

Messenger and Visitor.

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VOLUME LX.

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General Sir William Lockhart, the commander of the British forces operating against the insurgent tribesmen of Northern India, has issued a proclamation, stating the terms of submission which he is willing to grant to the Afridis. The tribesmen are given a week's grace in which to accept the General's terms, which include the restoration of the rifles and other government and private property stolen, the surrender of 800 breech-loading rifles, a fine of 50,000 rupees, and the surrender of hostages as a guarantee of compliance with the will of the government. The Khyber Pass will be reopened in the manner the government deems advisable, and all the Afridi tribal allowances are forfeited by their misconduct. It is one thing of course to proclaim conditions, and another to get them accepted. It is quite possible that a good deal of hard fighting will still be necessary before the tribesmen shall be brought to render the required submission. However it appears that substantial progress is being made in reducing the insurgent hillmen to subjection, though not without the sacrifice of the lives of many brave British soldiers.

Some London correspondents of American newspapers seem disposed to make a good deal out of the Anglo-French complications in West Africa. We are told that matters have reached an acute stage, demanding all the calm and conciliatory diplomacy which Lord Salisbury and M. Hanotaux can bring to bear on them. It is represented that the French Premier, presuming on Lord Salisbury's unwillingness to provoke a rupture, has refused to take seriously the latter's protest against the French occupation of certain territory, which by treaty is assigned to Great Britain; and now the English people are in no mood to permit Lord Salisbury, if he were so disposed, to make any further concessions to France. The problem for M. Hanotaux is accordingly to recede from an extreme and unwarrantable position without exciting an outcry from the French "Jingoes," which might have an inflammatory effect upon national public opinion. It appears certain that the British government means to take a firm position in the matter. The military force of the nation in West Africa is being strengthened, and if the French persist in their ill-advised policy there is likely to be trouble. But probably France will listen to judicious counsels before matters are pushed to extremes.

The attitude of Archbishop Langevin, of Winnipeg, toward the Manitoba School law has only been one of determined opposition, and now that his policy seems likely to receive the formal and positive endorsement of the Vatican, his determination not to permit the Roman Catholics of the Province to accept the advantages of the school law will of course be all the stronger. Attorney General Cameron, of Manitoba, is reported as stating that

the possibility of the minority accepting the school system seems more remote than ever. Active efforts have been made, he says, to organize and secure the benefits of the law, but without result. At one time no less than thirty-five or thirty-six separate school districts had come in under the act, but this number had been diminished until it is doubtful whether fifteen remain. He says there is no doubt that if parents were left to themselves, they would avail themselves of the advantages of the national schools, as they naturally desire their children to be as well educated as the rest of the children in the community, but they are debarred from this by the active interference of the clergy, who have succeeded in one case after another in disbanding the national schools and substituting schools directly under their own control. There appear to be indications of a set purpose on their part to fight the present law to the bitter end at the sacrifice of the best interests of the children. Mr. Cameron stated emphatically that there need be no doubt on the part of the public that it is the intention of the government to resist the attacks of the church, and maintain the law as it stands. No concessions except a complete surrender of principles would satisfy the heads of the church, and this is, of course, utterly out of the question.

Conflicting reports as to the condition of Mr. Gladstone's health have been current of late. Some accounts represent him as being, considering his great age, in excellent health, with the exception of some neuralgic affection of the face, and as cheerfully engaged in literary labors, the fruits of which are shortly to be given to the public. But other reports speak of him as being in a feeble condition, and as having become extremely aged in appearance. One who visited him recently says that while his mind is as keen as ever, his physical powers have visibly declined, his form appears shrunken, and a recent examination of his heart showed it to be in a feeble condition, and his strength is evidently waning. Such statements cannot be regarded as improbable. Men do not live forever. Even so strong and well balanced a constitution as Mr. Gladstone's must at length break down and go to pieces. But very likely the feebleness of Mr. Gladstone's condition has been exaggerated for the sake of making a news paragraph of general interest. At any rate Mr. Gladstone was well enough last week to undertake a journey to the south of France, whither, accompanied by Mrs. Gladstone, he has gone to spend the winter.

The resignation of Mr. Lount, M. P. for Centre Toronto, made a contest in that constituency necessary, and, as we write, the political battle is being waged with great vigor. The constituency had been held in the Conservative interest from 1878 to 1896. But in the last general election the Liberal candidate was victorious. The government candidate in the present contest is Mr. George H. Bertram, a member of a prosperous firm of ship builders. His opponent, in the Conservative interest, is Mr. O. A. Howland, a son of the late Governor Howland. Both are represented to be men of high character and popular. The contest seems likely to be a very close one, and each party apparently expects to win. Each will of course do its best to realize its expectation. The government is, for obvious reasons, very unwilling to lose the seat, and the opposition equally anxious to gain it, since the result will be taken, whether rightly or not, to indicate in which direction politi-

cal currents are moving in Ontario. It is gratifying to be assured that, whichever party shall win, Mr. Lount is likely to have a worthy successor in parliament.

The opening of the Quebec Legislature took place on Tuesday last. The speech of Governor Chapleau contained patriotic reference to the Queen's Jubilee, expressing gratitude that she had been permitted to reign so long and so gloriously, the desire that she might long continue to preside over the destinies of the Empire, and pride that Canada had been so brilliantly represented at the Jubilee by a native of the Province of Quebec. Among the important legislation foreshadowed by the speech a new law on public instruction occupies the first place. It is described as containing important changes in the old law without other innovations however than those necessitated by the requirements of the hour. The bill will contain provision for the appointment of a Minister of Public Instruction. Mr. Marchand, the Premier of the Province, is known to entertain advanced ideas on the subject of education. It is said that he would be glad to see established in Quebec a school system on lines similar to that of Manitoba or those of the Maritime Provinces. Quebec of course is not yet able to receive such doctrine as that, but it may be expected that the new measure will go some distance toward superseding the comparatively worthless church schools of the province, and extending to the Roman Catholics of Quebec the educational advantages which are enjoyed by the people of the other Provinces. The financial condition of the province, which has long been far from satisfactory, is apparently not greatly improved. A new loan is projected.

During several days of the past week scenes of the wildest disorder were witnessed in the Austrian Parliament. In the lower house the disturbance became so great as to render deliberative proceedings impossible, and the president of that body, Dr. Abrahamovics, was repeatedly obliged to suspend sittings. At these times riot reigned supreme. The deputies fought, first with their tongues and then with their fists. A strong body of police was called in to preserve order, and a number of the belligerent deputies were forcibly removed. But whenever an attempt was made by the president to resume regular proceedings the disorder was renewed and business was made impossible. On Friday, after the forcible removal by the police of some of the most turbulent spirits, the House succeeded in holding a session, although of a very disorderly character. The immediate cause of all the disturbance was the adoption by the House of a motion that only one of a number of similar petitions against an ordinance, making Czech language co-ordinate with the German in Bohemia, should be read and printed. Back of this, however, there are antipathies of race, religion and class that threaten very seriously the political union of Austria and Hungary. Under the present system each country has its own Parliament, and, in regard to local affairs, is practically autonomous, the two Parliaments being linked together, in all matters relating to foreign affairs, by a third body made up of representatives of both countries, and known as Delegates. Hungary has prospered under the Union and desires its continuance, but in Austria the race and other antagonisms alluded to above are most active and bitter, and the turbulent scenes in Parliament are a result of the attempt of the German groups to secure the ascendancy as a governing class.

A Gluttonous Man and a Wine-Bibber.

BY ALEXANDER MACLAREN, D. D.

"The Son of man is coming eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publican and sinners."—Luke 7:34.

Jesus Christ very seldom took any notice of the mist of calumny that drifted around him. "When he was reviled, he reviled not again." If ever he did allude to them, it was for the sake of the people who were harming themselves by uttering them.

So here, without the slightest trace of irritation, he quotes a malignant charge which was evidently in the popular mouth, and of which we should never have known if he had not repeated it; not with anger, but simply in order that he might point to the capricious inconsistency of finding fault with John and himself on precisely opposite grounds. The former did not suit because he came neither eating nor drinking. Well, if his asceticism did not please, surely the geniality of a Christ who comes doing both will be hailed. But he is rejected like the other. What is the cause of this dislike that can look two different ways at once? Not the things that it lays hold upon, but something far deeper, the dislike to the heavenly wisdom of which John and Jesus were messengers. The children of wisdom would see that there was right in both courses; the children of folly would condemn them both. If the message is unwelcome, nothing that the messenger can say or do will be right.

The same kind of thing is common today. Never mind consistency, and fault with Christianity on all its sides and with all its preachers, tho' you have to contradict yourself in doing so. Object to this man that he is too learned and doctrinal; to that one that he is too illiterate, and gives no food for thought; to this one that he is always thundering condemnation; to that one that he is always running over with love; to this one that he is perpetually harping upon duties; to that other one that he is up in the clouds and forgets the tasks of daily life; to this one that he is sensational; to that one that he is dull; and so on, and so on. The generation that liked neither piping nor mourning has its representatives still.

But my business this evening is not with the inconsistency of the objectors to John and Jesus, but simply with this caricature which he quotes from them, of some of his characteristics. It is a distorted refraction of the beam of light that comes from his face through the muddy, thick medium of their prejudice. And if we can—I was going to say—pull it straight again, we shall see something of his glories. I take the two clauses of my text separately because they are closely connected with our design, and cover different ground.

I. And I ask you to note, first, the enemies' attention to Christ's genial participation in the joys and necessities of common life.

"The Son of man came eating and drinking." There is nothing that calumny, if it be malignant enough, cannot twist into an accusation; and out of that glorious and significant fact, full of lessons and containing a strong buttress of the central truth of the gospel, these people made this charge, a "wine-bibber" and "gluttonous." The facts are facts; the inferences were slanders.

Notice how precious, how demonstrative of the very central truth of Christianity, is that plain fact, "the Son of man came eating and drinking." Then that pillar of all our hope, the Incarnation of the Word of God, stands irrefragable. Sitting at tables, hungering in the wilderness, faint by the well, begging a draught of water from a woman, and saying on his cross, "I thirst!"—here is the Incarnation of Deity, the manifestation of God in the flesh. Awe and mystery and reverence and hope and trust clasp that fact in which prejudice and dislike could only find occasion for a calumny.

By eating and drinking he declared that "for as much as the children were partakers of flesh and blood, he himself likewise took part in the same." If it be true that "every spirit that confesseth that Jesus Christ is come in the flesh is of God, then it is true that no miracle of his life, nor any of the supernatural glories which we are accustomed to regard as evidence of his majesty, are more blessed, or more important as revelations of his nature, than the fact that the Son of man came eating and drinking."

But still further, mark how the fact which gave color to the slander attests that Jesus Christ presents to the world the highest type of manhood. The ideal for life is not the suppression, but the consecration, of material satisfactions and pleasures of appetite. And they come closest to the Master who, like the Master, come eating and drinking, and yet ever hold all appetites and desires rigidly under control, and subordinate them all to loftier purposes. John the Baptist could be an ascetic; the pattern man must not be.

The highest type of religion, as it is shown to us in the

perfect life, included the acceptance of all pure material blessings. Asceticism is second best; the religion that can take and keep secondary all outward and transitory sources of enjoyment, and can hallow common life, is loftier than all pale hermits and emaciated types of sanctity, who preserve their purity only by avoiding things which it were nobler to enjoy and to subdue.

There is nothing more striking about the Old Testament than the fact that its heroes and saints were kindly with their kind, and took part in common life, accepting, enjoying its blessings. They were warriors, statesmen, shepherd, vine-dresser; "they bought, they sold, they planted, they builded; they married and were given in marriage." And all the while they were the saints of God. That was a nobler type of religion than the one that came after it, into which Jesus Christ was born. When devotion cools its crusts; and the crust is superstition and formalism and punctilious attention to the proprieties of worship and casuistry, instead of joyful obedience to a law, and abstinence from instead of sanctification of earthly delights and supplies.

So, protesting against all that, and showing the more excellent way, and hallowing the way because he trod it, "the Son of man came eating and drinking." Henceforward every table may be a communion table, and every meal may be a sacrament, eaten in obedience to his dying injunction. "This do in remembrance of me." If we can feel that Christ sits with us at the feast, the feast will be pure and good. If it is to such a sort as that we dare not fancy him keeping us company there, it is no place for us. Wherever Jesus Christ went the consecration of his presence lingers still; whatever Jesus Christ did his servants may do, if in the same spirit and in the same manner.

He hallowed infancy when he lay an infant in his mother's arms; he hallowed childhood when, as a boy, he was obedient to his parents; he hallowed youth during all those years of quiet seclusion and unnoticed service in Nazareth; he hallowed every part of human life and experience by bearing it. Love is consecrated because he loved; tears are sacred because he wept; life is worship, or may be made so, because he passed through it; and death itself is ennobled and sanctified because he has died.

