidney Diseases—They Cure Even Where Physicians Have Given the Patients Up to Die.

SHOGOMAC, N. B., Jan. 2.—There are, perhaps, not more than three or four subjects, upon which all members of a community hold the same opinion.

Everyone knows that death comes to us all, for instance. That is a subject that admits of no argument.

There is another question on which every person resident in this district agrees. That is, that Dodd's Kidney Pills are a positive, unfailing cure for all forms of Kidney Disease; that there is no other medicine within the reach of man, that can cure these complaints; and that Dodd's Kidney Pills have never been known to fail in any case of Kidney Complaint.

Of course the people of this district could not possibly hold different opinions. Dodd's Kidney Pills have had such a wonderful success, that no other conclusion could be reached.

Every time they have been used they have effected a thorough and permanent cure, no matter how hopeless the case had seemed—and in several instances the patients had been given up by their physicians. Not once have they failed.

An idea as to the esteem in which our people hold this great medicine, can be gained from the following statement made by Mr. Charles Shaw, one of our wide-awake merchants. He says: "Dodd's Kidney Pills are more appreciated and have done more good than any other medicine we sell. They give the very best results, when used as a blood purifier, and tonic."

Any victim of Kidney Disease should begin the use of Dodd's Kidney Pills at once. They are sold by all druggists at fifty cents a box; six boxes \$2.50, or sent on receipt of price, by The Dodds Medicine Co., Limited, Toronto, Ont.

First Symptoms of Heart Disease

often appear at the head and feet—parts farthest from the heart.

The heart pumps less strongly—possibly pressed upon by an enlarged stomach—then sluggish blood swells the veins, inflames the feet, liver, kidneys or other parts where there are many veins. Various diseases so arise.

The reasonable cure is provided in Howard's Heart Relief. It removes the cause. It never fails to help—will cure where cure is possible. So says Mrs. Henry Woltz, Hartford, Ont.; so say a multitude from Vancouver to Halifax who have been cured in the last three months.

At druggists or by mail at 50c. per box or 5 boxes for \$2.00.
S. W. HOWARD, 71 Victoria St., Toronto.

HARPER'S MAGAZINE

will be of more than usual interest during 1899. Besides a series of articles on noteworthy subjects, it will contain a comprehensive political and narrative

HISTORY OF THE SPANISH-AMERICAN WAR

By HENRY CABOT LODGE, U. S. SENATOR

who is eminently fitted for the task, not alone because of his ability as a writer of American history, but for the position he has held in our government.

There will also appear such articles as

Admiral Sampson's Fleet Battle of Manila Bay
By Lieut. A. R. STAUNTON, U.S.N. By Lieut. J. M. ELLIOTT, U.S.N.

THEIR SILVER-WEDDING JOURNEY

By William Dean Howells
A serial story—to appear—containing all that characteristic charm that has endeared Mr. Howells to the reading public.

The Princess Kenia

By H. B. M. WATSON
A serial story full of adventure and strong situation.

Spanish War Story

By JOHN FOX, JR.
A serial story the scenes of which are laid during our recent war.

SHORT STORIES

UNDER AN APRIL SKY
By Brander Matthews

THE RENTED HOUSE
By Octave Thanet

THE LOVE OF PARSON LORD
By Mary E. Wilkins

GHOSTS OF JERUSALEM
By "Sym Crinkle"

WAY OF THE CROSS
By Stephen Gorrel

THE CURIOUS CLOCK
By Eliza Douglas Deland

THE CENTURY'S PROGRESS IN SCIENCE

By Henry Smith Williams, M.D.
These papers will thoroughly review the work accomplished by scientists throughout the nineteenth century. Other series of papers to appear are:

White Man's Asia
By POULNEY DUGGOW

Republics of South America
By JULIAN RUPPE

35 Cents a Copy
Address HARPER & BROTHERS, Publishers, New York, N. Y.

Easy to Take Easy to Operate

Are features peculiar to Hood's Pills. Small in size, tasteless, efficient, thorough. As one man

Hood's Pills

said: "You never know you have taken a pill till it is all over." 25c. C. L. Hood & Co., Proprietors, Lowell, Mass. The only pills to take with Hood's Sarsaparilla.

GATES' CERTAIN CHECK CURES

DIARRHOEA
DYSENTERY
CHOLERA
CHOLERA MORBUS
CRAMPS and PAINS
and all SUMMER COMPLAINTS.
Children or Adults.

Sold Everywhere at

25 CENTS A BOTTLE.

C. GATES, SON & CO.

MIDDLETON, N. S.

As to Epilepsy and Fits.

Liebig's Fit Cure for Epilepsy and kindred afflictions is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidently recommended to the afflicted. If you suffer from Epilepsy, fits, St. Vitus' Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured where everything else has failed.

When writing mention MESSENGER AND VISITOR and give full address to The Liebig Co., 179 King Street West, Toronto.

LIFE LASTS LONGER

If PUTTNER'S EMULSION be taken regularly by Consumptives and all weak and ailing people.

Always get PUTTNER'S, it is the Original and BEST.

PROOF FROM Port Hope, Ont.

Mr. W. A. Russel, the Popular District Agent for the Singer Sewing Machine Company, Proves that Doan's Kidney Pills Cure Kidney Ills.

This is his statement: "I suffered for five or six years with pains across my back, headaches, dizziness, and kindred kidney troubles. I got very bad, and when driving would often have to stop the horse, as the pains were so severe that I could not stand them. I tried a great many medicines, but they did me no good. I then got Doan's Kidney Pills at Watson's drug store, took them for one month, and am completely cured. I regard the cure as a remarkable testimony to the virtues of Doan's Pills, and am only too glad to recommend them to all sufferers from kidney trouble in any form."

Doan's Kidney Pills are a never-failing remedy for Bright's Disease, Diabetes, Dropsy, Backache and Weak Back, Gravel, Sediment in the Urine, and all Urinary troubles of children or adults. Price 50c a box, 3 for \$1.50, all druggists. The Doan Kidney Pill Co., Toronto, Ont.
Remember the name—Doan's—and refuse all others.

The Home

A Californian Tamale.

A tamale is an American-Spanish dish peculiar to Southern California. It may be made of any delicate meat, like chicken or tongue. The tamales of which we give the recipe were made of fresh beef tongue. Remember, the beef tongue is fresh—a meat that is usually rather insipid, and therefore improved by the piquant sauce with which it is served.

Boil the beef's tongue, after washing it thoroughly with a stiff brush. Cover it first with boiling water, and boil it until the skin starts. After this take up the tongue and skin it, cover it with boiling, well-salted stock, and cook it until tender, but not until it is in rags. Let it cool in the stock. When cold cut it into thin slices. If you have no stock, simply add a tablespoonful of beef extract to the water the tongue was parboiled in, season it with salt and use this mixture for stock. The tongue will be tender, but not quite so fine in flavor if it is cooked and cooled in the water in which it was parboiled without adding the beef extract to make it stock. Where stock is used, it should always be saved for soup, so it is not lost. It is rather an economy to use it, as the nutriment of the tongue, which boils into the water or stock it is cooked in, is thereby saved. When the tongue is boiling prepare the sauce. Take two dozen large, bright-colored, fresh Chili peppers that are of this year's crop. Split them, take out the seeds and veins and cut off the stem ends. Drop the skins into a porcelain-lined or agate saucepan filled with boiling water enough to cover them. Add half a cup of salt. Keep the skins under the water at boiling heat for two hours, but do not let them boil once. Take the peppers out at the end of this time, pressing out all the water. Chop them fine. Press the pulp through a puree or a common flour sieve. This removes the skins. Add to the pulp the juice of two lemons, to which enough of the best vinegar has been added to make half a pint. Add also a teaspoonful of powdered summer savory and two tablespoonfuls of white onion juice.

Toast of Various Kinds.