Only let us remember that, if we are to partake of this blessed hallowing of common things, of which he has set us the example, we must use them as he did. That is, in such sort as that our communion with God shall not be broken thereby, and that nothing in them shall darken the vision and clip the wings of the aspiring and heavenward-gazing spirit. Brethren, the tendency of this day—and one rejoices, in many respects, that it is so—is to revolt against the extreme of narrowness in the past that prescribed and proscribed a great many arbitrary and unnecessary abstinences and practices as the sign of a Christian profession. But while I would yield to no man in my joyful application of the principle that underlies that great fact "He came eating and drinking." I do want at this point to put in a caveat which perhaps may not be so welcome to some of you as the line of thought that I have been pursuing. And it is this: It is no use to quote Christ's example as a cover for luxury and excess, and grasping at material enjoyments which are not innocent in themselves, or are mixed up with much that is not innocent. There is many a table spread by so-called Christian people where Jesus Christ would not sit. Many a man darkens his spirit, enfeebles his best part, binds himself to the things beyond, by reason of his taking the liberty, as he says, which Christianity, broadly and generously interpreted, gives of participating in all outward delights. I have said asceticism is not the highest, but it is sometime necessary. It is better to enjoy and to subdue than to abstain and to suppress, but abstinence and suppression are often essential to faithfulness and noble living. If I find that my enjoyment of innocent things harms me, or is getting to stimulate a craving beyond my control; or if I find that abstinence from innocent things increases my power to help a brother, and to fight against a desolating sin; or if things good and innocent in themselves, and in some respects desirable and admirable, like the theatre, for instance, are irretrievably intertwined with evil things, then Christ's example is no plea for our sharing in such. It is better for us to cut off the offending hand, and so, though maimed, to enter into life, than to keep two hands and go into the darkness of death. Jesus Christ "came eating and drinking," and therefore the highest and the best thing is that Christian people should innocently, and with due control and always keeping themselves in touch with God, enjoy all outward blessings, only subject to this law, "whether ye eat or drink, or whatsoever we do, to do all to the glory of God," and remembering this warning, "He that soweth to the flesh shall of the flesh reap corruption."

II. Now, secondly, notice the enemies' witness that Christ is the Friend of outcasts.

As I said about the other charge, so I say of this, the facts were facts, the inferences were errors. The slanderers saw, as nobody could help seeing, that there was a strange kind of mutual attraction between Jesus and publicans and sinners; that harlots as well as little children seemed to be drawn to him; and that he obviously delighted in the company of those at whose presence, partly from pride, partly from national enmity, partly from heartless self-righteousness, Pharissism gathered its dainty skirts around itself in abhorrence lest a speck should fall upon their purity. That being the fact, low natures, who always misunderstand lofty ones, because they can only believe in motives as low as their own, said of Jesus, "Ah! you can tell what sort of a man he is by the company he keeps. He is the friend of publicans because he is a bad Jew; the friend of sinners because he likes their wicked ways."

There was a mysterious sense of sympathy which drew Jesus Christ to these poor people and drew them to him. It would have been a long while before any penitent woman would have come in and wept over the feet of Gamaliel and his like. It would have been a long while before any sinful men would have found their way, with tears and yet with trust, to these self-righteous hypocrites. But perfect purity somehow draws the impure, though assumed sanctity always repels them. And it is a sign, not that a man is bad, but that he is good in a Christ-like fashion if the outcasts that durst not come near your respectable people find themselves drawn to him. Oh! if there were more of us like Jesus, Christ in our purity there would be more of us who would deserve the calumny which is praise—"the friend of sinners."

It was an attestation of his love, as I need not remind you. I suppose there is nothing more striking in the whole wonderful and unique picture of Jesus Christ drawn in the gospels, than the way in which two things which we so often fancy to be contradictory, blend in the most beautiful harmony in him—viz., infinite tenderness and absolute condemnation of transgression. To tie the fact that these two characteristics are displayed in perfect harmony in the life of Jesus Christ, as written in these gospels, is no small argument for believing in the historical veracity of the picture there drawn. For I do not know a harder thing for a dramatist, or a romancer, or a legend-monger to effect, than to combine, in one picture—and make the combination not monstrous—these two things, perfect purity and perfect love for the impure.

But, dear brethren, remember that if we are to believe Jesus Christ's own words, that strange love of his that embraced in its pure clasp the outcasts, was not only the love of a perfect Man, but it was the love of God himself. "He that hath seen Me hath seen the father." When you see Jesus Christ looking across the valley to the city, with tears in his sad and gentle eyes; and when you see harlots and sinners coming near him with new hope, and a strange consciousness of a fascination which welds; and when you see him opening his heart to all the impure, just as he laid his clean hand on the leper's ulcer, let us rejoice to believe that the Friend of publicans and sinners is God manifest in the flesh.

Then, still further, this wondrous seeking love of his for all the outcasts is the sign to us of his boundless hopefulness concerning the most degraded.

The world talks of races too low to be elevated; of men too hardened to be softened. Jesus Christ walks through the hospital of this world, and sees nowhere incurables. His hope is boundless because, first of all, he sees the dormant possibilities that slumber in the most degraded; and because, still more, he knows that he bears in himself a power that will cleanse the foulest and raise the most fallen. There are some metals that resist all attempts to vitalize them by the highest temperature producible in our furnaces. Carry them into the sun and they will all pass into vapor. There is no man or woman that ever lived, or who will live, so absolutely besotted and held by the chains of his or her sins that Jesus cannot set them free. His hope for outcasts is boundless because he knows that every sin can be cleansed by his precious blood.

Therefore Christianity should know nothing of desperate cases; there should be no incurables in our estimate of the world; but hope as boundless as the Master's, who drew to himself the publicans and sinners and made them saints.

I need not remind you how this is the unique glory of Christ and of Christianity. They have been asking the question whether Christianity is played out or not. What has been the motive power of all the great movements for the elevation of mankind that have occurred for the last nineteen centuries? What was it that struck the fetters off the slaves? What is it that sends men out among savage tribes? Has there ever been found a race of men so degraded that the message of Christ's love could not find its way into their hearts? Did not Mr. Darwin subscribe to the Patagonian Mission—a mission which takes in hand perhaps the lowest types of humanity in the world—and did he not do it because his own eyes had taught him that in this strange superstition that that we call the gospel there is a power that, somehow or other, nothing else can wield? Brethren, if the church begins to lose its care for, and its power of drawing outcasts and sinners, it has begun to lose its hold on Christ. The sooner such a church dies the better, and there will be few mourners at the funeral.

The Friend of publicans and sinners has set the example to all of us his followers. God be thanked that

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there are signs today that Christian people are more and more waking up to the consciousness of their obligations in regard to the outcasts in their own and other lands. Let them go to them, as Jesus Christ did, with no false flatteries, but with plain rebukes of sin, and yet with manifest out-going of the heart, and they will find that the same thing which drew these poor creatures to the Master will draw them to the feeblest, faintest reflection of him in his servants.

And, last of all, dear friends, let each think that Jesus Christ is my Friend and your Friend, because he is the Friend of sinners, and we are sinners. If he did not love sinners there would be nobody for him to love. The universality of sin, however various in its degrees and manifestations, make more wonderful the universal sweep of his friendship.

How do I know He is my Friend? "Greater love hath no man than this, that a man lay down his life for his friends." And when we were yet enemies He was our Friend, and died for us. How shall we requite that love? "Ye are my friends if ye do whatsoever I command you to do." All over the Eastern world to this day the name by which the Patriarch Abraham is known as the "Friend" or the "Companion." Well for us, for time and for eternity, if, knowing that Jesus is our Friend, we yield ourselves, in faith and love, to become his friend.

Protected by Faith.

BY PHILLIPS BROOKS.

Everything depends upon the state in which the spiritual constitution meets the struggle and, upon what takes them into the midst of doubt. And so it is with all exposures of the spiritual life. What took you there? What right had you to be there? Those are the critical questions on which everything depends. If you are passing through temptation with your eye fixed on a pure, true life beyond it, temptation being only a necessary stage upon your way, so long as you keep that purpose, that resolution, that ideal, you shall be safe. If you are in temptation, with no purpose beyond it, you are lost. Two men walk through the vilest streets in a great city. One of them has nothing in him but selfishness and low love of self indulgence. The other is glowing with human charity, seeking perhaps some child of his who has wandered into that dreadful hell, or longing, it may be, to pluck out of the burning some man's or woman's life, whose fiery iniquity makes these streets the streets of hell. Why is it that one man fills himself full of the iniquity through which he walks, and the other comes out with garments all the whiter for the fire? Two men go into politics. One of them wants office. What shall be their personal fate, the fate of their personal characters, there in the political turmoil? One of them has no faith. It is faith that sends the other where perhaps his feet half refuse to go. According to their faith so it is unto them; and while one man sinks into unscrupulous selfishness and shameless corruption the other seems to breathe the foulest air without a weakness or a taint. The women in social life bears a charmed life through all its deadening frivolity because the life of Christ is in her, and she ever counts herself, and all of those whom her life touches in the lightest contact, the children of God, sacred, and capable of pure and beautiful life. Everywhere the amulet is Faith; some great idea, some large, long hope. Wherever Death rages most wantonly, there "the just shall live by Faith."—Watchman.

Our Duty to Ourselves.

A popular conception of duty to one's self is that it involves getting all which one can and keeping all which one gets. This, of course, is selfishness unadulterated. On the other hand there are those who insist that utter disregard of self is the only proper rule of life. The truth lies between these two extremes. Of the two the latter is often claimed to be in accord with Christian teaching, and certainly is safer, nobler and more promotive of personal and general welfare than its opposite. But it must be understood with some qualification.

Sheer selfishness, strongly although it makes its appeal, always is ignoble and evil. There is no need of arguing to prove its indefensibility. When, then, is its opposite, entire unselfishness, susceptible of doing harm? When, it tends to defeat its own purpose, we may answer. Parental self-denial for the sake of promoting the good of children is as honorable and creditable as it is beautiful in itself. But in many an instance it causes the children who are its objects to become indolent, selfish and inefficient. Everything being done for them at whatever cost of parental effort, they learn to depend more and more upon others instead of themselves, and usually grow increasingly grasping and blind to the sacrifices which are made in their behalf.

Unselfishness which is thus indiscriminate may be genuine, yet it is mischievous. That alone is commendable unselfishness which studies the highest good of its objects. The obligation to illustrate it is not the only one resting upon us. We also are bound to consider our-

selves in some degree. As individuals we have inalienable rights, to claim which is quite consistent with our duty to others. We may not always yield our judgment to that of others. We may not always regulate our conduct by the convictions of others, still less by their prejudices and whims. We may do them lasting harm by failing to resist the domineering spirit which prompts them to insist that we deny ourselves, or by neglecting the opportunity to show them in our practice that their opinions are mistaken. The weak brethren, whose weakness often proves a tower of strength to them, frequently receive too much deference. The apostle's injunction must be interpreted in connection with his own teachings and his example, and not solely by itself.—Congregationalist.

Book Notices.

BIBLE SOCIETIES AND THE BAPTISTS.

Under the above heading Dr. C. C. Bitting has brought together in a booklet of 95 pages a large amount of information respecting the relation of the Baptists of Great Britain and the United States to Bible Societies. As is well known the attitude assumed by the British and Foreign Bible Society in England and the American Bible Society in the United States toward translations of the New Testament by competent Baptist scholars on their Foreign Mission fields has been very unsatisfactory to Baptists. The history of the discussions on this subject is presented in considerable detail in Dr. Bitting's book. Those who desire information on the subject will find it here in a convenient form. The booklet is issued by the American Baptist Publication Society.

Select Notes. A commentary on the Sunday School lessons for 1898. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde & Co., Boston and Chicago.

The excellence of Peloubet's Select Notes is very widely recognized. The issue for 1898, just received, bears upon every page marks of the careful, painstaking work of its compilers and publishers, and it will undoubtedly prove to be the most valuable volume of the series, now twenty-four years old. The lessons for 1898 will demand much earnest work on the part of those who shall so master their contents as to be efficient instructors of others, and the teacher will hardly find elsewhere, within the same compass, so much valuable information and illustrative material furnished to his hand. The book is a fine specimen of printing, contains three truthful maps, five full-page illustrations, besides a host of smaller pictures scattered through the book, is strongly bound, and in every way fully establishes the high reputation of its publishers, who are recognized leaders among Sunday School publishers.

THE CENTURY MAGAZINE.

The Century Magazine, with its November number, enters upon its twenty-seventh year. During its long existence, by reason of its many notable successes, it has won an assured and commanding position. During the coming year The Century will maintain its exceptional position as a magazine of entertainment and as a leader in art and thought.

Its pictorial features will be notable, and it will command the services of the foremost artists, illustrators and engravers of this country and of Europe.

Nothing like a complete announcement of its literary features can be attempted now. Dr. Weir Mitchell, whose novel of the American Revolution, "Hugh Wynne," is the great success of the year, has written a new story for the present volume. It bears the piquant title: "The Adventures of Francois: Foundling, Adventurer, Juggler and Fencing-Master during the French Revolution." The tale is full of romance and adventure. Mrs. Burton Harrison contributes a new novel of New York life, called "Good Americans," in which contemporaneous social types and tendencies are brightly mirrored and described.

There will be a group of clever stories about horses and people who like horses, under the general title of "Gallop." "A Woman's Reminiscences of the French Intervention in Mexico" will be given in a series of graphic and highly picturesque papers by Mrs. Cornelius Stevenson. Further contributions to the interesting series of "Heroes of Peace" will be made by Jacob A. Riis, Gustav Kobbé, Elizabeth Stuart Phelps Ward, and others.

For the benefit of readers of The Century an unusual combination offer is made for this year. There has been issued "The Century Gallery of One Hundred Portraits," made up of the finest engravings that have appeared in the magazine, and representing a total expenditure of nearly \$30,000. These are printed on heavy plate-paper, with wide margins, like proofs. The retail price of the gallery is \$7.50, but this year it will be sold only in connection with a subscription to The Century, the price of the two together being \$6.50.