Some people seem possessed of the idea that thick toast is always a mistake, and that such toast is unwholesome. A piece of sound, sweet bread browned on both sides and left soft in the centre is just as wholesome as a more delicate crisp piece of toast, and for a few purposes it is better. Toast considered merely as toast, and served alone with a little butter or merely with cream or thickened milk, as milk toast, should be crisp and delicate, but should not be toasted too dry. For decoration or for garnishing soups it can hardly be too dry. For Welsh rabbit a thick piece of toast soft in the centre and brown outside is preferred. For serving small game birds a few heart-shaped slices of homemade toast cut about an inch thick, hollowed out in the centre, and delicately toasted, are used. Or the bread may be cut only a quarter of an inch thick and toasted without being hollowed out to receive the bird. Heart-shaped pieces of toast are generally used for garnishing. They are easily prepared by cutting off the crust and shaping the soft slice left in heart form before toasting it. The size of the slice of bread should depend on the purpose for which the toast is used. For some purposes the slice should be cut in two. A size two and a half inches long is a good size for garnishing chicken fricassee or a veal mince. In these cases a border of heart-shaped pieces of crisp toast may be used around the mince, or mounds of the minced veal may rest on well moistened and buttered slices of rather thin toast.

Toast is used where there is some moist vegetable which is difficult to drain, like spinach or asparagus. It is nice to put slices of toast under services of spinach, with a garnish of boiled eggs. In case of asparagus, slices of toast are laid under the entire bunch of the vegetable served. It is more convenient, however, to have this toast in several small slices which need not be cut.

Malaria from House Plants.

There is an undoubted prejudice against house plants in the sleeping-room, which has not seemed to be justified by anything that has been proved against the plants. Most of such popular ideas, however, embody a truth, and it is not always wise to ignore them. It has been recently found that malaria has been propagated among persons sleeping in a room in which plants were growing in boxes filled with malarial soil. Several cases of this disease in winter have been recently traced by physicians to this cause. The germs seemed to thrive in the heated air of the house. When we remember the source from which the soil around house plants is obtained and the common use of rotted earth, often from malarious swamps, in preparing the soil, it is strange that this complaint has not been made before.

It is quite possible to have too many house plants. A few blooming house plants are a pleasure in the living-room, but the practice of some families of filling all the sunny windows with boxes of dank earth for the cultivation of flowers during the winter and spring months is not one to be commended. The most essential thing in any home is the health and comfort of the members of that home. If flowers shut out the sunshine then flowers must be given up, however delightful their presence is. There is no such objection to a conservatory built especially for the accommodation of plants, though it is possible to introduce the germs of malarious earth even in this case. The objection to flowers in many houses is that they may occupy the sunny windows that the members of the family should sit in and enjoy. During a great deal of their time of growth house plants are not ornamental, but simply a promise. While summer plants are resting from growth it is better to keep them in a well-lighted cellar than upstairs, where they are not often ornamental and are certain to be more or less in the way. This applies to geraniums, begonias of some kinds and to the vast majority of the summer blooming plants, which must be taken in during the winter.

To Our Women.

Worthless Home Dyes That Cause Serious Losses in Many Homes.

Many of our Canadian women have been so grossly deceived in the year just closed by worthless home dyes, that some have determined never again to try what is really a pleasant and profitable work when the Diamond Dyes are used.

While we sympathize with the many deceived women, we must say their decision is not a wise one. Because we have in our midst a few unskilled dye manufacturers, and money-loving merchants who for the sake of long profits are ready to sell poor goods, it is not fair to assert that all merchants are actuated by the same unworthy motives. Deceptive dyes have usually plenty of bulk to recommend them, but this bulk is composed of common, coarse ingredients. Some dyes have just coloring power sufficient to make them dangerous to any ordinary material others have a small percentage of color virtue with an extra supply of soap grease power. Such are the dyes that have wrought ruin to good materials, dresses, skirts, blouses, ribbons, suits for men and boys, and brought consternation to many a trusting and worthy woman.

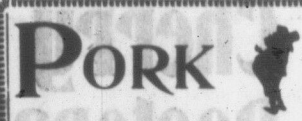
While it cannot be denied that deception has a footing in our land, it is pleasing to know that the Diamond Dyes, representing perfect work, honesty and truth, have brought gladness and profit to thousands of happy homes. All classes and conditions of women have used the Diamond Dyes with unvarying success, and during the year 1898, not a failure was reported when the very simple directions were followed. Diamond Dyes are prepared according to special scientific principles, and no other dyes in the world have cost so much to bring to their present standard of excellence. They are the only kind that the wife, mother or daughter can use with confidence and profit.

Lost flesh lately?
Does your brain tire?
Losing control over your nerves?

Are your muscles becoming exhausted?

You certainly know the remedy. It is nothing new; just the same remedy that has been curing these cases of thinness and paleness for twenty-five years. Scott's Emulsion. The cod-liver oil in it is the food that makes the flesh, and the hypophosphites give tone to the nerves.

See and Buy at all druggists.
SCOTT & BOWNE, Chemists, Toronto.



PORK

Poultry, Butter, Eggs, Apples
AND ALL KINDS OF
Country Produce
HANDLED TO ADVANTAGE
by the
RELIABLE
UP-TO-DATE
Commission Merchant
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HEALTHY, HAPPY WOMEN.

Pain and Weakness Banished through the use of Milburn's Heart and Nerve Pills.

It's sad to think that so many women suffer from pain, Weak Spells, Heart Palpitation, Sinking Sensations,



Nervousness, Sleeplessness—who could be restored to the full enjoyment of perfect health by a few boxes of Milburn's Heart and Nerve Pills.

There can be no question about the efficacy of this remedy. Thousands of women have found it do all that is claimed for it. Here is the testimony of Mrs. Gillen, Wesley Street, Moncton, N.B.

"Before taking Milburn's Heart and Nerve Pills I used to suffer untold agony from violent headaches, irregular action of the heart, together with pains or spasms in various parts of my body.

"Sometimes I felt so weak that I was unable to look after my domestic duties. However, I had to endure this worry and trouble, because all the remedies I tried failed to give me relief, until happily I heard of Milburn's Heart and Nerve Pills. I had only been taking them a short time when I felt greatly benefited. This encouraged me to continue their use until a complete cure was effected.

"I have not been troubled with a headache since taking these pills. They increased my appetite, invigorated my entire system, and gave me back my old time strength and vigor."

Take a Laxative Pill before retiring. "I will work while you sleep without a grip or gripe, and make you feel better in the morning." Price 25c. Sold by all druggists.

\$5.25 PAID FOR 1888 quarter; \$10.00 paid for 1888 half; \$20.00 for 1888 year; \$100 for 1888 year. See and Buy at all druggists. Also Big Thousand Budget of Songs, Games, Magic Tricks and Home Amusements. All for only 10 cents. See listing of Novels, Books, etc., page. KILGUSON, BOOK Co., Toronto.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

First Quarter.

CHRIST'S FIRST MIRACLE.

Lesson III. January 15, 1899.—John 2: 1-11.

Commit Verse 11.

GOLDEN TEXT.

And his disciples believed on him, John 2: 11.

EXPLANATORY.

SUBJECT: JESUS AND THE HOME.

I. JESUS AT A WEDDING IN ONE HOME, AND AT THE FOUNDING OF ANOTHER HOME.—Vs. 1, 2, 3. THE THIRD DAY, from the calling of Philip and Nathanael (1: 43). THERE WAS A MARRIAGE. Including the marriage feast, which was frequently celebrated for several days (Gen. 29: 22 ff.; Judges 14: 12; Samson's wedding feast). CANA OF GALILEE. (See "Place.")

2. JESUS WAS CALLED. Invited with his disciples. His mother was already there from Nazareth, so that probably it was the wedding of a relative or dear friend of the family.

II. JESUS SUPPLYING COMMON WANTS IN THE HOME.—Vs. 3-10. 3. WHEN THEY WANTED, not desired, but lacked, were wanting in WINE. The family were poor, the supply was limited, and extra guests had come. THE MOTHER OF JESUS SAITH UNTO HIM. Probably by himself aside from the others. Jesus had wrought no miracle, so that she probably did not expect any such thing, but thirty years' experience with him in her home had proved his wisdom and clear judgment in emergencies. THEY HAVE NO WINE. "None but those who know how sacred in the East is the duty of lavish hospitality, and how passionately the obligation to exercise it to the utmost is felt, can realize the gloom which this incident would have thrown over the occasion, or the misery and mortification which it would have caused to the wedded pair."

4. JESUS SAITH UNTO HER, WOMAN. This address at first thought conveys to us a hint of disrespect. But it was not so according to Greek custom, but rather an honor to womanhood.

WHAT HAVE I TO DO WITH THEE? Lit., "What to me and thee?" "What is there in common between us now?" He cannot work longer in her way. She does not understand the influences directing his present life, for he is beginning a new life and mode of work as he enters upon his ministry. It is not a refusal, but another plan, as the words following show.—MINE HOUR IS NOT YET COME, i. e., the time when he can best begin to exert his miraculous power, and thus declare who he is.