ST. NICHOLAS.

St. Nicholas, conducted by Mrs. Mary Mapes Dodge, enters upon the twenty-fifth year for its successful career as the leading magazine for boys and girls with its November issue. A remarkably varied and attractive list of features has been secured for the coming year, including contributions by several of the foremost writers of the day.

Rudyard Kipling's first "Jungle Stories" were written for St. Nicholas, and this year he will contribute a new series of stories, to the magazine, called "The Just-So Stories," written in a new vein—fantastic stories. Some stories, Mr. Kipling says, are meant to be read quietly, and some are meant to be told aloud. Some are for rainy mornings and some for long, hot afternoons, and some are for bedtime. These stories of Mr. Kipling's are meant to be told "just-so," and one must not alter one single little word. They are stories about animals, queer, very queer animals.

Mr. Frank R. Stockton will contribute "The Buccaneers of Our Coast." This is a series of narrative sketches in which will be treated the origin, characteristics, adventures, and exploits of that wild body of sea-rovers, calling themselves "The Brethren of the Coast," who during the greater part of the seventeenth century ravaged and almost ruled the waters and shores of the West Indies.

Mr. J. T. Trowbridge has written a serial, "Two Bid-dicut Boys, and Their Adventures With a Wonderful Trick Dog." This is marked by his best qualities and is full of effective interest. A lively story of track and field is "The Lakerim Athletic Club," by Rupert Hughes, which will tell of a year of sports carried out by a party of "real boys." Mr. W. O. Stoddard writes a stirring romance of chivalry, "With the Black Prince," telling of the fortunes and adventures of an English lad who fights at the battle of Crécy. A fairy-tale of science "Through the Earth," by Clement Fezandic, is a serial of the Jules Verne order. It tells of the daring conception of a scientist of the next century, who by the enormously increased power of electricity succeeds in boring a hole through the earth and sending a boy in a cigar-shaped car through the tunnel.

There will be the usual number of articles of instruction and entertainment, short stories, poems and jingles, as well as hundreds of pictures by leading artists. The price of St. Nicholas is 25 cents a copy, or \$3.00 a year.

Love's Sweet Work.

A London paper tells this touching story of Prof. Herkomer: "His aged father, who lives with him in his splendid home at Bushney, used to model clay in his early life. He has recently taken to it again, but his fear is that soon his hands will lose their skill, and his work will show the mark of imperfections. It is his one sorrow. At night he goes to his early rest, and when he has gone his talented son goes into his studio, takes up his father's feeble attempts, and makes the work as beautiful as art can make it. When the old man comes down in the morning he takes the work and looks at it, and rubs his hands and says: 'Ha! I can do as well as I ever did!' May we not believe that the hands of divine love will thus make over our feeble work for God till it shall bear the light of day, and be perfect to all eternity?"

When the microscopic search of scepticism, which has hunted the heavens and sounded the seas to disprove the existence of a Creator, has turned its attention to human society, and has found a place on this planet ten miles square, where a decent man can live in decency, comfort and security, supporting and educating his children, unspooled and unpolluted, a place where age is revered, infancy respected, womanhood honored, and human life held in due regard,—when skeptics can find such a place, ten miles square on this globe, where the gospel of Christ has not gone and cleared the way and laid the foundations and made decency and security possible, it will then be in order for the sceptical literati to move thither, and there ventilate their views.—James Russell Lowell.

A little girl of five or so was much puzzled on hearing the lines of the old hymn—

And Satan trembles when he sees
The weakest saint upon his knees.

"What ever," she asked, "did they want to sit on Satan's knees for? I'm sure I should not like to sit on Satan's knees at all. And why should he tremble, if they were so little?" This is a delightful bit of childish misunderstanding, and it is half pathetic in its suggestion of how we wander when searching for the meanings of our hieroglyphics.—National Review.

Many a teacher knows how to teach, but doesn't know how to be taught.

Messenger and Visitor

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The First Sunday in December.

In last week's issue we called attention to the action of Convention asking the churches of these provinces to observe the first Lord's day of December as "a day for review of God's dealings with us during the year, for thanksgiving to Him for all His manifold mercies, for humiliation for our lack of earnestness in His service and for prayer that the incoming year may be marked by the outpouring of greater blessings than any that have preceded it."

We desire once more to urge, with all modesty but with great earnestness, that this request be complied with. The Convention asks us to offer thanksgiving for God's gifts to us as a denomination. And how manifold are these gifts! He has given us a faithful, laborious, self-denying, Godly ministry, and the value of this gift human arithmetic is unable to compute. He has given us a large number of devoted, intelligent, zealous workers in our churches, who witness to a present Christ. He has bestowed in large measure the fruits of the Spirit to the thousands of our members in their trials of faith and labors of love. He has given us a place among them who are seeking to glorify Him on the earth. We may well be thankful for His blessings to us as a people.

And viewing how far short we come of exhibiting the life of faith as set forth in His Word, and how little we have done for the establishment of His Kingdom, we may well feel some sense of humiliation at our small attainments. It is not so common as in years gone by, if we believe reports, to have deep repentance in the sense of humiliation for sins. But we still mourn that our unbelief so far makes the best gifts impossible to us.

Then we are asked to pray for the year to come that it may be the best year in our history. And why should it not be? God's power is not yet exhausted. A great preacher says, "The world has not heard its best preaching yet." Why should it not be that all our preachers should preach better in the coming year than in any previous year of their ministry?

Why should not every trace of disunion in our churches, whereby the truth is hindered, disappear? These differences must vanish some day, why should they not depart now? And why should not the Word of the Lord have free course and be glorified in the conversion of thousands in the coming year? Brethren let us pray; let us pray for the conversion of men in large numbers, for the increase of the fruits of righteousness, peace and joy in the Holy Ghost, and let us pray for one another.

Self-Seeking Rebuked by the Example of Christ.

The passage from the epistle to the Philippians, which forms the Bible lesson for next Sunday, is exceedingly rich, in the truth presented and suggested. Paul's purpose was to exhort the church to a firm and affectionate unity, that, being one in purpose, in love, in fellowship and endeavor, they might prove strong and faithful in the day of trial, and not be affrighted or overcome of their adversaries. There appears to be evidence in the epistle that this admonition to unity was not delivered wholly on general principles. A little farther on we hear the apostle

giving personal exhortation to certain individual members of the church to be of the same mind in the Lord. It seems to be not an unreasonable inference that there were some in the Philippian church not wholly at one in purpose and effort. It is not unlikely that, as a matter of fact, some things were being done in a spirit of faction, and some things in a spirit of vain-glory, and that there were a number of persons each of whom esteemed himself or herself as about the most important member of the church at Philippi. And it is possible that there are pastors who have met with a somewhat similar condition of things in these modern times. One need not go far in these days and in this country, we fear, to find churches—Baptist churches, which are greatly vexed and cursed by this same spirit of faction and vain-glory. Such a spirit is just as great an evil today as in Paul's day, and deliverance from it is just as much to be desired.

It should be highly instructive to observe how the apostle deals with this matter. He does not begin by flinging a stinging rebuke into the faces of those whose inordinate self-love and ambition may have led them to promote factional interests in the church. His voice is very tender and persuasive, full of love and solicitude for his brethren, as he presents the motives which should make for unity and fellowship among them. He reminds them of the divine grace of which all are partakers,—the comfort which they have in Christ, the consolation of His love, the fellowship of the Spirit; and then he sets before them the example of Him, who, though He was in the form of God, emptied Himself that He might accept the conditions of human life, and, being found in fashion as a man, humbled Himself to a servant's place and the most shameful of deaths, that He might accomplish His divine ministry in the salvation of the world.

An appeal on such grounds could not fall dead upon the ears of any whose hearts had been moved by the love of Christ and who knew aught of the fellowship of the Spirit. And here we should learn that it is far wiser and more effective, in any effort to reform or to educate men, to appeal to what is best in them, and on the ground of the highest fellowship with truth that they acknowledge, rather than, by a direct and violent attack upon their sins or inconsistencies, to antagonize their prejudices and provoke them to argument in defence. After having so magnified the grace of Christ and the fellowship of the Spirit, as he has done in the body of his epistle, Paul could say at the close, with a tenderness and force which surely no Christian heart could resist, "I exhort Euodia, I exhort Syntyche, that they be of the same mind in the Lord." Too often there is a reversal of Paul's method, and consequent failure. First there is a keen rebuke of some evil thing which is disturbing the church's peace, and, though no names are mentioned, yet "Euodia" and "Syntyche" very well understand that the rebuke is meant for them. So prejudice is aroused, the spirit of faction is strengthened, the wisest counsels fall unheeded, and the evils which it was sought to heal are perhaps but aggravated.

That life of humility and self-sacrifice to which Christ calls and leads His people is not a vain and fruitless thing. It links the human to the divine and glorifies it, even as humanity is glorified in the person of Jesus Christ. Nothing is surrendered for which there is not infinite recompense. When the Son of God became Son of Man it did not mean the loss of His divinity. When the Son of Man took a servant's place in the world, and a malefactor's place on the cross it did not mean the loss of the dignity and value of His manhood. It was through humiliation and suffering that He was perfected; it was through this utmost sacrifice of love that He received the name which is above every name and the right of Lordship over all. And the life to which the apostle points us means fellowship in Christ's sufferings and in His glory. Every knee bows to Him. No one can see the Christ whom Paul declares and not acknowledge His kingship and His right to rule. They who in His name are giving themselves to the service of God and humanity are following the truest and noblest ideal which the world has seen.

Editorial Notes.

—The readers of the MESSENGER AND VISITOR will be interested in the information which is given in another column, by a correspondent writing from Fredericton, concerning a baptism of recent date in that city. The Cathedral clergymen are to be congratulated on this heroic attempt to get for once in line with their prayer book and the New Testament in the matter of baptism. The fact is edifying, though so much cannot be said about the *modus operandi*.

—The measure of respect that is entertained for law in the State of Georgia may be judged from the fact that a candidate for Congress has declared himself in favor of lynching, on the ground that it is necessary for the protection of Southern homes. Several members of the State Legislature are said to express similar sentiments. It is not surprising to read, in the same paper which gives this information, an account of the lynching of two negro men in Georgia; the charge against one of them being that he had stolen a mule. It seems only a short step now to shooting a negro for the crime of having a black skin.

—Residents of Boston and vicinity, says the Congregationalist, will have several opportunities to hear Dr. Cheyne, of Oxford. His course at the Lowell Institute on Jewish Religious Life After the Exile, begins Monday, Nov. 29, and will continue three weeks on Thursdays and Mondays. He will give the same course at Andover on successive Fridays, beginning on December 3rd, lecturing at eleven and at four o'clock each day. In the meantime he will be fulfilling a similar engagement at Brown University. G. P. Putnam's Sons will publish the volume containing his lectures.

—Alluding to the Chicago Congress, the Boston Watchman, whose editor was present at the meetings, says of the Congress, that it "has always been recognized as a platform for the freest and widest discussion. It acts as a kind of safety valve for the brethren who must express themselves or burst. This was the idea upon which the Congress was founded. The Chicago papers as a rule grotesquely misconceived the Congress and the denomination. One of them gravely conjectured that the Congress would enact a new creed for the denomination. Another thought that when Rev. Dr. O. P. Gifford asserted that he did not think that baptism was a prerequisite for the Lord's Supper, the Baptists had nothing else to stand for. Of course Dr. Gifford was not guilty of the egotism of supposing that he was the denomination, and we have not heard of anyone who maintained that the relation of the ordinances is the sum of the distinctive Baptist doctrines. Others thought the very palpable evidence which the discussions afforded to the fact that the Baptists had a right and left wing, was the sure token of coming death. Of course it takes a right and left wing to fly with. The denomination could not rise to the heights of truth without those two wings."

—The latest news received from the Klondike country intimates that there will be great scarcity of provision, if not actual starvation among the gold seekers at Dawson City, before the opening of navigation and the arrival of food from outside sources. This is altogether probable. It appears that great numbers of men have crowded into the country, bringing with them but a small quantity of provisions, and trusting that steamers would be able to get up the river with sufficient supplies for the winter. In this they were disappointed, and when it became evident that the choice was between starving to death at Dawson, or getting to some region where food could be had, a large number embraced the last chance that the season's navigation offered to get away. The exodus has made the prospect for those who remain so much the better, but still the probability is that there will be great scarcity.

—One of the subjects discussed at the recent Baptist Congress in Chicago, was the relation of baptism and the Lord's Supper. The discussion served to make prominent what was well known before, that the denomination in the United States is not wholly

—At the annual
ation Fund, he

of one opinion on this subject, and to show that there are a number of men, more or less prominent among its ministers, who do not adhere to the view that baptism is absolutely a prerequisite to partaking of the Lord's Supper. It is very easy, however, for those who do not understand the situation, to make more of this incident than the facts justify. It should be understood that the Chicago Congress was not formally or really a representative body. It simply afforded a platform for the discussion of topics of more or less general interest. The speakers could speak for themselves only, and the views presented may be shared by very many or very few. From the fact that Dr. Gifford, of Buffalo, Dr. Conwell, of Philadelphia, and others speaking at Chicago advocated the open communion view, it would be a very hasty and quite unwarranted conclusion that there is to be expected anything like a general surrender on the part of the Baptists of the United States of the position they have hitherto maintained on this question.