5. HIS MOTHER SAITH. This shows how Mary understood Jesus.

6. SIX WATER-POTS OF STONE. These were not made by the potter out of clay, but were hewn by the carver out of the compact limestone of which the rocks in the neighborhood were formed. CONTAINING TWO OR THREE FIRKINS APIECE.—Firk is an almost exact equivalent of the Greek metretres, which was about nine gallons.

7. FILL THE WATER-POTS WITH WATER. They were not necessarily empty, but whatever had been drawn out was replaced.

8. DRAW OUT NOW. The word for draw does not mean to draw as from a faucet, but rather to bale out, dip out, draw as from a well. THE GOVERNOR OF THE FEAST. He was himself one of the guests, who by general consent or the selection of the host was set to preside over the banquet.

9. THE RULER . . . KNEW NOT WHEN IT WAS, (BUT THE SERVANTS . . . KNEW). The independent witness to the two parts of the miracle establishes its reality. The ruler of the feast declares what the element is, the servants knew what it was. CALLED THE BRIDEGROOM at whose house the feast was, and who was accustomed to furnish the wine.

10. AT THE BEGINNING . . . GOOD WINE. While the sense of taste is acute. WHEN MEN HAVE WELL DRUNK. R. V., have drunk freely. The word is generally used of intoxication. When applied to watering it means drenched or soaked with water. The allusion is not to the condition of the guests at this feast, but is an illusion to a common practice, and, in so doing, notices its cause; namely, that men's palates after a while are blunted, and their power of discerning between good and bad lost. THAT WHICH IS WORSE. Lit., "smaller." Implying both worse and weaker. Small appears in the same sense in English, as small beer. KEPT THE GOOD WINE UNTIL NOW. This was so much better than what had been used before that the ruler of the feast was astonished. Good wine, compared with the other, means that of a more delicious flavor, richer, more fragrant. Dr. H. C. Fish and his son both informed me that the best wine they found in Palestine was at Hebron. The wine was about seven months old, very rich and fragrant, and so mellow and mild

that a large quantity could be drunk without intoxication."

While no one can prove that the wine Christ made was wholly unfermented, it is equally certain that no one can prove that it had any intoxicating qualities. It may well have been the ideal wine, the delicious and healthful juice of the grape fresh from the vines, just as God is making it new every autumn. It is interesting in this connection to notice that in all references to the Lord's Supper, the word wine is not once used in the New Testament, but always the cup or fruit of the vine, so that that divine institution never lays a feather's weight in favor of intoxicating wine.

III. SIGNS GLORY FAITH. THIS IS THE BEGINNING OF MIRACLES. This was the first miracle Jesus wrought. Miracles, signs. There are several names used for miracles, according to the point of view, as wonders, powers, works, signs.

AND MANIFESTED FORTH HIS GLORY. It was the shining forth of what was in him, it revealed his true nature, power and character, as the flame reveals the glory of the candle, as the inner light reveals the marvelous beauty of the picture of a widow. HIS DISCIPLES BELIEVED ON HIM. Their faith was renewed, confirmed.

January Ladies' Home Journal.

The New Year's Ladies' Home Journal gives assurance of a purpose to make that magazine more useful and helpful, and stronger in its literary and artistic features, during 1899 than ever before. It contains a number of practical articles, besides a score of features of lighter interest, and opens with a full-page drawing by W. L. Taylor, illustrating Longfellow's Village Blacksmith. A close-range view of strong interest is given of Leschetizky, by Cleveland Moffett, who discloses the methods of "The Man Who Taught Paderewski," and Elizabeth G. Jordan tells "What it Means to be a Newspaper Woman," a subject upon which she writes from her own experiences.

Edward Bok, in the January Journal, writes on "The Rush of American Women," making a plea for more repose, through which the real pleasures of life are to be extracted. In fiction, the experiences of "The Girls of Camp Arcady," "The Minister of Carthage" and "The Jamesons in the Country" are continued. The first of a series of articles on "The House Practical" details how to furnish and decorate the hall and staircase, and other page features give photographs of "Fifteen Good Halls and Stairways" and "Pretty Rooms of Girls." Mrs. S. T. Rorer tells how to carve and serve meats and game, and gives a variety of menus for small social affairs. There are numerous other practical articles upon subjects of helpful interest in the household. By The Curtis Publishing Company, Philadelphia. One dollar per year; ten cents per copy.

First Symptoms.

Banish the Little Aches and Pains That Lead to Serious Diseases.

Paine's Celery Compound is the Medicine that Gives the Surest and Best Results.

Physicians with the most extended practice are well aware that there is nothing known to medical science equal to Paine's Celery Compound, for regulating the nervous system and banishing disease.

Men and women naturally love life, yet it is astonishing how careless and indifferent they are about the first symptoms of grave troubles. The sharp and piercing pains in joints and limbs, those ominous pains over the kidneys, that debility, nervousness, insomnia, ugly eruptions on the face and body—all are signals and warnings of grave diseases and sufferings. Paine's Celery Compound used promptly will speedily banish every dangerous symptom, keep the body and nerves in perfect condition, and add power to the mental faculties.

The most sensible and rational way of getting rid of rheumatism and neuralgia; the true mode of building up the shattered nervous system, is through the use of a nerve medicine and blood regulator and cleanser like Paine's Celery Compound. When the nerve centres are made strong, and the tissues and veins supplied with healthy blood, rheumatism and neuralgia must quickly leave the body.

Are you, dear reader, tired, dull, nervous, all gone, miserable, full of despondency or irritable? If so use Paine's Celery Compound without delay, and enjoy true and vigorous life. Carelessness, delay and indifference will surely drag you down to greater misery and increased peril.

The Bouquet of a choice tea embodies the charm which makes people sip tea—while coffee is drunk in gulps. The bouquet of Monsoon Tea lingers on the taste as a lasting and refreshing relish. All the delicious aromatic strength which sap and sunshine ripened in the leaf is preserved in Monsoon Tea.

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Will continue to give week by week during 1899, by means of illustrations and text, all the important news of the world in a clear and concise manner.

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Independent of parties, devoted to good government, it will not hesitate to approve or disapprove, whatever the situation may be.

ART

The leading artists of the country will contribute to the pages of the WEEKLY, as heretofore, making it the foremost illustrated weekly.

Cuba and the Philippines

Special articles will appear on these two countries by Messrs. Phil. Robinson and F. D. Millet, both of whom made special journeys to the islands.

Hawaii and Porto Rico

These places will be similarly treated by Caspar Whitney and W. Dinwiddie, who likewise made a study of the places.

THE BEST . . . PICTORIAL HISTORY OF THE YEAR

is what HARPER'S WEEKLY has been in the past and will be in the future. The great work accomplished in the late Spanish-American war is characteristic of the WEEKLY'S live and energetic policy.

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From the Churches.

Denominational Funds.

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

LONG ISLAND, DIGBY CO.—The power of God was manifested in the special services held in Central Grove.

HAVELOCK, (BUTTERNUT RIDGE).—The undersigned desires to express his gratitude to a kind and appreciative people.

2ND HILLSBORO.—We have nothing special to report from this church. The spiritual life of the church is not what we would desire.

PORT ELGIN, N. B.—On Thursday, Dec. 22nd, a social was held in the parsonage at Port Elgin.

HILLSDALE, HAMMOND, KINGS CO., N. B.—Three baptized last Lord's Day. Congregations the largest we have had.

BARTON, DIGBY CO.—Quite a number of friends entered the home of Mr. H. Vanblarcom on Monday evening the 26th.

THIRD YARMOUTH.—Sunday the 25th was a good day with us. At our conference on the 24th, Bros. Adelbert Allen and Heziah Porter, were elected to the office of deacon.

NEW CANADA, N. S.—The people of New Canada met at the parsonage the evening of December 23rd, to celebrate their fourth annual donation.

MONCTON, N. B.—Twelve more baptized on Sunday last, making a total of sixty six baptized during the present month.

BRIDGEWATER, N. S.—Christmas was observed here by special services in the church. In the morning the pastor preached from the text found in Isa. 9: 6.

ANTIGONISH.—A Xmas tree and concert held by our Sunday School, brought much cheer to the hearts of young and old.