—The customary union thanksgiving service of the Baptist congregations of St. John was held last Thursday morning in the Brussels Street church. Dr. Carey presided, and there were with him on the platform Pastors Gates, White and Halse and Rev. J. W. Manning. A good sermon, suitable to the occasion, was preached by Rev. W. J. Halse, from 1 Chron. 29, 13. The preacher dwelt upon our manifold reasons for thanksgiving, mentioning especially the preservation of life, a bountiful harvest, peace, freedom from plague and famine, the gospel of Christ and the activity in missionary work. The morning was mild and pleasant, but the congregation small. One would suppose that there should be found in the city at least four times as many Baptists who would desire to express their sense of the divine goodness, by uniting in a public religious service on Thanksgiving day. We understand, however, that the numerous church suppers in the evening were all well attended. If it were permissible to reach a general conclusion from what one sees here in St. John, one might think that the government would do well to change the name from Thanksgiving day to Church-Supper day, as being a designation more in keeping with the manner and spirit in which it is observed.

—The New York Outlook is not a Baptist paper, but it admits the strength of the Baptist position in regard to the doctrine of baptism. "They [the Baptists] hold," it says, "that the doctrine of Apostolic baptism was a symbolic expression of repentance and faith, and that to baptize infants, who can neither repent nor exercise faith, is a change of the original ceremony from its original purpose. Historical scholarship abundantly confirms this contention. Infant baptism was unknown in the Apostolic church. It was introduced at a post-Apostolic date. It has completely changed the significance of the rite." The Outlook, however, appears to us much less logical, when it contends that this change which, as it says, "has completely changed the significance of the rite," is nevertheless justifiable on the ground that "no rite is of the essence of Christianity, and that the same spirit of Christian liberty, which allowed the Christian church to dispense with circumcision, allows it to change baptism from a symbolic act of faith by a penitent to a symbolic act of consecration by a parent." This way of reasoning ignores the fact that while there is very plain Apostolic authority for dispensing with circumcision there is none whatever for changing the character and significance of baptism. Is the symbolic significance of a divinely instituted ordinance a matter of so little importance that men are justified in substituting for it something of merely human origin, thereby obscuring, if not effacing, the original meaning of the rite? Has the Christian church any more right to destroy the symbolism of baptism than the Jewish church had to do the same with the rite of circumcision? Moreover, as a matter of fact, the price paid for this tampering with the character and meaning of a divine ordinance has been a very dear one.

—At the annual meeting of the Egyptian Exploration Fund, held in London Nov. 10th, Professor

Flinders Petrie said that a large district which was quite unknown archaeologically had been examined this year. He had explored a long district and mapped down all the ancient sites of towns and cemeteries, and, settling at Deshashah, about twenty miles south of the Faiyum, he began to explore the cemetery of the fifth dynasty. The historical results were of the greatest interest for the early history of Egypt. From the mass of bones he had now collected they had for the first time an insight into the great questions of the populations of Egypt. They could now definitely say that there was no clear change during 3,000 or 4,000 years, and that a distance of fifty miles made more difference in the type than a lapse of 4,000 years in one place. They had the fortune to find a fine group of statues of the fifth dynasty, and to bring to England one of the two best, which was far the finest piece of Egyptian statuary that had ever reached this country.

Immersion at the Fredericton Cathedral.

New Brunswick Baptists may now quote a new and distinguished name in support of the present-day practice of immersion. On the 19th inst. the very Rev. Francis Partridge, D. D., Dean of the Fredericton Anglican Cathedral, officiated at the immersion of a gentleman who has lately taken up his residence in this city. The candidate, who had been reared under Baptist influences, desired, for avowedly family and social reasons, to unite with the Anglican church, but was unwilling to receive baptism in the (to him) meaningless and unscriptural form of sprinkling. Arrangements were accordingly made by the Cathedral clergy to adapt the ordinance to the gentleman's Baptist conscience, with the result above recorded.

We have known all along that the Anglican church recognized immersion as the apostolic mode, but the instances have been comparatively rare in which her practice has been brought into conformity with the original custom. Hitherto it has been chiefly left to "the ignorant Baptists" to maintain the dignity of apostolic succession along this line. But "the old order changeth," and it would seem as though a new era was about to dawn. This incident has a special value as a precedent, inasmuch as it occurred at headquarters and under the very eye and sanction of his Lordship the Bishop. Baptists will not fail to make a note of this, as it furnishes them with a complete and silencing rejoinder to all objections, which may henceforth arise, in Anglican quarters, to the perpetuation of the practice of immersion.

Furthermore, we must now respectfully request that we be spared any future criticisms touching the aesthetics of immersion. Baptists have always felt that the ordinance, when administered by skillful hands—and most Baptist ministers are experts in this matter—presented a singularly beautiful and solemn scene. Yet we have often been assured that, even under the Baptist conditions, our practice proved an offence to the artistic sense of our "rantizing" friends. It plunged their aesthetic natures into a mild state of shock. Such sensitiveness, however, has been sternly rebuked by the Cathedral authorities, who are supposedly supreme in matters of good form and the proprieties and elegancies of worship. In the present instance, our friends, the Anglican clergymen, fairly crucified their artistic feelings, even showing for once an indifference to the beautiful, quite equal to that of the colored brother, whose baptismal exploits in the river a few weeks ago provoked such unrestrained merriment throughout the pedobaptist portion of the community.

The *modus operandi* in the Cathedral instance was as follows: A portable bath tub was taken into the sacred edifice and partially filled with water. Then the candidate, who is of heroic stature, climbed into it, assumed a recumbent attitude, and so far as was possible under the circumstance permitted the water to cover his body. After the candidate had succeeded thus far in his attempt at auto-baptism, the officiating clergyman placed a hand upon his forehead, made the sign of the cross and gently thrust his head beneath the wave. Of course, under such cramping conditions, a complete and simultaneous immersion of the entire body would be a physical impossibility; but inasmuch as the feet of the candidate had been immersed on entering the tub, it might be fairly claimed that the gentleman had by this process been progressively baptized.

If one were writing in captious criticism rather than commendation of this incident he might point out how the clergyman failed to follow the example of his predecessors, the apostles, in that unlike them, he went not "down into the water," but remained standing in his white robes upon the dry floor. But it will be seen that, taking the circumstances into account, he approached as nearly as was practicable the apostolic practice. At any rate the attempt was laudable and we must all agree that such exertions as were put forth and such sacrifice of priestly dignity as was suffered, all for the good of the gentleman's soul, are worthy of all praise.

And now that the Baptists have received such authoritative endorsement of their practice in the matter of immersion, they may expect to enjoy a long season of uninterrupted prosperity and unbroken rest.

HARRINGTON.

From Halifax.

On Sunday afternoon, the 21st, the Y. M. C. A. held their anniversary meeting in the first Baptist church. Mr. McIntosh presided. The speakers were the Rev. Mr. Armitage, the rector of St. Pauls, and Mr. Davey, the agent of the college department of the Y. M. C. A. Mr. Armitage's address was earnest and in hearty sympathy with the work of the Association. Mr. Davey referred to the age of the institution. It was organized in 1844 and now numbers 5,000 societies, having a membership of 500,000. At first its efforts were directly religious. Now it looks after the social, religious, intellectual and physical welfare of young men. In one department of the work the Y. M. C. A. has been very successful. There are now hundreds of societies in colleges on both sides of the Atlantic. Great good is done by these organizations. The Rev. A. C. Chute read the Scriptures and offered prayer at this service. The audience was large and attentive.

The Baptist churches in the city united again this year in public thanksgiving. The service was held in the North church. The Rev. Mr. Fash presided. Rev. E. M. Saunders preached from Ps. 75:1, "Unto thee O Lord do we give thanks, for that thy name is near thy wondrous works declare." The Revs. Messrs. Chute, Hall, Lawson and Robinson took part in the service.

The installation of Rev. Mr. Robinson, of the Cornwallis Street church, will take place on Sunday afternoon at 3 o'clock. The Baptist ministers of the city are invited to be present. Mr. Robinson is entering very heartily into the work with his church. The collections on Sunday are unusually large. It is hoped that this energetic young pastor and his wife will be a great blessing to the colored Baptists of the city and county. Mrs. Robinson comes to Halifax with the reputation of possessing remarkable talent for concert singing. Already such entertainments are announced both for their own church and Orpheus Hall. The object is to raise money for the church.

On December 2 the churches of Halifax District will send delegates to meet in the North church at 3 o'clock. They will dine together in the evening. The state of religion in the city and county will be one subject for consideration. The raising of the amount allotted to the churches will be another matter to occupy the attention of the meeting. A paper on the introduction and progress of Baptist principles into Halifax will be read at the afternoon meeting by the Rev. E. M. Saunders. The District Committee is a centre of inspiration and its work is having a good effect in the county.

The time is drawing nigh when the Tabernacle church will look for an answer to their prayers for a successor to Rev. W. E. Hall. Last Sunday the Rev. G. R. White, of Fairville, preached for them. His sermons were highly appreciated. Next Sunday the Rev. John H. McDonald, of Amherst, will occupy the pulpit. Mr. Hall's health enables him to do a good deal of work. He can preach every Sunday. When Mr. Hall came to the Tabernacle six and three-quarter years ago, he found the church owing a stone basement and worshipping in it. It was free of debt. Wherever Brother Hall had been before as pastor, church buildings grew up as naturally as vegetation in spring time. So when he came to Halifax that stone basement shot right up into a fine church. Nine thousand dollars were consumed in nourishment for the growth of that ecclesiastical plant. By the end of the year the plan is to have the debt \$2,500 and a clean sheet on current expenses. If this is accomplished it will make about \$1,000 a year raised by the church for building purposes since Mr. Hall came. This, together with a good salary and other current expenses, makes a good account of the material work done by the pastor and church. But the spiritual prosperity has been large and continuous. The prayer and conference meetings are large, well attended and devotional. Candidates for baptism are expected at the next conference. Whoever may be Mr. Hall's successor will find a large and united church, fully engaged in the Lord's work.

Rev. Mr. Fash finds himself at home in the city. He is making friends of all whom he meets.

Mr. Graham Whidden, son of C. B. Whidden, Esq., of Antigonish, and Superintendent of the Dartmouth Sunday School, is to the joy of his family and many friends, now recovering from an alarming attack of typhoid fever.

Your correspondent spent two Sundays with the Antigonish church quite recently. The church has received Rev. W. H. Robinson as pastor. He is no stranger to them. Antigonish was Mr. Robinson's home. The little church feels thankful that Mr. Robinson has felt it his duty to cast in his lot with them. Mr. C. B. Whidden's health has greatly improved. He and Mrs. Whidden plan to spend the winter in the Southern States.

I also had the privilege of preaching on a week day evening at Port Hawkesbury. There was a large congregation present. The Methodist minister united with me in the service. This little church is much in need of a pastor. There is a parsonage and neat little church building out of debt. I missed the presence of Mr. Peter Paint, Jr. He did much for this church while he lived. His excellent widow, niece and sister continue the good work so dear to the heart of Mr. Paint. Mr. John McLane, loved by the members of the First Halifax church, of which he was for a long time a member, is now a member of Port Hawkesbury church. The sons and daughters of the late Peter Paint, Esq., Sr., and his wife stand ready to perpetuate the work so long sustained by their beloved parents. Port Hawkesbury church was the fruit of the labors of Rev. W. C. Rideout, about fifty years ago, when he was pastor of the Lower Aylestord church. The Paints have borne the greater part of the financial burdens for all these years. The Lord has prospered them and they are still willing to help on the good cause. The place has felt the financial depression of the few years past. The H. M. Board will no doubt give temporary assistance to this worthy church.

A Sanctuary of Shavings.

CHARLES G. D. ROBERTS IN THE ILLUSTRATED AMERICAN.

When John Anderson and his young wife Martha took up their farm in the remotest heart of the backwoods they chose too hastily the site of their log-cabin. A green and sheltered glade beside a rippling trout-brook tempted them, and there they settled.

But the spot proved damp and depressing. The mould gathered on their modest household effects, and a malarial gloom which even the cheer of their content with each other could not quite dissipate gathered upon their spirits. In the third year they decided to move their dwelling-place to a dry and sunny hillside beyond reach of the voice as well as the mists of the brook.

Meanwhile, however, the farm had prospered apace. They found themselves able to afford a small frame house of two stories. Their neighbors came together and helped John put up his frame. Then, with tools which he had bought or borrowed, he went on briskly with his building in the "spells" which he could snatch from the farm-work. Often he toiled far on into the night by the murky gleam of his lantern.

Late in the autumn the new house was well on toward completion, and John redoubled his efforts, in the hope of being able to move before the setting in of winter. A four-months old baby now occupied Martha's attention to such an extent that she was not able to give her husband much help.

Suddenly she was seized with a heavy cold, which so pulled her down that John, instead of devoting all his spare time to the building, had to help with the house-work and the baby. This he endured with such assumed cheerfulness as he could muster, till at last, one golden morning in the Indian summer, a happy idea flashed upon him.

"Marthy," said he, when the chores were done, "what's the matter with me takin' baby over to the new house an' mindin' him there while I work? The hammerin' an' sawin' 'll keep him amused, like as not. An' you can git a mite of rest while we're gone."

"Lands, John!" exclaimed Martha, viewing such a novel proposition with natural motherly distrust, "wherever would you put him so's he would run no risk? Why, he'd roll himself downstairs, sure!"