WEST JEDDORE.—Christmas came with joy to many. The day was beautiful. The storm clouds which hung over our shores for so many days cleared away.

PARADISE AND CLARENCE.—Amidst the many expressions of thanksgiving and gladness, everywhere heard at this especially happy time of year.

HAVELOCK, (BUTTERNUT RIDGE).—Dec. 11th baptized 11 converts, making a total for past three months of 41.

24th. Great praise is due to the committee appointed by the school to carry out this work. The large church was packed with relatives and friends of the children.

Opening Services at Tobique Valley. Having received an invitation from the Tobique Valley church to attend the dedicatory services of their new church building on Sunday, 25th inst.

At 2:30 and at 7 p. m. the writer preached to full houses and at the close of the evening service a short testimony meeting was held in which many gave praise to God for His great love to poor lost and perishing sinners.

Deacon Ridgewell the Senior Deacon has labored with his hands 70 days in connection with the work beside what he has contributed and now feels like Simeon of old.

The brethren at Sisson Ridge, some 3 miles from Linton Corner, have also begun the erection of a place of worship, having a building up and enclosed.

NOW FOR BUSINESS

The liveliest prices we have are the very remarkable Worsteds for Black Suits—remarkable qualities at the prices.

A. GILMOUR, 68 King Street, St. John.

Finer Cake and biscuit are made with Royal Baking Powder than in the old-fashioned way, with cream of tartar and soda, or saleratus and sour milk.

we hope may not continue so, as the cause is suffering for pastoral care. May the Master direct us all aright for the new year.

Canadian Pacific Ry. Passenger Train Service for St. John, N. B. In effect October 2nd, 1898.

RINGS Gold settings, single opal, \$2 to \$7; 8 stone opal, \$1 to \$10; 5 stone opal, \$5 to \$10; 8 opals, 4 diamonds, \$9 to \$25.

SILVERWARE There's nothing in this line we do not keep in stock—quality always.

CLOCKS of all kinds in stock. Eight day s.k.g., \$2.50; 8 day large marbled long clock, \$3 to 10; Small Iron 8 day clock 3.50. Special value.

WATCHES Ladies Silver Waltham, \$6.50 to 15; Gold filled, 10 to 17.50; Gold, 17.50 upwards.

JENKS-S Dec. 21st, Jenks, D of Spence... STORDY home, C evening, D to Annie J. Geo. News David P... RAY-GO bride's par Tingley, Granville, Melvern S... ROBINSON S., on Dec Hedley V. Trenholm... REVES age, Pleas 24th, by Reeves, to ville, Yarm... JOHNSTON Dec. 26th, H. Johnso... MELVILLE of the brid N. B., Dec Weldon W Ella Gertr Tompkins... YANES- ment, Alb Pastor A. Florence I ment, Alb... MITTON- B. Dec. 26 William M both of AL... HUNTLEY Dec. 28th, Rev. Hugh Austin Hu... JONES-B Halifax; D Collea W both of An... HARTLEY Dec. 26th, A. Hartley Frappier, LOWTHER 26th, by R MacDonal of East Lei O'Brien, of... ALLEN- on Dec. 1 Darcy Mag both of C County, N... STRONG- of the brid L. J. Tin Melvern S Masters, of... MASTER- the groom's J. Tingley, N. S., and N. S... HUBLEY parsonage, Rev. E. P of Pleasant West Dubl... BOLIVER- age, Bridge E. P. Ch Baker's Se of the same... HATT-M Baptist par Basin, to L... CROFT- bride's fat Basin, to B... GRAVES- the bride, Dec. 28th, L. Graves, of Capt. Jo... child Wal

MARRIAGES.

JENKS-SAYRE.—At Spencers Island, Dec. 21st, by Rev. L. A. Coony, H. C. Jenks, of Parraboro, to Mrs. A. A. Sayre, of Spencers Island.

STORDY-NEWSOME.—At the bride's home, Crapaud, P. E. I., Wednesday evening, Dec. 21st, Thomas Stordy, Tryon, to Annie Jane, oldest daughter of Deacon Geo. Newsome. The knot was tied by Rev. David Price.

RAY-GOUCHER.—At the residence of the bride's parents, Dec. 21st, by Rev. L. J. Tingley, Richard W. Ray, of Upper Granville, N. S., to Annie M. Goucher, of Melvern Square, N. S.

ROBINSON-TRENHOLM.—At Tidnish, N. S., on Dec. 20th, by Rev. D. A. Steele, Hedley V. Robinson, to Minnie Florence Trenholm.

REEVES-GRAY.—At the Baptist parsonage, Pleasant Valley, Yarmouth Co., Dec. 24th, by Pastor N. B. Dunn, Edward S. Reeves, to Hattie M. Gray, both of Kemptville, Yarmouth Co.

JOHNSON-McBERNIE.—At Springhill, Dec. 26th, by Rev. J. W. Bancroft, Warren H. Johnson, and Lena M. McBernie.

MELVILLE-TOMPKINS.—At the residence of the bride's parents, East Florenceville, N. B., Dec. 28th, by Rev. A. H. Hayward, Weldon W. Melville, of Bath, N. B., to Ella Gertrude, eldest daughter of William Tompkins, Esq., East Florenceville.

YANES-MELTON.—At Dawson Settlement, Albert County, N. B., Dec. 14th, by Pastor A. A. Rutledge, Isaiah Yanes, to Florence Melton, both of Dawson Settlement, Albert Co., N. B.

MITTON-FILLMORE.—At Moncton, N. B., Dec. 26th, by Pastor A. A. Rutledge, William Mitton, to Annie M. Fillmore, both of Albert Co., N. B.

HUNTLEY-SHAW.—At Avonport, N. S., Dec. 28th, at the home of the bride, by Rev. Hugh R. Hatch, of Wolfville, James Austin Huntley, and Eliza Estella Shaw.

JONES-BLACK.—At 30 Victoria Road, Halifax, Dec. 24th, by Rev. A. C. Chute, Colleen W. Jones, and Gussie A. Black, both of Amherst Shore.

HARTLEY-FRAPPIER.—At Halifax, on Dec. 26th, by Rev. A. C. Chute, Norman A. Hartley, of Halifax, and Margaret G. Frappier, of Ottawa.

LOWTHER-O'BRIEN.—At Amherst, Dec. 26th, by Revs. A. F. Newcomb and J. H. MacDonald, B. A., Frederic E. Lowther, of East Leicester, Cumberland Co., to Josie O'Brien, of Port Howe, Cumberland Co.

ALLEN-McGLASHING.—At Port Elgin, on Dec. 13th, by Rev. J. W. Gardner, Darcy Magee Allen, to Ida McGlashing, both of Cape Tormentine, Westmorland County, N. B.

STRONACH-MASTERS.—At the residence of the bride's parents, Dec. 28th, by Rev. L. J. Tingley, Arthur B. Stronach, of Melvern Square, N. S., and Grace D. Masters, of Wilmot, N. S.

MASTERS-STRONACH.—At the home of the groom's parents, Dec. 28th, by Rev. L. J. Tingley, Eugene C. Masters, of Wilmot, N. S., and Nellie L. Stronach, of Kingston N. S.

HUBLEY-PUBLICOVER.—At the Baptist parsonage, Bridgewater, on Dec. 19th, by Rev. E. P. Churchill, Zacharias Hubley, of Pleasantville, to Emma Publicover, of West Dublin.

BOLIVER-KNOX.—At the Baptist parsonage, Bridgewater, on Dec. 24th, by Rev. E. P. Churchill, Anthony Boliver, of Baker's Settlement, to Hilda Maud Knox, of the same place.

HATT-MILLS.—On Dec. 4th, at the Baptist parsonage, Lindsay-Hatt, of Chester Basin, to Lilla Mills, of Chester.

CROFT-WEBBER.—On Dec. 24th, at the bride's father's, Lewis Croft, of Chester Basin, to Bessie Webber, of Chester.

GRAVES-MITCHELL.—At the home of the bride, Hampton, Annapolis Co., N. S., Dec. 28th, by Rev. E. P. Coldwell, John L. Graves, of Port Lorrer, to Effie, daughter of Capt. Joseph Mitchell.

DURKEE-SAUNDERS.—At Hartford, Yarmouth Co., Dec. 28th, by Rev. J. H. Saunders, Mr. Ernest J. Durkee, of Beaver river, and Miss Josephine, daughter of the late Jos. H. Saunders, of Hebron, and adopted daughter of Mr. and Mrs. Chas. Haley.

O'DONALL-LYONS.—At the parsonage, Doaktown, Dec. 27th, by Pastor M. P. King, Ernest O'Donall, of Ludlow to Elizabeth Lyons, daughter of David Lyons.

KRITH-MITTON.—At the Mansard House, Petitcodiac, N. B., on Dec. 30th, by Pastor H. G. Estabrook, J. Everett Krith, of Petitcodiac, to Mary E. Mitton, of Little River, Albert County, N. B.

TAYLOR-BURNS.—At the residence of Stewart Burns, Esq., father of the bride, on Dec. 27th, by Rev. W. H. Warren, Frederick W. Taylor, to Clara A. Burns, all of Lower Freetown, P. E. I.

DEATHS.

PARRIS.—At Windsor, N. S., Dec. 22nd, of consumption, Seymour, son of Isaac Parris, aged 17 years.

ROCKWELL.—At Lakeville, Nov. 16th, Mr. Eldred Rockwell, aged 46 years, leaving a beloved wife and daughter, and many friends to mourn their loss.

SWIM.—Coldstream, Carleton Co., Dec. 22nd, Elsie E., daughter of Charles and Theodosia Swim, aged 20 years. She was a member of the Baptist church. She died trusting full in Jesus.

STEADMAN.—At the residence of Robert Harrington, Kentville, on Nov. 28th, Sister Eunice Steadman entered into rest in the 81st year of her age. She was baptized by the late James Parker, and until her death continued a consistent member of the Kentville Baptist church.

SPRAGG.—At Springfield, Kings County, N. B., Dec. 22nd, Zebulen S. Spragg, aged 67 years, leaving a widow, 5 children, an aged mother, and many other relatives. Deceased was a member of the 2nd Springfield church, during his illness, his faith in the Saviour buoyed him up. His end was peace.

CANN.—At Brenton, Yarmouth County, Dec. 19th, of hemorrhage of the brain, Fannie, widow of the late Coleman Cann, in the seventy-third year of her age. Sister Cann had been for years a member of the 3rd Yarmouth church. Our sister's maiden name was Durkee, and one of her brothers was the highly esteemed and honored, Rev. J. A. Durkee, who died at Digby some years ago. Four sons and one daughter, together with other relatives and friends are left to mourn. God comfort the mourners.

SHARP.—At Nappan, N. S., Dec. 26 Mrs. Elsie Sharp, aged 76. Her first husband was Roche Forrest, of Amherst Point, by whom she had a family of two sons and four daughters. She married a second time John Sharp, of Nappan, who died some years ago. Mrs. Sharp was for many years a member of the Amherst church, and lived an exemplary life. Funeral service was participated in by Revs. J. M. Parker, McArthur, (Methodist clergyman, Nappan), and D. A. Steele.

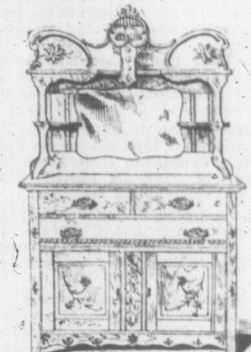
WASSON.—On Dec. 4th, after a very brief illness, Mrs. Wasson, wife of Deacon J. Holley Wasson, of the Germain Street Church, aged 34 years. Mrs. Wasson was baptized by Rev. T. A. Blackadar, and received into the fellowship of the church at Harvey, Albert County. She had been for some years a highly esteemed member of the Germain Street Church. She leaves, to mourn their irreparable loss, a husband and three children, who have the sympathy of many friends in their sad bereavement. Our sister died as she had lived, trusting in Christ her Saviour.

GANONG.—At Long Point, Springfield, Kings Co., N. B., on Dec. 2nd, Isabella, relict of the late Deacon Thomas Ganong, in the 6th year of her age. Leaving four sons and one daughter, Rev. E. K. Ganong being one of the number, likewise one brother and two sisters and other friends to

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mourn their loss. Our sister united with the 2nd Baptist church of Springfield in the year 1850, under the pastorate of the late Rev. James A. Smith and during all those years has adorned the profession then made, by a well ordered walk and conversation. The funeral services which was largely attended was conducted by Pastor Rev. S. D. Ervine.

GOOD.—Our bright and beloved sister, daughter of James Good, died of consumption, Dec. 6th, at Jacksonville, N. B., aged 20 years and 3 months. Kate was a good girl in more than name. Her life was such as to leave neither stain nor sting behind, except that of sorrow on account of her departure. The funeral was large. Father Todd, Pastor Rutledge, of Woodstock and the Methodist minister, Spragg, assisted Pastor Atkinson in the services.

MARSHALL.—After a lingering illness, that fatal disease, consumption, claimed another victim on Sunday, Dec. 25th, Francis beloved wife of J. H. Marshall, fell asleep in the 32nd year of her age. Ten years ago she was baptized in Moncton, by Rev. W. B. Hinson. Since then she has lived in Boston, until about 4 weeks ago. She leaves one little girl six years of age. Her last days were full of confident trust and peace. A funeral sermon was preached by Rev. F. D. Davidson, and she was buried at Pollet River, Westmorland Co., where she died.

MCKENZIE.—The death of Sophia, widow of the late William McKenzie, occurred at Canoe, December 15th, at the home of her daughter, Mrs. Richard Bars, who had the privilege of caring for her mother during her illness. Mrs. McKenzie had reached the age of seventy-three years, and had known much of sorrow. She was baptized into the fellowship of the Canoe church, on March 7th, 1852, by Rev. A. Martell, and continued a respected member to the end. Her death was unusually triumphant, the name of Jesus being constantly on her lips. The large circle of relatives and friends, have in this a fruitful source of comfort and zeal.

GRAVES.—At Garland, Kings County, N. S., Dec. 14th, Deacon Thomas Graves, aged 61 years and 10 months, leaving a widow and two daughters to mourn. Our brother was born into the Kingdom 42 years ago, during a great revival, under the ministry of the Rev. David Pines and the late Robert Martin, at which time so many were brought into the church of God. About 13 years ago he was appointed deacon, which office he filled with honor to himself, and profit to the church in which he was very highly esteemed. His Christian life was noted for his love to Christ, his zeal for God's house, his deep interest he took in the Sabbath School as a devoted teacher, by doing his duty in the church which he dearly loved. As a husband and father, he was thoughtful, affectionate and kind, as a friend he was genial and constant, who could be relied on. The grace of God, which had sustained him through life, was abundant when called to depart, the clouds had all passed away, and with undimmed vision he beheld the King in beauty and the land that was very far off. Thus passed to his rest one of the most useful and distinguished members of the 4th Cornwallis church.

52 Weeks With God

A fascinating study of the International Sunday School Lessons for 1899, now ready. No Christian especially Clergyman or Teacher, should be without it. Beautifully bound in cloth of two colors, with stiff boards. Price only 35 cents. Strongly recommended by leading Clergymen. On sale by all booksellers, or sent postpaid on receipt of the price by

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Bicycles as Baggage.

There has been a test case in the English courts on a question which is agitating cyclists all around the world, more or less. It was brought in the Queen's Bench division against the Great Northern Railway Company "on behalf of one Britten," seeking "to recover sixpence paid for the conveyance of a bicycle from King's Cross to East Finchley." And after hearing and argument the court decided that the plaintiff could not recover for the reason that "a bicycle cannot be ordinary luggage within the definition."

The special interest attaching to this case is found in the fact that the attorney for the plaintiff made his argument on the very lines on which similar claims are based in this country. He claimed that a bicycle came clearly within the definition of "personal luggage" for the reason that it was carried by the traveller for his own personal convenience and use in connection with his journey, and was an article such as was ordinarily carried for that purpose. But his Lordship, in rendering his decision, brushed away all such considerations by declaring that "the idea of luggage" must control; and as luggage implies something that is "packed," not taken "loose, like a bicycle," the wheelman lost his case.—Boston Post.

Lincoln's "Sentiment."

A young woman who wrote to Abraham Lincoln asking for a "sentiment" and his autograph, received the following reply: "DEAR MADAM: When writing to a person on business of interest only to yourself, do not forget to enclose a stamp. That is my sentiment, and here is my autograph. "A LINCOLN."

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CANADIAN HOUSE, 6 Hospital St., Montreal.

News Summary.

Word has been received in Ottawa that Senator Adams is critically ill at his home in Northumberland.