"Not by a long chalk!" said John, positively, now quite bent upon his project. "I'll be workin' down stairs this forenoon. An' he'll lie comfortable as you please in the shavin's and watch me. He'll be great company!"

"Well—well! I suppose it will be all right, if you're set on it," sighed Martha.

And John, when the child was wrapped up, lost no time in setting out. He strode off whistling gleefully, through the magical haze of the morning, the delighted baby gurgling on his shoulder.

He soon reached the scene of his pleasant labors. The baby was propped up carefully on the edge of a great pile of shavings, whence it watched with round eyes the long, rhythmic strokes of the plane as the father smoothed the yellow deals for its future home.

An hour or two wore away very pleasantly; and the work grew; and the baby tired of following the motion of plane and saw, fell asleep. While it lay warm and secure, amid the shavings, John Anderson went upstairs and set himself to the puzzling out of a bit of awkward carpentry. He was but an amateur carpenter, and some quite simple problems in joining were enough to give him a lot of trouble. With pencil and rule in hand he measured, and figured, and pondered, from time to time giving a loving glance downward to where the little one slept.

At last he got particularly absorbed in a calculation which resulted only in the defacement of a smooth planed white board with a lot of straggling figures. From his absorption he awoke with a start, suddenly conscious of the soft pattering of feet on the floor below, and a rustling of the shavings.

It is needless to tell the direction in which his eyes at once turned. At the sight which met them he was for an instant frozen with horror. Or perhaps it was a subtle instinct working more swiftly than reason could act, which forced him to keep still, in spite of the awful fate which threatened his slumbering child. Beside the baby stood a huge grey wolf. It evidently regarded the sleeping child as a dead body, and was diligently engaged in burying it in the shavings. Provisionally, the shavings were light and soft, so the little one was not awakened by the process. As soon as the wolf was satisfied that the prize was perfectly concealed he trotted away into the bushes.

John Anderson, recovering from his inaction, swung down to the floor and snatched the baby to his bosom.

The Story Page.

It half awoke, snuggled into its father's neck with a contented gurgle, and sank to sleep again.

For some reason which he could never afterward explain—instinct again, if you like—John Anderson kicked the shavings back into place just as they had been left by the wolf. Then he clambered upstairs, and sat down on a pile of boards, trembling with excitement. The baby was safe, indeed; but the world seemed to grow black about him with anguish of remorse as he thought how for the moment he had forgotten.

Yes, the baby was safe—but no thanks to its father, thought John Anderson. Instead of hiding it in the shavings, the wolf might have carried it away, or might have killed it on the spot with one crunch of those long, strong jaws. Then, thought John, how could he ever have gone home to the little one's mother and told her the dreadful story?

While John Anderson was thus reproaching himself, and gazing remorsefully at the baby face, he heard a wolf's howl not far off. It was answered in the distance, by another, and another, and yet others. Through the chinks of the unfinished walls he saw, presently no fewer than six wolves come out of the woods and halt for counsel on the edge of the clearing. Then one started straight over to the house, the others following confidently at his heels.

"They've come for the little lad?" thought John, snatching it close to his heart and seizing his keen broad-axe. Then he remembered that, as the stairs were not yet built, the wolves could not get up to the second story. In his relief a curious idea struck him.

"What will they do," he thought, "when they find there ain't no baby in that there pile of shavin's?"

The better to watch the sequel without revealing his presence, he lay down on the floor and put his eye to a generous crevice.

Following their guide, the wolves all entered the house without hesitation or suspicion. The leader darted forward and pounced with an eager and hungry snarl upon the heap of shavings.

There was a second of hurried scratching, and the floor was laid bare. Then the animal's tail suddenly drew in between his legs, and he cowered, trembling, to the very floor.

His fellows stood in ominous silence, and John saw the hair begin to lift angrily along their necks. They drew a step closer. The leader, however, began to scratch desperately at another portion of the shavings. But in a moment more he realized that his prize had disappeared. He turned with a short yelp of despair, and sprang for the door.

The others were upon him like lightning, and a terrible clamor arose of yelps and snarls. The first wolf made a brave fight, but the odds were too heavily against him. It seemed plain to the pack that he had cheated them, and his punishment was nothing less than to be torn to pieces.

While they were engaged in carrying out this sentence John Anderson resolved to take a hand in the game.

"If I don't give 'em a lesson," said he to himself, "this part of the country won't be fit to live in!"

A heavy plank lay close at hand. Laying the baby to one side, he lifted the plank, cautiously approached the stairway, and drove his clumsy weapon down upon the mass of struggling wolves.

One wolf dropped instantly with his back broken. The others turned to look for their assailant. They saw him standing boldly at the head of the stairway, and at once, their victim being dead, they turned their wrath upon this new offender. With a chorus of terrifying snarls they sprang to the attack, and John Anderson congratulated himself that he had so long neglected to finish the stairs.

In fact, there was no means of ascent except the serrated frame on which the stairs were to be built. The two nearest wolves failed utterly to mount by these, and fell ignominiously between. But one gaunt brute, with long legs and dripping jaws, was sure-footed as a goat, and mounted nimbly. John met him, ere he reached the top, with a mighty swoop of the broad-axe, and he fell back to the floor almost shorn in two.

Of the original six wolves there were left now but three, and these after a moment's hesitation, turned and fled. As they crowded through the doorway John hurled his axe upon them with a woodman's unerring aim.

The shot went home and another wolf fell. The remaining two, leaving their comrade kicking on the threshold, darted away into the woods like gray streaks of shadow.

"That's a good job done!" said John, as he gathered up the baby and climbed down to examine his trophies. "The varmint won't come around these parts agin' in a hurry!"

When he returned to the little cabin by the brook, he had a thrilling story to tell Martha. And he had a bunch of wolf-snouts to offer her in proof. But, although a truthful man by nature, he discreetly omitted to mention the most remarkable points in the whole affair.

In fact in his account neither the baby nor the pile of shavings figured at all. It was simply a matter of wolves, a hero and a broad-axe.

Seeing The Opportunity.

John Grant, a strong, healthy boy, eighteen years old, fairly good looking, having an English high-school education, a quick perception of business methods and one year's experience in a large business establishment, had attained to the wage of four dollars a week, and had no prospect of advance, so far as he could see.

The situation was freely discussed at home. His father was willing that John should make a change if he was convinced that he could do better; so after reading advertisements, looking about the city for several days and talking with friends, he found an opening in a large retail and wholesale hardware store. The salary would be but two dollars a week for the first six months.

Mr. Williams, the junior member of the firm, said to him:

"I cannot promise you anything definite. The business is a good one to learn. You can make yourself a useful man to us by becoming thoroughly acquainted with all the details of the business, and as fast as you prove yourself capable we will recognize your services in some way. We have already several bright young clerks, young men who have learned the business, and their advancement would naturally come first. If you wish to come under these conditions, the place is open to you."

John accepted the position because it offered him some chance of advancement, and as the complicated details of the business became more and more familiar, he felt that he was making progress. Yet a dozen others in the business were just as bright, and apparently, had made the best use of their opportunities. Still he kept looking for some chance to do more.

By watching closely for several weeks every detail, he noticed that large lots of goods were constantly coming from abroad, and that Mr. Williams always attended to the checking of the bills and marking the goods. This seemed to him strange, for Mr. Williams was a very busy man, and had enough to do without looking after such minor matters. John soon found, however, much to his dismay, that these bills were made out in French or in German, and that no one in the store but Mr. Williams could decipher them.

John was not afraid of even two such formidable foes as French and German. He purchased text-books and commenced to study at once. By constant application, he was able at the end of the year to make out a bill of goods in either of the languages. He obtained access to the old bills, and made a special study of them. All this time he was giving his very best work in the store, and often helped Mr. Williams in arranging the foreign goods.

One day a larger assortment than usual came in, much to the dismay of Mr. Williams, who exclaimed: "I don't see how I can spend the time to mark these goods."

"Let me do it," quietly replied John.

"You?"

"Yes, sir; I think I can do it correctly."

"But these bills are in French."

"I know it, and I have been studying French and German. I think I can read any bill that we have ever had."

"Well, try it and see how you make out."

Mr. Williams watched him for a while and then said: "You seem to know what you are about. If you can do this, all right. It will relieve me more than I can tell."

John did the work so satisfactorily that at the next importation the bill was handed to him as a matter of course.

One day, a month later, he was called into the office and interviewed by both the active members of the firm. The senior member said:

"In my forty years' experience in this business you are the first boy who has seen this opportunity and improved it. I always had to do the work until Mr. Williams came, and one reason why he became a member of the firm was because he could attend to this part of the business. We want you to take charge of the foreign goods. It is an important position; in fact, it is a matter of necessity that we have some one to do this work. You, only, of the twenty young men we have here saw the place and fitted yourself for it. We cannot pay you yet as much as we may pay you later, for it is necessary to prove your staying qualities, but we have little doubt they will be shown in due time. For the rest of the year we will pay you ten dollars a week. At the end of the year we will consider the matter again."

The result was that after John had been there five years he received eighteen hundred dollars a year, had been sent to France and Germany, and Mr. Williams said to a friend:

"John Grant will probably become a member of the firm by the time he is thirty years of age. He saw the opportunity and fitted himself for it at some sacrifice, but it paid. It always pays."—Youth's Companion.

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If we shut our scene which the verses of Heb. 12 see this cloud of race that is set before of every throwing off every success, pressing thor and finisher before us, but was We are told that He endured the cr ing forward, alway of this race He v souls, bringing in poor sinners who ally. And this gr Him, was enough shame, everything measure. He bor me.

What a spectacle every day, every I recognize their p they see us, ' fool take into our hear privilege of living discipline here, to the sin which dotl run with patience

These witness hindered, and our and hardness of lie the glorious here clear atmosphere falls into its propo pline which comes that eternal future look at us may th the image of our b may we attract oth us in this triumph receive the crown Advocate.

The Song of the Mosses.

We're such merry little fellows,
In our dapper greens and yellows,
And the north wind with his bellows
Cannot blow our tints away:
We are bright in brown September,
We are green in gray November,
And are blithe in black December,
As in April or in May.

Then we're on such friendly footing
With our neighbors, always shooting
Up, and spreading out, and rooting,
Where they like to have us grow;
Where we wrap a cosy jacket
Round some old tree trunk, and pack it,
That the hardest frost can't crack it
When the winds of winter blow;

Where some slender rootlet creeping,
Or some tender seedling peeping,
Calls for shelter and safe keeping,
In a stern, unfriendly world;
Where some flower is proud to rank us,
And with scattered bloom to prank us,
For our soft background to thank us,
As we lie about it curled;

Where we deck the ragged edges
Of unsightly rocky wedges
Jutting out along the ledges
Of some spring within the dell,
Till the laughing waters, brimming,
With delight at their fair trimming,
Give us back our pictures, swimming
On their mirror in the well;

Where the fawn comes lightly prancing,
And the hare and leveret dancing,
And the black-bird, bright-eyed, glancing
From his briar bush on the mound;
Where the children come with shouting,
Fawn and hare and black-bird routing,
Or with halting step, much doubting
They are on imperilled ground;

Where the linnet meets her lover,
Where the dormouse seeks a cover,
Where the anxious, wheeling plover
Leaves her eggs in faith and fear.
Is a carpet asked? We grow one.
Is a shelter sought? We show one.
What we can we grudge to no one,
And are happy all the year.

If you'd banish cares and crosses,
And forget your loads and losses,
Come and live among the mosses,
Till you learn their merry ways:
Living just as people should do;
That is, just as people would do,
Did they do the good they could do,
Without thought of pay or praise.

—William Griffiths.

The Cloud of Witnesses.

If we shut our eyes and try to picture to ourselves the scene which the apostle brings before us in the first verses of Heb. 12, we have a wonderful revelation. We see this cloud of witnesses around ourselves running the race that is set before us, imitating those of olden time, throwing off everything that would in any way hinder success, pressing forward, "looking unto Jesus, the author and finisher of our faith," who not only has gone before us, but was our great example in the race of life. We are told that "for the joy that was set before Him, He endured the cross, despised the shame," always looking forward, always thinking of what would be the result of this race He was running, even the salvation of our souls, bringing into eternal life and the kingdom of glory poor sinners who otherwise would have been lost eternally. And this great joy, the joy that was set before Him, was enough to enable him to endure the cross, the shame, everything that was put upon Him in terrible measure. He bore it all for the joy of saving you and me.

What a spectacle for the cloud of witnesses to behold, every day, every hour, as the race progresses! Do we recognize their presence, and have the assurance that they see us "looking unto Jesus" as we run? Let us take into our hearts the glorious life which we have the privilege of living, and realize the necessity and profit of discipline here, to help us "lay aside every weight, and the sin which doth so easily beset us," and so fit us to run with patience this race.

These witnesses see better than we can how we are hindered, and our blessed Lord knows. All the trials and hardness of life change their aspect in the light of the glorious hereafter to which we are hastening. In the clear atmosphere where those witnesses dwell everything falls into its proper place and proportion, and the discipline which comes to us is only small in comparison with that eternal future of blessedness. As these witnesses look at us may they see reflected in each child of God the image of our blessed Jesus; and, as we go forward may we attract others who do not know Him, to join with us in this triumphal race, till we come to the goal and receive the crown of life which awaits the victor.—N. Y. Advocate.