Inspector Waters, of the Bank of Nova Scotia, says there is no truth in the report that the bank intends opening an agency at Havana.

Senor Dom Emilio Castellar, the distinguished Spanish statesman, orator and scholar, is prostrated with a serious pulmonary catarrh.

Mrs. Isabelle, her daughter, Mrs. Ossie Malone, and Mrs. Malone's infant child, were burned to death in their home near Hillsboro, Tex. The fire started by the use of kerosene to light a fire.

T. M. Kirkwood, of Sudbury, Ont., has sold his nickel mine to R. G. Leckie, acting for the Canadian Copper Company. The purchase price is said to have been \$53,000.

Lord Strathcona has authorized the trustees of St. Paul's church, Montreal, to build as grand a new organ as desired and send him the bill. The estimated cost is at \$15,000.

The Parslow trial at St. Scholastique, Que., ended Wednesday by a verdict of guilty. Samuel Parslow was at once sentenced to be hanged on the same day as his accomplice, Cordelia Vlau, March 10.

A delegation of about twenty civil servants waited on the premier at Ottawa on Tuesday to present the claims of the service for restoration of statutory increases. Hon. Mr. Fielding was with the premier during the interview. The premier gave no assurance that increases would be restored.

A witness of and participant in the famous Lincoln-Douglas campaign, the Hon. Carl Schurz, has gathered together in an article which he has prepared for The Youth's Companion, his reminiscences, which have not only historical value, but also an eye to amusing situations illustrative of political life in the early 'sixties."

The fact that there is still a rather wide gulf between the New York Episcopalians is brought into strong light by the fact that at the funeral of the Rev. Thomas Tucker Brown the other day Bishop Potter, who was among the mourners, left the sanctuary when the service proper was over and preparations were making to sprinkle the bier with holy water and incense it.

The Charles Hillman Shipbuilding Co., Philadelphia, one of the oldest shipbuilding firms in the country, has assigned. It is stated that the assets would be about \$350,000 and the liabilities \$315,000. Charles Hillman, the president of the company, who established the business more than fifty years ago, died last week.

Advices from England show that the sale of Ontario fattened poultry sent from St. John to Liverpool about a month ago was most successful. The birds met a ready sale in Liverpool at 16 cents per pound, wholesale. The chickens were sent plucked, but not drawn, and weighed an average of 5 1-2 pounds each. The wholesale price was equal to \$1.76 per pair, a profit of 70 cents per pair.

The Chicago Record says: Count de Jotemps, of Paris, France, has closed a contract for the purchase of about \$5,000,000 worth of motor vehicles of Chicago manufacture. The Count is president of the American Motor Agency, with headquarters at Paris and offices in every capital in Europe. The aim of this company, it is said, is to control the European agency for the sale of American manufactured vehicles.

Consul Macrum from Pretoria sends to the State Department a report of the gold output of the South African Republic, in which he says the October report shows that the number of mills and the total of stamps is rapidly increasing. It is expected he says, that the output of the transvaal next year will exceed that of the combined mines of Colorado, Dakota and Alaska, although it fell short of that last year.

The Cuban Junta in America has dissolved, as the reason for its existence, the freedom of the Island of Cuba from the bondage of Spain, has ceased to exist with the final signing of the peace treaty. The formal dissolution of the organization was marked by the issuing of a statement by the Junta to its members and friends. The full document is a very long one, going into the detail of the organization of the body, its history, etc.

Take Notice.

During the year the space devoted to advertising MINARD'S LINIMENT will contain expressions of no uncertain sound from people who speak from personal experience as to the merits of this best of Household Remedies.



Closer you keep

to the directions, the more Pearlline will do for you—especially so in washing clothes. Even the hit or miss way in which many use Pearlline is better than soap-using. But soaking, boiling, and rinsing the clothes—according to directions—is best of all—better for clothes: better for you. Use no soap with it.



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There is no human ailment so destructive of life as Consumption. It is the weapon of the grim reaper, carrying off its victims at any time; and in no month or in no season can they feel sure of immunity.

Modern medical science has made many discoveries along many different lines, but in no case is the human race under a greater debt of gratitude than to that distinguished and eminent chemist, Dr. T. A. Slocum, whose researches have resulted in a cure for consumption, bronchitis and all throat and lung troubles—a cure that exterminates the cause, builds the body and kills the germ of disease.

To prove the efficacy of this cure, 3 bottles are offered free to any sufferer. All that is necessary is to put your name, post office and nearest express office on a postcard and mail it to The T. A. Slocum Chemical Co., Limited, 179 King Street West, Toronto, Ont., stating that you saw his free offer in the MESSENGER AND VISITOR, when the three bottles will be sent to you at once.

This test costs you nothing, and it is a duty you owe to yourself and your friends to try the Slocum Cure.

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Without looking at the key board, the same as in piano playing, and using all the fingers, is the system now taught in this College by the new method greatly increased speed, ease and efficiency are required; and injury to the eyes caused by constant change of focus in glancing from machine to manuscript as in the common method, is avoided.

Shorthand: The Isaac Pitman. Business: The latest and only up-to-date system, and we are the only ones who can use it in its locality. Send for catalogue.

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BARRISTER, Etc. St. John Princess St.

Advertisement for LARGEST FOUNDRY ON EARTH MAKING CHURCH BELLS & PEALS. Purest copper and in only terms, etc. Free. KOSHAEVSKY FOUNDRY, Baltimore, Md.

Pain-Killer

(PERRY DAVIS) A Sure and Safe Remedy in every case and every kind of Bowel Complaint is

Pain-Killer

This is a true statement and it can't be made too strong or too emphatic.

It is a simple, safe and quick cure for

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Two sizes, 25c. and 50c.

Keep it by you. Beware of Imitations. Buy only the Genuine—Perry Davis'.

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BAD BLOOD.

You can't be healthy if your blood is impure or watery,—if poison is circulating through your arteries instead of rich, pure, life-giving blood.

If you feel drowsy, languid,—are constipated, have pimples or blotches breaking out on your body the remedy for you is Burdock Blood Bitters.

"I have been using B.B.B., also my brother and sister-in-law, and we find it a most reliable and efficacious blood purifier, and most cordially recommend it. We purchased it from J. R. Ault & Sons of this town." MISS C. M. WATSON, Aultsville, Ont.

B.B.B. is a highly concentrated blood purifying vegetable remedy,—only 1 teaspoonful at a dose,—you add the water yourself.

FOR THE BLOOD BBB

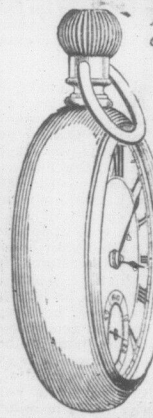
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WE give this handsome Boy's Watch or a pair of Boker's All Spring Skates for selling 2 doz. packets; a pair of Boker's Best Hockey Skates for selling 2 doz. or this dainty little Lady's Watch for selling 2 doz. Our perfume has a most delicious and lasting odour, and is put up in very pretty packets. The testimonials below will show how easily it sells. Send us your name and address and we will mail the perfume, postpaid. You run no risk. We send an extra package to cover your postage, so that you need not spend a cent of your own. Sell the perfume, return our money and we will at once forward your watch or skates, all charges paid by us. The Boy's Watch is of genuine American make, very handsome and reliable. The Lady's Watch is a beautiful little Swiss, as durable and accurate as it is pretty. The Skates are Boker's Best, and you know what that means. We have them in every size, for boys or girls. Remember that the first agent in a neighborhood has the best chance. Liberal commission if preferred. Unsold perfume may be returned. Mention this paper when writing.



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You may also earn Air Rifles, Gold Rings, Silver Bracelets, Cameras, Tool Sets, Magic Lanterns, Manicure Sets, etc.

With every watch we send a Written Guarantee to Repair or Replace good for 1 year.



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The Farm.

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from the manger to the throne—a graphic and thoughtful narrative by Isabella M. Alden. (Pansy). This favorite writer has given to the young people an attractive and deeply interesting account in story of the wonderful life of Jesus. She has apparently succeeded in the Prince of Peace, as in other of her writings, in reaching children with purer and helpful narrative. Her books have always commanded a wide and serious reading. They have pleased and profited many thousands of Sunday School scholars of every age. These friends will gladly follow her as she leads them through Galilee and Judea; to Bethlehem, Nazareth and Jerusalem; to Capernaum, Nain, Olivet, Gethsemane and Golgotha. And this book will surely win for "Pansy" many new and grateful friends. To the clear and simple narrative are added illustrations of great value, some of them reproductions of famous paintings, others of them photogravures. Eight of these are full-page views of Jerusalem. The work is bound in a large quarto edition in illuminated cloth, contains 95 pages, is in size 10 1/2 x 14 inches, and in every way a beautiful and valuable volume. At this season of the year it forms a particularly appropriate gift for the home circle or Xmas present, there being a beautifully illuminated presentation plate beside the frontispiece; also 300 engravings in all. The price is \$3.50 per copy and the Earle Publishing and Mercantile Co., Ltd., 45 to 49 Princess Street, St. John, N. B., offer to supply this valuable work to the subscribers and readers of the "Messenger and Visitor" from now until January 15, 1899, on receipt of \$1.85, postage or express prepaid. Remit by Express Order, P. O. Order or registered letter. Stamps accepted. The edition is limited, so send promptly. In ordering mention this paper.

Clover-Sick Land.

We hear a good deal now and then about clover-sick land. This means, in other words, land exhausted by too much clover growing. We might just as well say that the land is wheat-sick, corn-sick, or something else. If you raise corn or wheat on a field for five years in succession you will have sick land.

Clover raised too many years in succession exhausts the soil of its mineral elements, and it becomes clover-sick. A perfect knowledge of this should be understood by every farmer who raises clover, and thinks by so doing that he is restoring his soil to its original fertility.

Clover is a valuable agent in restoring fertility, because it adds to the soil what most fields lack. It gathers from the atmosphere nitrogen and adds it to the soil. Its roots help to break and pulverize the soil, and when they decay they add much plant food to it. By ploughing under a clover field we make the soil richer by so many tons of plants, and by the amount of nitrogen that the plants have extracted from the air. As nitrogen is one of the most important of fertilizers, the most costly and one found in the least quantities in most soils, the value of clover is apparent.

But too many stop there. They keep raising clover year after year. The land becomes stocked with plant material and nitrogen. Much of the nitrogen is not in an available form, because it needs more mechanical stirring of the soil to liberate it. In time the land becomes clover-sick, or exhausted of the other two important soil fertilizers—potash and phosphoric acid. This is why soils are clover-sick and refuse to let new crops of clover catch well. The remedy is simple. The fertilizers should be more evenly balanced. If to the clover we add sufficient potash and phosphoric acid, and stir the soil enough to mix these, and to produce chemical processes that liberate the nitrogen, then the soil will become as rich and strong as any one could desire.—Professor James S. Doty, in American Cultivator.

Little Things Count.

Little things count in farming as well as in any other business. The farmer who expects to make a success of his calling by not giving attention to details, and not making every little item count, will be greatly disappointed. He will find at the end of the year that there has been a leakage somewhere, and won't know where it is.

It is related of a rich farmer out West that he never passed a lock of wool which had been pulled from a sheep's fleece by catching on a sliver in the fence or the rough bark of a tree. The piece of wool would be picked up and put in his pocket till he went to the house, where it would be thrown into a box in the wool room. This man was always picking up and saving nails, scraps of iron, loose bolts and nuts and other odds and ends, such as may be found on every farm, large or small. He was by no means a stingy man, for he lived in a magnificent house, and was liberal in a great many ways.

It is not to be supposed, however, that he became rich by saving bits of wool or pieces of scrap iron. But this propensity to keep things picked up was carried into all his work, and made him thorough in everything he did. His care about small matters was an indication of his careful way of looking after large things. His barns never had doors hanging by one hinge, the tires on his vehicles never got loose and rattled longer than it would take him to get to the blacksmith shop. He did not let his machinery get to rattling and keep on using it till it broke down completely. His motto was one that taught the advisability of keeping everything in good order and in the proper place. A leak in a roof was mended, and no hay or grain was spoiled. A broken board in the fence was replaced, and his crops were not destroyed by his stock. He attended to the little things, and they multiplied into a fortune.—Farming.

A Guaranteed Catarrh Cure.

Japanese Catarrh Cure—use six boxes—buy them at one time—apply exactly according to the directions—and if you are not cured see your druggist; he will arrange to pay you your money back. There's a positive guarantee with every box that Japanese Catarrh Cure will cure. No cure, you get your money back. Guarantee in every package. 50 cents at all druggists.

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mother's medicine. What distress and anguish come to the mother when her little one wakes up at night with a nasty croupy cough. Wise mothers always keep on hand a bottle of Dr. Wood's Norway Pine Syrup. It's so pleasant to the taste the youngsters take it without any fuss, and at the same time its promptness and effectiveness are such that the cough is checked before anything serious develops. From one end of the Dominion to the other people are praising Dr. Wood's Norway Pine Syrup as the best remedy for Coughs, Colds, Croup, Whooping Cough, Bronchitis and all Lung Affections. Dr. Wood's Norway Pine Syrup. 50c. at all druggists.

A DECIDED ADVANTAGE Anyone purchasing a PIANO, ORGAN or SEWING MACHINE on time must consider it a decided advantage to purchase from the house that offers the greatest inducements and gives the easiest terms. Anyone purchasing a PIANO, ORGAN or SEWING MACHINE for cash must consider it a decided advantage to purchase from the dealer who has the greatest variety of instruments or machines to show. We offer great inducements in the way of Piano, Organ or Sewing Machine bargains. We know of no Piano, Organ and Sewing Machine house in the whole Dominion of Canada that gives the terms we do on Pianos, Organs and Sewing Machines. MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

Style and Stamina Dick's Blood Purifier Cannot be expected in a horse which is "run down," "out of sorts" through impoverishment of the blood—but build him up with Dick's Blood Purifier and he has both. It destroys all the impurities in his system and fortifies it. He feels good and his spirit is high. It aids digestion—gives gloss to his coat—brightens to his eye—vim to his action. It will double his usefulness and value. 50 CENTS A PACKAGE. TRIAL SIZE 25 CENTS. DICK & CO., PROPRIETORS. LEEHING, MILES & CO., MONTREAL, AGENTS. Image of a horse-drawn carriage.

EDDY'S INDURATED FIBRE WARE, Tubs, Pails, &c. have become household necessities INFERIOR IMPORTED GOODS are now being offered in some places at about the same price as EDDY'S. If you compare them you will find they contain only about half the material, cost proportionately less, and will last a correspondingly shorter time. When you ask your store-keeper for EDDY'S INDURATED FIBRE WARE Insist on getting EDDY'S GOODS OUR NAME IS A GUARANTEE OF QUALITY Consult your own best interests therefore by seeing that the goods you purchase were made by THE E. B. EDDY COMPANY, Limited JNO. PETERS & CO., Agents SCOTFIELD BROS., Agents, Halifax, St. John, N. B.

HARPER'S ROUND TABLE during 1899 will be devoted to Fiction, Travel, and Sport, and will be the best all-around boy's paper published. TWO SERIAL STORIES "Forward, March!" By KIRK MUNROE is a story of a young hero with Roosevelt's Rough Riders. Gavin Hamilton By MOLLY ELLIOT SFAWELL is a story of the time of King Frederick the Great. SOME SHORT STORIES SCOUTING ON THE PLAINS By "BUFFALO BILL" WOLVES VS. DISCIPLINE By HENRY W. FISCHER A DANDY AT HIS BEST By JULIAN RALPH AN EXCHANGE OF SHIPS By GEORGE E. WALSH THE GUNSHOT MINE By CHARLES F. LUMMIS THE KING'S TREASURE-SHIP By REGINALD GOURLAY STORIES OF THE WAR These stories are founded on fact, and in many cases are the actual experience of the authors. THE RESCUE OF REDWAY By HAROLD MARTIN A SCARED FIGHTER By W. J. HENDERSON A WAR CORRESPONDENT AFLOAT By CARLTON T. CHAPMAN WITH CAPRON AT EL CANEY By FLETCHER C. RANSOME ARTICLES ON SPORT AND TRAVEL These articles will be of especial interest to every live and energetic boy who loves adventure and out-door sport. ALASKAN FISHERMAN By H. C. JEROME ART OF FLY-FISHING By E. C. KENT TREE-TOP CLUB-HOUSES By DAN BEARD THE EDITOR'S TABLE STAMPS AND COINS will receive attention each month in the ROUND TABLE. 10 Cents a Copy. Subscriptions, \$1.00 a Year. Address HARPER & BROTHERS, Publishers, New York, N. Y.