The Young People

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

Prayer Meeting Topic for December.
C. E. Topic.—"Not to be ministered unto, but to minister," Matt. 20:20-28,
B. Y. P. U. Topic.—The Christian's future, 1 Thess. 4:13-18.

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

(Baptist Union.)
Monday, December 6.—Acts 18:18-23a. Saul's wide-extended service. Compare Acts 16:36.
Tuesday, December 7.—Gal. 1. One test of a servant of Christ, (vs. 10). Compare James 4:4.
Wednesday, December 8.—Gal. 2. My dependence on Christ, (vs. 20). Compare 2 Cor. 5:15.
Thursday, December 9.—Gal. 3. Children of God by faith in Christ Jesus, (vs. 26). Compare Rom. 8:14.
Friday, December 10.—Gal. 4:1-15. No longer servants but sons, (vs. 7). Compare Rom. 8:16.
Saturday, December 11. Gal. 4:16-31. Children of the promise, (vs. 28). Compare Rom. 9:8.

B. Y. P. U. Prayer Meeting Topic—December 5.

1 Thess. 4:13-18, The Christian's future.
Paul would not have Christians so taken up with everyday duties and responsibilities of the Christian life as to be ignorant of and so ignore the future with its "eternal weight of glory," 2 Cor. 4:17. On the other hand he would not have them so given up to the contemplation of the future that they would become mere idle dreamers and so neglect those practical duties enjoined by the Christian faith. At one time Paul thought he would like to depart into the glory beyond, but when he considered how much work was to be done on earth, he could not decide whether he preferred to go to heaven or stay in the body, Phil. 1:23, 24.

The right apprehension of our future as Christians will react upon us as a sharp spur to the performance of the common, everyday duties of life. There is a vital relation between our present and future conditions. Our life here is a preparation for the future, and if we can only keep this in mind we will never lose sight of the future glory because we are only getting ready to enjoy it by all we do, or say, or think. When God in His Word holds out to His people the hope of a glorious future, He makes use of the strongest impulse of the soul, for the highest and best of purposes. Are we not ever toiling and looking to the future to give us something better than we already have? Is not the past always unsatisfactory? Have we not been created with all the instincts of endless existence? When the religion of the Bible satisfies these desires by promising a glorious future it furnishes presumptive evidence that it is the true religion and therefore to be fully trusted by all men.

The future of God's people is, I. An assured future. Note the positive tone of Paul's language here. There is no weakness in his utterances, as there would be if he were only stating a theory or giving his opinion. The positive character of Bible teaching makes it so different from all other books and commends its doctrines to the confidence of men. The people easily detected this quality in the teaching of our Lord, Matt. 7:28, 29. Observe the assurance concerning the future life which is given to us in the following passages, 2 Cor. 5:1, 4.

This assurance was not given on human authority, but "by the word of the Lord," vs. 13. This assurance is also based upon the fact of our Lord's resurrection and second coming, vs. 14, see also 1 Cor. 15:17, 20.

But the future of God's people is, II. A glorious future. Let us think of all the glorious days we ever saw or heard of or read about in history, and remember that all of them put together would not compare with the glorious "day of the Lord" when He shall come "to be admired of all them that believe." At that day we shall (a) enjoy a complete victory over our last enemy, 1 Cor. 15:55-57. (b) Our bodies will be raised up and appear like the glorious body of our Lord, Phil. 3:21. (c) At that day Christians will be welcomed into the presence of God and the company of holy angels with great honor, Matt. 25:34. (d) The glory of that day will cause us to forget all the trials of the Christian life, Rom. 8:18.

Further the Christian's future is III. A blessed future. While we are thinking of the certainty and glory of the Christian's future we must not lose sight of the more important consideration of the nature of that life which we shall live hereafter. I think the apostle had this thought in mind when he wrote this epistle. Surely the certainty and glory of the future life grow out of the very character of the life we are to live, the conditions of that life being both glorious and eternal. (a) First of all it

has a blessed effect upon believers before they reach it, vs. 13, "That ye sorrow not even as others which have no hope." (b) It will be a state of personal and most blessed fellowship with the Lord, vs. 17. (c) It will be a condition of absolute holiness, 1 John 3:2.

"Break from His throne illustrious morn,
Attend O earth His sovereign word;
Restore thy trust, a glorious form,
Called to ascend and meet the Lord."

J. H. FOSHAY.

Temple Junior Union, Yarmouth.

Our Union has now been organized for nearly a year. Although we have not done all the work that we planned to do, we hope to do more this winter and the coming year. We want our Union to be always working for Christ and giving Him true, whole-hearted service. We have about forty-seven members, nine of them are members of the church. Our officers are elected half yearly, and our weekly meetings are enjoyed by all. We find the C. C. C. very interesting, and get a great deal of help from them. The last meeting of each month is our missionary meeting at which a missionary program is carried out. We held our first entertainment on Oct. 28th. The vestry was prettily decorated with ferns, mosses and plants. In the centre a long table held a large number of potted plants which had been cultivated by the members for sale. A silver collection was taken at the door. Our president, Maud Kelly, occupied the chair, and opened the meeting with a few remarks about our work, thanking the audience for their interest in our Union. Then followed a programme consisting of readings, recitations, solos and choruses by members of the Union. An intermission was given for conversation and the sale of plants, after which selections from the cantata, Under the Palms were sung, under the direction of our pastor. A pleasing part of the programme was the presentation of \$5 in gold to the leader of the Boys' Brigade. At the close we found that we had nearly \$16 to add to our treasury.

MARY P. MURRAY, Sec'y.

Relation of the Union to the Church.

Written for the Chattanooga Times.
I believe that the local society should be a department of the church as closely allied to its leaders and officers as is the Sabbath School; that its committees and workers generally should be in close touch and largely superintended by the pastor; that its study classes should be under his direction, and that it should furnish the most favorable means of establishing a bond of union between the church officers and leaders on the one side, and on the other the young people, who are all too prone otherwise to drift into worldly amusements and become bound up in worldly enterprises. I believe that the national organization should be a servant of the churches in promoting the work of the local unions, exercising no control whatever over such unions, but furnishing the means for the promotion of their interests and making a unity of effort possible in securing the best means to these desirable ends.

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

North B. Y. P. U., Halifax.

A CORRECTION.

In the issue of November 10 the closing sentence in an article under the above heading read as follows: "The District banner as awarded for the S. L. C., and also the banner for the three Courses." It should read: "The banners—one awarded to the Union having the largest percentage of successful examinees in S. L. work, the other given on the same basis for all three Courses—were presented to the North Union." EDITOR.

Cheggoggin B. Y. P. U., Yarmouth, N. S.

Our semi-annual business meeting was held on October 29 and the following officers were elected: Pres., Ethel Corning; Vice-Pres., Edric Cann; Sec'y and Cor.-Sec'y, Margaret Doane; Treas., John Corning. The Conquest meetings are interesting and well attended. The pastor is now conducting a very interesting Bible class, which meets every Friday evening after the devotional service of the Union.

Yours in the work,
M. L. DOANE, Cor.-Sec'y.

November 13.

Truth is quite beyond the reach of satire. There is so brave a simplicity in her that she can no more be made ridiculous than an oak or a pine.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

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

The New Cornwall W. M. A. S. have changed their Secretary. Please address Miss Amanetta Hallamore, Middle Cornwall, Lunenburg Co., N. S. This society was organized in October; had one new member at the November meeting.

Extracts from a Letter of Mrs. Gullison's.

"We are having very sultry weather this month. Much rain is falling; almost too much. Unless we have more sunshine soon the paddy will rot in the fields. Hardly a day has gone by during the last month but what we have had heavy showers, accompanied by heavy thunder storms. The mattress, pillows, books, shoes, and everything that will gather dampness, needs the most careful watching to keep them from mildewing and moulding. As soon as the sun shows its face everything of this nature is carried out doors and spread out to receive the whole benefit of this "ball of fire," as it has been aptly called. It would keep one woman busy all the time to attend to this work properly. In order that I may get time to study one of my Christian women comes in and helps me attend to things of this nature. She also looks after clothes in the closets, curtains, pictures, etc., to keep the puchies from eating them. While we were at Chicacoole there was no one to look after this work and as a consequence several of our pictures we had left hanging on the walls were nearly ruined. One was eaten right through. Two skirts of mine, one a black cashmere, another a few colored all wool material, were eaten so that they can never be worn again. We are beginning to understand what that verse "Take cheerfully the spoiling of thy goods" means. But this is only one of the many things we have to meet in India which at home we know nothing about. The white and black ants, the bulles, creatures something like the small lizards we sometimes see at home, the hop-toads, which seem determined to come in the house the centipedes, scorpions and snakes, with their awful bites and stings; the jackals, with their unearthly yelling during the night, the wretched beggars who daily visit our doors, the troublesome servants who seem determined to make one angry, the punkah men who seem determined to sleep, all these and innumerable other things go to make up life in India. Don't you think we are to be envied? This has been a very encouraging year in our mission. I know the hearts of the workers at home must be encouraged and cheered by news of the new converts, as ours have been here on the field. Oh, if you could only see one of these Christians bowing in prayer before our God! How I was surprised the first time I heard a native pray. I could not understand a word he said, but I knew he was praying to my Father and the thought of this filled my heart with unspeakable joy. I thought that this was worth coming to India for. And then as I heard another and then another lifting up his voice in prayer and thought that they knew Christ because our people in the dear home land sent them the gospel, I was satisfied that missions were not a failure. Oh, if only the dear ones at home could realize how much it means to save a soul from heathenism I do not think we would have to beg for the Lord's treasury to be filled and for families to come to our assistance. The treasury would be full and young men would no longer think it a waste of time and talent in giving their lives to save the lost and perishing souls here. Shame on the young men at home who will show the older servants of God out of their pulpits, while vast acres of the Lord's vineyard belonging to the Baptists of the Maritime Provinces have never had the gospel harrow applied to it. It must be that they have never gotten close enough to the Master to hear His command "Go ye into all the world," or they would surely respond. With much love to all I remain,

N. GULLISON.

The quarterly meeting of the committee on Home Missions was held in Halifax, Nov. 22nd. Four members present. The work was discussed in all its bearings. It was found that a large number of Aid Societies had not contributed during the past year to Home Missions. The

Secretary was advised to write these. December Tidings will have a very helpful paper from one of the members of the committee. MRS. W. E. HALL, Sec'y.

Lunenburg, N. S.

Dear Sisters of the W. B. M. U.—You have never yet heard from this part of the Master's vineyard. Having something of interest to tell you, I send you a few lines through the columns of the W. B. M. U. Our society numbers between 25 and 30 members; we have had a few additions during the past year. On Sunday, Nov. 7, a farewell meeting was held by the society, previous to Sister Archibald's departure for India. The platform was occupied by the President, Vice-President and Secretary of the society. After the usual opening exercises, a paper was read by the Secretary, entitled "Origin and growth of the W. B. M. U." After singing of the grand old missionary hymn by the choir, Miss Archibald addressed the meeting. She spoke very touchingly of the way in which God called her and gave her a desire to preach to the perishing ones. At the close of the address, prayer was offered by the Vice-President. After singing of the "Missionary's Farewell," the meeting closed. Our prayer is that God will keep her through her long, tedious journey, and may his choicest blessing attend her in her labors for him.

Truly yours, E. F. PARKER, Sec'y.

Charlotte-town.

Having just returned from visiting some of the churches in the interest of our work, thought a short report might be of interest. Twenty-fourth of October we met with the Montague church and organized a Mission Band in connection with the Sunday School. Last week was spent visiting among the churches of the western part of the Island. Part of the time we had the company and help of Mrs. J. C. Clark. Sunday, the 7th, we spent at Belmont. The friends here very kindly gave the evening meeting into our charge, and although the weather was exceedingly stormy, a goodly number of young people were present, who listened most attentively to what Sister Clark and I had to say about our mission fields and their needs. We then organized a Mission Band under the leadership of Mr. Woodland Simmons, meetings to be held the first Sunday evening of each month. Collection \$3.28. We would like to take this opportunity of thanking the many kind friends for their hospitality, and especially those who drove us to and from the stations through rain and mud, often ten and twelve miles. As so many of our churches on the Island will be without an under shepherd this winter we feel like asking the prayers of God's people that their faith fail not, that they may be "steadfast, immovable, always abounding in the work of the Lord."

Yours in the work, M. C. DAVIES.

Amounts received by the Treasurer of the W. B. M. U. from November 2 to November 17.

Amherst, P. M. \$28; Argyle Head, proceeds of Mt. Boxes, \$4.91, proceeds of concert, \$5.34, Sunday School, \$1; Annandale, P. M. \$3, H. M. \$1.10; Truro, Immanuel church, P. M. \$10.87, H. M. \$2, Tidings, 25c.; Bellisle Creek, Mission Band "Maud Harrison," support of Annie Bellisle, \$5; Lunenburg, P. M. \$5.75; West Onslow, P. M. \$7.90, H. M. \$3.65; Nictaux, P. M. \$5; Miss Newcombe's salary, \$4.75; Tidings, 25c.; Derwick, P. M. \$9.75; Weston Branch, P. M. \$3.50; Hantsport, P. M. \$2.53; Alma, P. M. \$4; St. John, Leinster Street, P. M. \$10; Fouchie, P. M. \$3.25, H. M. \$1; Dawson Settlement, P. M. \$15; Antigonish, P. M. \$1, O. L. M. \$1, N. W. M. \$2; Halifax, 1st church, P. M. \$20; Greenville, P. M. \$5.15; Belmont, P. M. \$3.28; Homeville, B. Y. P. U., P. M. \$2.28; Westport, P. M. \$16, Mrs. Davis' Mite Boxes, H. M. \$3.57; St. Martins, P. M. \$16; from a friend, P. M. \$5; Glouce Bay, P. M. \$2.