A Thrilling Experience

A Story Told by a Well-known Salvation Army Captain.

His Body Racked from Head to Foot with Rheumatic and Neuralgic Pains—Would Prefer Death to Undergoing Such Suffering Again.

From the Post, Lindsay, Ont.

It is the lot of but a limited number of people to enjoy the confidence of such an exceedingly large circle of friends and comrades as does Capt. John A. Brokenshire who was recently interviewed by a Post-reporter at the home of his parents at Rosedale, a pretty hamlet situated at the head of Balsam river in Victoria county, where the elder Mr. Brokenshire, who has reached the three-score years and ten, has held the position of lockmaster for the past twenty-two years. Capt. Brokenshire, the subject of this article, is 34 years of age, is well-known and highly respected throughout many of the leading cities and towns of Ontario, where, during his seven years service in Salvation Army work he has come in contact with a large number of people. He has been stationed at Toronto, Montreal, Peterboro, Ottawa, Morrisburg and minor places, and at one time was a member of a travelling S. A. string band. The following is Capt. Brokenshire's own statement:—"I had been slightly troubled with rheumatic pains for several years, and had to give up the Army work on different occasions on account of my trouble. When stationed in Morrisburg, four years ago, I became completely unfitted for work, as I suffered terribly with pains in the back of my neck, down my shoulders and arms and through my body. In fact I had pains of a stinging muscular nature from the back of my head to my toes. I could not bend my head forward if I got the whole of Canada to do so, and when in bed the only slight rest I got was with a large pillow under my shoulder. This letting my head hang backwards. I could not get up, but had to roll or twist myself out of bed, as my spine seemed to be affected. My medical adviser pronounced my trouble neuralgia and rheumatism combined, which he said had gone through my whole system. He prescribed for me, but the medicine gave me no relief. I tried various other remedies but they were of no avail. Believing my case to be hopeless I determined to start for my home in Rosedale, but the jarring of the train caused such terrible agony I was compelled to abandon the trip at Peterboro, where I was laid up for three weeks, when I finally made a herculean effort and reached home. As my mother says, "I looked like an old man of 90 years of age when she saw me struggling with the aid of two heavy canes to walk from the carriage to the house." At home I received every possible attention and all the treatments that kind friends suggested, but I was constantly going from bad to worse. In January, 1896, after many months of untold agony, I determined to try Dr. Williams' Pink Pills, having read so much in the newspapers of the great benefits received by others from their use. To make sure of getting the genuine article I sent direct to the Dr. Williams' Medicine Co., at Brockville, for the pills. After taking two boxes I noticed a slight improvement in my condition which gave me some encouragement and I kept on until I had taken twelve boxes, although before I got through with the sixth I could go to bed and enjoy a good night's rest such as I had not done for years. I never at any time enjoyed better health than I am doing at present. Since my recovery, I have induced several friends to take Pink Pills for various troubles and in each case they have effected cures.

The above is a voluntary and correct statement of the facts of my case and I trust that many others may by reading this, receive the blessing that I have. If necessary I would make an affidavit to the above facts at any time.

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Leibig's Asthma Cure will cure Asthma, Hay Asthma, or Hay Fever. Hundreds of people in four continents will say so. It is a high-class medicine endorsed by medical men, and used by the best people in all parts of the civilized world.

A free trial bottle will be sent to any sufferer, but must be prepaid. If you are afflicted, send your name and address to The Leibig Co., 179 King Street West, Toronto, and say that you saw this free offer in the Messenger and Visitor.

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 We print and bind all kinds of books, pamphlets, reports, etc. and are prepared to print for others and make names. We also print and bind all kinds of stationery, etc. Send us your order and we will send you a free trial bottle of Leibig's Asthma Cure. Address: LEIBIG BROTHERS Co., Toronto, Ont.

News Summary.

Lord Strathcona is laid up with the grip and has been obliged to postpone his departure for England.

John Higham and Albert Smith, young lads, were drowned while skating at Hamilton, Ont., Wednesday night.

Alexander McNeil, a miner working at Glace Bay, was drowned Thursday while crossing the ice on the pond where the ice was thin.

Queen Emma, the Queen Dowager of the Netherlands, is suffering from a serious internal malady, which will necessitate a dangerous operation.

Rev. D. Bartholemew Price, Master of Pembroke College, Oxford, and Canon of Gloucester, died Thursday in his 81st year. He published several scientific works.

Mr. Charles Marshall, a man 50 years of age, working in the Ayer Manufacturing Co.'s establishment, Middle Sackville, dropped dead Thursday morning while taking off his coat to go to work.

The late Baron Ferdinand De Rothschild left £100,000 to the Evelina Hospital for Children, London, founded in memory of his wife. He made other considerable charitable bequests.

Mrs. Farr, of St. Catharines, visiting her daughter at Hamilton, Ont., while bringing in clothes from the back yard Wednesday night, fell and broke her neck. Death was instantaneous.

The postmaster general, of the United States, has signed an order accepting as private mailing cards, both the Canadian mailing cards bearing United States stamps, and mailed on this side of the line, and United States cards mailed in Canada with Canadian postage.

The Cuban delegation, according to a World Washington despatch, has prepared and sent to Cuba an elaborate appeal in circular form to be widely distributed among the natives. It begs them to remember that they fought for independence and not for annexation.

The Capetown correspondent of the Daily Mail says: "President Kruger, in the course of an interview, has asserted that he deprecates the war-like article published on Wednesday by the Boer organ, the Rand Post, and declares that he will prohibit the proposed anti-Jameson demonstration."

Action has been commenced in British Columbia against D. A. Stoddart, formerly a member of East Lillooet, in the British Columbia Legislative Assembly, for \$260,000, being the penalty at \$500 a day, to which it is alleged he is liable for having sat during two sessions without the necessary qualifications.

The official receiver's report of the bankruptcy of Ernest Terah Hooley will show that Mr. Hooley's net loss in the flotation of twenty-six companies was £190,000. Various offenses will be charged including insufficiency of assets to pay ten shillings on the pound, imperfect books, rash speculation, extravagance in living and, possibly more serious allegations in connection with missing books and papers.

Baron Curzon of Hedleston, the Viceroy of India, arrived at Bombay on Thursday. The warships in port fired a royal salute as the viceroy landed. The city was decorated with flags, and Lord Curzon was received by the heads of the military, naval, ecclesiastical, legal and civil departments. An address of welcome was presented to the new viceroy by the corporation of Bombay. It was enclosed in a silver casket of Indian workmanship. The viceroy made a speech which left a very favorable impression.

In the United States district court at Portland, Me., on Tuesday, upon the petition of the Portland S. S. Co. that the company's liability for the steamer Portland be limited to the wreck and pending freight, William Leavitt was appointed trustee and William Bradley commissioner to receive proofs of claims of loss. Claimants were directed to present their cases on or before March 30. Injunctions were issued forbidding the bringing of suits against the company pending these proceedings.

Personal.

Mr. W. B. Bezanson, formerly of Nova Scotia and a student at Acadia College, who has been for nearly three years acting pastor of the church at South Yarmouth, Mass., while pursuing studies at Newton Theological Seminary, was ordained on Dec. 9th to the Gospel ministry as pastor of the above named church.

Rev. A. Freeman, recently pastor of the church at Newcastle, Queens Co., has gone to California where some members of his family reside, with whom, we understand, he will for a time remain. Bro. Freeman is a good and faithful minister of Christ, he enjoys the full confidence and esteem of his brethren in these Provinces, who will all hope that his visit to the far West may be a very pleasant one and that in good time he may happily return to the East.

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LADIES KID GLOVES
 AT 75c.—A new make, two large bone fasteners, good, soft, fine quality German kid; black and colors; all sizes.
 AT 75c.—Five hook lacing glove, nice quality.
 AT \$1.00.—The Victoria glove, usually sold for \$1.25, 7 hook lacing, fully guaranteed; black and colors; all sizes.
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 AT \$1.35.—A real French kid glove, gusseted fingers, equal to any glove retailed at \$1.50; black and colors.

GENT'S LINED KID GLOVES
 Real mocha blackskin, in nice shades of dark tan, undressed at 1.20 a pair.
 DRESSED KID GLOVES
 with a nice soft wool lining, best fitting, \$1.00 a pair.

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