MARY SMITH, Treas. W. B. M. U. Amherst, P. O. Box 513.

Foreign Mission Board.

NOTES BY THE SECRETARY. An Index of Success.

"A striking indication of the marvellous progress of Christian missions is seen in the transfer of emphasis from the early years of this century. The annual report of the Church Missionary Society called attention to the fact that an early report congratulated the Society on the fact that the work abroad was growing so much that the committee had been able to spend the entire income of the Society, a thing which had been impossible before. The same thing may be affirmed of the Baptist Missionary Union in the earlier days of its history. In 1833 the Board of the Union was instructed to establish new missions in every unoccupied place where there may be a reasonable prospect of success and to employ in some part of the great field every properly qualified missionary whose services the Board may be able to obtain. "In those days the prayer of God's people was for the opening of new and wider fields for missionary effort. God answered. Then the prayer was for laborers to go forth into the open fields. God has answered in the thrilling uprising of the Christian youth of the world in the student volunteer movement. The emphasis now rest upon the churches of Christian lands to make their

offerings for world-wide missions adequate to the answers God has given to their prayers."—Missionary Magazine.

In striking harmony with the above a lady missionary from England says that those missionaries who have not money enough to carry on their work, are "pot-bound missionaries." They are like plants growing in pots too small for them. They would like to grow but cannot. It is the business of Christians at home to see that missionaries who have been sent out to labor among the heathen are not "pot-bound," but have money enough to carry on their work to the best advantage and with the largest success.

The Moravian. The origin of Moravian interests, corrects an error which has found currency in some of its contemporaries. This is the error: "Although the Moravians number only 13,000, they have 17 mission fields, 303 missionaries, 1,500 converts under instruction, 215 mission schools with 283 teachers, and 1,700 pupils. The annual cost of their work is \$250,000." This is the truth as vouched for by the Moravian: "The Moravians in the United States alone numbered at the close of 1895, 20,995; in Great Britain and Ireland, about 6,000, on the European continent, about 8,000; a total of 34,995 in the three home provinces of the church. The annual report of the foreign mission work for 1895 gives the following statistics: Mission fields, 20, with 132 stations and 31 filials; missionaries, 345; native missionaries, 40; native assistants, 1,933; membership (including 1,345 adult candidates for baptism, and 38,220 baptized children), 95,439. Day schools, 254; scholars, 24,916. Sunday Schools, 110; scholars (children, 9,088; adults, 7,650), 16,730. The cost of the foreign mission work for 1895 was nearly \$300,000. Including about 90,000 souls who are not members, but whose spiritual wants are regularly provided for—70,000 on the continent of Europe, with 105 brethren and sisters in charge, known as the Diaspora work—there are altogether about 200,000 souls under the care of the church."

Just see what our fellow Christians, the Moravians, are doing in the work of world-wide evangelization. The Lord is certainly blessing these peoples, and why? May it not be because they are giving themselves to a work which the Lord Jesus wants to have done with a zeal and devotion which is truly Christ-like in its aims and endeavors.

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. 50c.

CHRISTMAS IS COMING, 1897. Baptist Book Room, Halifax.

Table listing evening entertainments and cantatas with prices. Includes items like Santa Claus' Arrival, Home We Waited for Santa, The Old Woman Who Lived in a Shoe, etc.

Table listing sacred cantatas with prices. Includes items like Sheloh, (for choir), The King in Zion, (for choir), The Galleon, etc.

Table listing concert exercises with prices. Includes items like Christmas Glory, Glory in the Highest, Great Joy, The Babe of Bethlehem, etc.

Not mailed on approval. Send price with order. GEO. A. McDONALD, Sec'y-Treas.

Novel... annivers... busy as... getting... as you k... We m... blanke... early... tirely to... the work... Superint... cards for... and wive... and as m... come in... P. U's; J... then add... classes, s... presents, who are... mendous... What doe... There a... order for... know eve... possible t... ing, give... equivalent... Now a wo... thus you... which, by... Province l... piness at... and whilst... can, to ple... your Book... Room; wo... least a f... Hymnals, b... books, Han... Xmas card... &c., in gre... ed after X... Y

The right... of the Mar... Associations... Delegates, t... present from... week, Unive... house Un... large numbe... Bett, Preside... presides. A... dresses were... sequently g... Acts, and by... College Ass... Secretary of... is present as... of the United... Marshall, as... Christian An... Provinces... given on "Collegiate... Work," "Pe... year in the M... Association," College to... World," "In... ing's session... Amherst, spo... Spirit to the s... of college life... on 28th... November

The past D... N. S. has be... per Canard D... evening of the... Peoples' Rally... has been prov... given to busin... vice. Then... address by Fre... People as Past... Nobles; J. Op... U. work, con... Hutchins. The... commence at 7... meeting, after... churches will... the following... and discuss... Bible as affecti... Martell; 2. The... coming of Chris... 3. Helps for pu... H. Saunders. I... more than 30 m... evening address... From Pastor J... sions; 3. Pro... tion.

Our Book Room.

November 23, we celebrated our 15th anniversary, had a grand time, just as busy as could be, orders piled up, and also getting ready for our Xmas trade, which as you know is a big item now.

We mailed our Superintendents, order blanks, etc., and hope to hear from them early, so as to be able to give ourselves entirely to Xmas retail work. Just think of the work getting order from nearly 500 Superintendents, as many Teachers for cards for classes. Pastors, too, for wives, and wives for husbands, a host of friends, and as many boys and girls who have become intimately acquainted, and B. Y. P. U's; Juvenile Unioners by the score, and then add to this the city rush from all classes, also our foreign trade for Xmas presents, Telugu and other Missionaries who are never forgotten. Why it is tremendous. How necessary to order early. What does early mean? It means, NOW.

There are some things we may have to order for you, and delays arise; for you know everybody is busy and it is quite impossible to write in detail, so when ordering, give us a little latitude to fill in equivalent goods, hence no disappointment. Now a word to the wise is sufficient, and thus you see, we "Our Book Room" which, by the way, belongs to the Maritime Province Baptists, will give a deal of happiness at Xmas. We are here to serve you, and whilst in the position, will do all we can, to please and benefit both you and your Book Room. A peep into our Book Room, would make you wish you had at least a \$20 bill to expend. Bibles, Hymnals, Gift books, Poets, Annals, Toy books, Handmade Stationery, Photo frames, Xmas cards, Calendars, Booklets, &c., &c., in great variety. Come now give us a good Xmas sale and we will rejoice together after Xmas day.

Yours in the good work,
GEO. A. McDONALD,
Sec'y-Treas.

Wolville Notes.

The eighth Inter-Collegiate Convention of the Maritime Young Men's Christian Associations is being held here this week. Delegates, between 25 and 30 in all, are present from University of New Brunswick, University of Mount Allison, Dalhousie University, and from Acadia in large numbers of course. Mr. I. A. Corbett, President of the Acadia Association presides. At the welcome meeting addresses were made by Dr. Trotter who subsequently gave an analysis of the Book of Acts, and by the Presidents of the several College Associations. Mr. D. A. Davy, Secretary of the International Committee, is present as a representative of the colleges of the United States, and Mr. Fraser G. Marshall, as Secretary of the Young Men's Christian Association of the Maritime Provinces. Addresses have already been given on "The Importance of Inter-Collegiate Fellowship in Y. M. C. A. Work," "Points to be emphasized this year in the Missionary Department of the Association," "The Relation of the College to the Evangelization of the World," "Personal Work," at this evening's session Rev. J. H. McDonald, of Amherst, spoke on "Relation of the Holy Spirit to the settlement of peculiar problems of college life." The meetings will close on 28th.

November 26.

Notices.

The next District meeting of Kings Co. N. S., has been appointed to meet at Upper Canard December 6 and 7. On the evening of the 6th there will be a Young Peoples' Rally. The following program has been provided: From 7 to 8 will be given to business and social religious service. Then will follow—1. Introductory address by Pres. J. B. Morgan; 2. Young People as Pastor's helpers, by Pastor B. N. Nobles; 3. Open Parliament on B. Y. P. U. work, conducted by Pastor W. N. Hutchins. The services of Tuesday will commence at 10 o'clock with a devotional meeting, after which reports from the churches will be heard. In the afternoon the following subjects will be presented and discussed: 1. Discrepancies of the Bible as affecting inspiration, Pastor C. H. Martell; 2. The Ethical preparation for the coming of Christ, Pastor D. H. Simpson; 3. Helps for pulpit preparation, Pastor H. H. Saunders. Each paper not to occupy more than 20 minutes in delivery. In the evening addresses may be expected—1. From Pastor J. Williams on Foreign Missions; 2. Bro. C. W. Rose, Lic., on Home Missions; 3. President Trotter on Education. M. P. FERRMAN, Sec'y.

The Queens County, N. S. Quarterly meeting will convene with the church at Caledonia, on Dec. 6th and 7th. All churches in the County, are hereby requested to send delegates.

F. M. CHRISTOPHER, Sec'y.
-Kempt, Oct. 25th.

The P. E. Island Baptist Conference will meet (D. V.) with the brethren at Kingston, Monday evening and Tuesday, Dec. 6th and 7th. Being the time for the annual election of officers, a large delegation is requested. Intending delegates please notify Bro. Dan Fraser, Kingston, P. E. I., and those coming by train will be met either at Colwell Station or Charlottetown, Colwell being the nearest.

DAVID PRICK, Sec'y.

The Lunenburg Co. District Meeting will convene with the Pleasantville church on Dec. 6th and 7th, beginning with an evening session, evangelistic, and continued throughout the following day. A good programme is being provided. Will all churches see that delegates are appointed, and that their B. Y. P. U's. and W. B. M. U's. be represented.

E. P. CHURCHILL, Sec'y.
Bridgewater, Nov. 5th.

The next session of the Hants County Baptist Convention will be held at Mt. Denson, Dec. 7 and 8. An interesting programme has been arranged, the keynote of which is "Evangelism." Let all the churches be well represented.

D. E. HATT, Sec'y. pro. tem.

York and Sunbury Quarterly Meeting will convene with the first Keswick church, mouth of the Keswick, on the 10th day of December, at 7.30 p. m., Bro. F. B. Seeley, Lic., to preach the introductory sermon on Friday evening, and Rev. C. N. Barton to preach the Quarterly sermon on Sunday morning. We hope to have a full representation from the churches and expect a good time.

F. D. DAVIDSON, Sec'y.-Treas.

The next session of the Albert Co. Baptist Quarterly meeting will be held with 3rd Coverdale church, at Nixon Settlement, on the first Tuesday in December at 2 o'clock p. m. We hope all the churches will send delegates, and all the pastors will try to be present. The Quarterly sermon will be preached by Rev. E. Hopper, alternate Rev. J. C. Steadman, Com. on Temperance, Rev. S. W. Keirstead, Deacons, R. Tingley and J. Stewart; on Missions, Revs. W. Camp, I. B. Colwell, and Dea. J. M. Peck.

S. W. KEIRSTEAD, Sec'y.-Treas.
Dawsonville Albert Co., Nov. 15th.

The Yarmouth County Quarterly Meeting convenes with the church at Argyle, December 6th and 7th. First session Dec. 7th 7 p. m. Gospel sermon by Pastor J. H. Poshay. Dec. 8th, sessions at 9.30 a. m., 2 p. m. and 7 p. m. All evangelistic in their nature. Let every church in Yarmouth County be sure to be represented.

Programme Yarmouth Co. Baptist Quarterly Meeting, Argyle, December 6 and 7.

Dec. 7, 7 p. m.—Sermon by J. H. Poshay.
Dec. 8, 9.30 a. m.—General Business and Conference.

2 p. m.—Addresses on "Church Finance" by J. W. Tingley.

3 p. m.—Sermon by J. H. Saunders.

7 p. m.—Sermon by C. P. Wilson.

8 p. m.—Testimony and Inquiry Service.

N. B.—Pastor Browne desires that the services be largely "evangelistic." The chosen speakers will please note this. Have delegates appointed in your church (or churches).

W. F. PARKER, Sec'y.

The Carleton Victoria and Madawaska counties, Baptist Quarterly Meeting will convene with the Rockland Baptist church on the Third Friday in Dec. (17) at 7 p. m. Sermon by Rev. F. N. Atkinson; missionary sermon by Rev. A. H. Hayward; Quarterly sermon by the writer, on Sabbath morning. We hope to have a large delegation to represent these churches.

TIPS. TODD, Sec'y.-Treas.

Woodstock, Nov. 26th.

Coleman's SALT
CELEBRATED
DAIRY, HOUSEHOLD
AND FARM
PROMPT SHIPMENT GUARANTEED
CANADA SALT ASSOCIATION
CLINTON, ONT.

The Nova Scotia government crops report says hay is far above the average and better than last year's fine crop. The oats are 81 per cent. of an average. Wheat is below last year's yield. Indian corn for ensilage is an increasing crop. Fruit is far below in quantity and quality. The potato crop is poor, being only 68 per cent. of an average. Pasturage reports are encouraging to live stock growers. The horn fly was less a nuisance than usual. Dairy outputs have increased and improved.

Registration has closed in Yale University for the year and the official membership figures as compared with last year are as follows: Membership for 1897, 2,546; in 1896, 2,516.

Henry Kammarer shot his father at Benton Harbor, Mich., Thursday. He then set fire to the house and killed himself. The father was rescued from the fire, but died later. The tragedy resulted from a quarrel over money matters.

The CURE was PERMANENT

The Story of a Man Who Suffered the Agonies of a Living Death.

MEDICAL EXPERTS PRONOUNCED HIM INCURABLE AND HE WAS PAID A LARGE DISABILITY CLAIM.

The Case Probably the Most Wonderful in the History of Medical Science—Brought from Hopless, Helpless Inactivity to Health and Strength.

From the Meaford, Ont., Monitor.

About two years ago the Monitor procured an interview with Mr. Reuben Petch, of Griersville, in order to ascertain from his own lips if the reports were well founded that he attributed his most astonishing return to health to the use of Dr. Williams' Pink Pills for Pale People. The result of the interview was published in the Monitor under the date of Jan. 17th, 1896. Mr. Petch's case was certainly one of the most extraordinary in the annals of medicine in Canada—if not in the world. He had been ill for five years and in that time he consulted no less than six of the best physicians he could find, but none could give him the least relief. His limbs and body were puffed and bloated to such an extent he could not get his clothes on, and for two years he had not dressed. He had lost the use of his limbs entirely. His flesh seemed to be dead, and pins could be stuck into various parts of his body without being felt or creating the slightest sensation. He could not move about and if he attempted to get up would fall and would have to be lifted up. He was unable to open his mouth sufficiently to take solid food, and had to be fed with a spoon like a child. The doctors said his trouble was spinal sclerosis, and that he could not possibly get better. He was in fact nothing more or less than an animated corpse, so helpless was he. He was a member of the Canadian Mutual Life Association, and was under their rules entitled to disability insurance and made a claim for it. Two doctors, on behalf of the association, were sent to examine him, and they pronounced him incurable and permanently disabled, and in accordance with their report he was paid a disability insurance of \$1,650.00. This was about two years after his sickness began. For three years more he lingered in the condition above noted, utterly helpless, and a burden to himself and friends. He was then advised to try Dr. Williams' Pink Pills. He did not hope that they would help him, but in his sad condition he was prepared to grasp at anything that afforded the prospect of even a slight relief. The first change noted in the condition after he began the use of the pills was a disposition to sweat freely. Then life began to return to his hitherto dead body, and from that time on his progress towards recovery and activity was steady and certain.

had been examined by medical experts, and pronounced incurable and on the strength of their report was paid a large disability claim, should afterwards be cured by Dr. Williams' Pink Pills, was looked upon as a marvel. Many were skeptical not as to the cure—for the fact that he was actively going about proved this—but they did not believe it would prove permanent. In view of the doubts then expressed, the Monitor determined to watch the case closely, and now, nearly two years after the cure was first published, has again interviewed Mr. Petch, with the result that we are in a position to say most emphatically that this remarkable cure has proved permanent.

On being again questioned, Mr. Petch said—"You see those hands—the skin is now natural and elastic. Once they were hard and without sensation. You could pierce them with a pin and I would not feel it, and what is true of my hands is true of the rest of my body. Perhaps you have observed that I have now even ceased to use a cane, and can get about my business perfectly well. You may say there is absolutely no doubt as to my cure being permanent. Indeed I am in even better health than when I gave you the first interview."

"Do you still attribute your cure to the use of Dr. Williams' Pink Pills?" asked the Monitor.

"Unquestionably I do," was the reply. "Doctors had failed, as had also the numerous remedies recommended by my friends. Nothing I took had the slightest effect upon me until I began the use of Dr. Williams' Pink Pills. To this wonderful medicine I owe my release from a living death. I have since recommended Dr. Williams' Pink Pills to many of my friends, and the verdict is in their favor. I shall always bless the day I was induced to take them."

The above are the chief statements made by Mr. Petch in this latest interview, and the Monitor may remark, from a long acquaintance with him that we consider his statements absolutely true and reliable. He has no interest to serve other than a desire to recommend the medicine that has done so much for him, and we feel sure that if any sufferer will write Mr. Petch, enclosing a stamp for reply, he will endorse all the statements made above. We may further add that Mr. Petch's remarkable recovery leaves no doubt of the wonderful curative powers of Dr. Williams' Pink Pills, and it seems reasonable to infer that they will do for others what they have done for him—restore health and vitality.

Much in Little

Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine

Hood's Pills

chest, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 25c. The only Pills to take with Hood's Sarsaparilla.

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

AVONDALE, Weston Co., January 14, 1896. Messrs. C. Gates, Boston, U.S.A. Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Chorea-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen his little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced it would die, so I told its mother to put 3 or 4 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly, DAVID MURRAY.

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

WHISTON & FRAZEE'S. COMMERCIAL COLLEGE

Is a High Grade, Practical School for ambitious and industrious young men and women who wish to qualify themselves for the active duties of life.

Free catalogue on application to S. E. WHISTON, 95 Barrington St., Halifax.

PUTTNER'S Is the best of EMULSION all the

preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children.

Always get PUTTNER'S It is the Original and Best.

Recommend

YOUR COUSINS, YOUR UNCLAS, YOUR AUNT, EVERYBODY, to use—WOODILL'S GERMAN BAKING POWDER.

UNIONBURY BAKERS SINCE 1828. WOODILL'S BAKING POWDER IS THE BEST. JOHN BROWN & CO. MANUFACTURERS. WOODILL'S BAKING POWDER IS THE BEST. WOODILL'S BAKING POWDER IS THE BEST.

The Home

Female Labor in Machine-Shops.

It is a generally admitted fact that one of the principal reasons why American manufactures of machine tools are able to export machinery to this country, and to successfully compete with our makers in neutral markets, is the unrestricted use of labor-saving machines and appliances which the American manufacturer is able to command. Many of these machines are of so automatic a character that an intelligent man is able to attend to several at one time, and the cost of production is thus enormously reduced. Contrasting this condition of affairs with the "one-man-one-machine" cry of which we hear so much on this side of the Atlantic, it is not difficult to find at least one very substantial reason for the growth of the American export trade in machine tools. But while we have no sympathy with the attempts of the A. S. E. to restrict progress and to seek to impede the natural development of the engineering industry of this country, it must be admitted that our American competitors are showing us that it is very easy to reach the other extreme. An example of this is afforded by the Lozier Manufacturing Company of Toledo, who have introduced female labor, employing girls to work milling, drilling, and other machines used in the manufacture of bicycle parts. It is to be hoped that this expropriation of cheap labor will receive an early check. Obviously the competition of female labor in the lighter occupations is only to be expected, but we think few will be inclined to admit that the manipulation of machine tools is either a suitable or desirable occupation for women.—Mechanical World.

Rules for a Wife.

Perhaps the rules which Isabel, Lady Burton, wrote out for her own observance in preparation for her life association with the hero of her girlish adoration, may be suggestive to others who are about to enter upon, or even those who have already assumed the duties and responsibilities of wifehood.

The first refers to friendship and companionship; the next to the care of her husband when ailing; the third acknowledges the prime need of making home pleasing and attractive, not only to her husband, but to his friends and guests. The fourth is in reference to the importance of self-improvement and education; the fifth on the duty of being ready to change quarters, follow on journeys, at an hour's warning, and being ready and able to "rough it;" the sixth inculcates the need of care, in personal appearance and for generosity in affection and its expression; the seventh dwells on the duty of promoting her husband's interests, social, personal and professional.

The following ten paragraphs of Lady Burton's advice to herself are worthy of full inscription:

- "Never confide your domestic affairs to your female friends.
"Hide his faults from every one, and back him through every difficulty and trouble.
"Never permit any one to speak disrespectfully of him before you; and if any one does, no matter how difficult, leave the room. Never permit any one to tell you anything about him, especially of his conduct with regard to other women. Never hurt his feelings by a rude remark or jest. Never answer when he finds fault; and never reproach him when he is in the wrong, especially when he tells you of it, nor take advantage of it when you are angry; and always keep his heart up when he has made a failure.
"Keep all disagreements for your own room and never let others find them out.
"Never ask him not to do anything, for instance, with regard to other women or

any one you particularly dislike; trust him, and tell him everything except another person's secret.

"Do not bother him with religious talk, be religious yourself, and give good example, take life seriously and earnestly, pray for and procure prayers for him without his knowing it, and do all you can for him without his knowing it, and let all your life be something that will win mercy from God for him. You might try to say a little prayer with him every night before lying down to sleep, and gently draw him to be good to the poor and more gentle and forbearing to others. This implies that Lady Burton was to marry an unconverted man. No Christian woman should marry a man to whom reasonable religious talk would seem a bother.

"Cultivate your own good health, spirits and nerves, to enable you to carry out your mission.
"Never open his letters, nor appear inquisitive about anything he does not volunteer to tell you.

"Never interfere between him and his family; encourage their being with him, and forward everything he wishes to do for them, and treat them in every respect (as far as they will let you) as if they were your own.

"Keep everything going, and let nothing ever be at a standstill."

Might it not be that the following of similar resolutions might help lead other women to the realization of their "romance?"—M. F. in New York Observer.

Small-Minded Women.

The little mind is very rigid with reference to small affairs, and has the faculty of putting insignificance into an obtrusive dress, so that after a while she almost believes that it is what it seems. When a woman comes to this condition her case is nigh to hopeless, and the atmosphere of the place where she presides is stifling. She may be an economical, energetic, careful wife and mother, but life becomes a burden to all who are within the circle of her influence. Duty is not only to be faced by her, but to be made an instrument of torture. The little home service that might, with the right spirit, have been taken calmly and performed easily, has whipped every energy into the task, and the greater the tyranny of the situation, the more satisfaction she seems to receive from the performance of her duty.

Even large-minded woman, may love their sense of perfection when they are over-worked and exhausted, physically and mentally, and refuse to take proper relaxation and rest. If only our home-keepers could see the importance of folding their hands for a while each day, and allowing the cares to drop off from the consciousness for even a half hour, what a change there would be in the daily record of services! And if, while the hands and the brain were enjoying such relief, a purpose to lighten tasks and to stop manufacturing crosses could be borne, what an outlook the narrow-minded woman would gain to broaden, sweeten, and ennoble her offices, and influence in the home!—[Woman's Home Companion.

MINARD'S PILLS.

Are prepared from vegetable Medicines only. The combination is so carefully arranged as to meet all cases when a cathartic is necessary. They not only evacuate the bowels, but will open the secretions and expel foul humors from the system. Their action is gentle and thorough. Without any flaming advertisement, we send these Pills forth to make their own market, as our Lintment has already done. A Trial is all That is Necessary to Ensure Success. Are you Bilious, have you a Sick-headache, Colic, Jaundice, Constipation, Nervous Debility, Disordered Stomach or Kidneys, Dyspepsia? Do you feel dull and heavy, or pain or fullness in the head? In all cases use these Pills a few times and all will be well with you. They will often break up a cold by taking a good dose at night, taking a light supper and bathing the feet in hot water.



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

Quackery is always discovering remedies which will act upon the germs of disease directly and kill them. But no discovery has ever yet been approved by doctors which will cure consumption that way. Germs can only be killed by making the body strong enough to overcome them, and the early use of such a remedy as Scott's Emulsion is one of the helps. In the daily warfare man keeps up, he wins best, who is provided with the needed strength, such as Scott's Emulsion supplies.

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I have found... Lesson XI... I CHASE GOD, AND... Therefore conditions... WHO SHALL... I have found... Lesson XI... I CHASE GOD, AND... Therefore conditions... WHO SHALL... I have found... Lesson XI... I CHASE GOD, AND... Therefore conditions... WHO SHALL...

The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Fourth Quarter.

PAUL'S LAST WORDS.

Lesson XI. Dec. 12.—2 Tim. 4, 1-8, 16-18.

[Read verses 1-22.]

GOLDEN TEXT.

I have fought a good fight, I have finished my course, I have kept the faith, 2 Tim. 4, 7.

I. THE FINAL CHARGE. VERSES 1-5.

1. I CHARGE THEE THEREFORE BEFORE GOD, AND THE LORD JESUS CHRIST.—"Therefore" refers particularly to the conditions reviewed in the last chapter—the perilous time to come, the apostolic example, and the doctrinal security to be found in the study of the Holy Scriptures. WHO SHALL JUDGE? "refers directly to Jesus Christ, who stands prepared to appear as Judge. Nothing is more fitted to fill the mind with lofty fervor than the thought of the accounting which shall be made before his judgment seat." THE QUICK AND THE DEAD—The quick are those living at Christ's coming; the dead are those who shall be raised from their graves to meet him. AT [BY] HIS APPEARING AND HIS KINGDOM—Each has its place in the adoration: his coming, at which we shall stand before him; his kingdom, in which we hope to reign with him.

2. PREACH THE WORD—"Sound it forth as a herald." "The word" is a general term for the gospel. BE INSTANT—"The meaning here is that he should be constant in this duty. Literally, to stand by or to stand fast by; that is, he was to be pressing or urgent in the performance of his work." IN SEASON, OUT OF SEASON—At convenient and inconvenient times; when men will listen and when they will not. REPROVE—Rather, "bring to the proof;" "set right by argument;" convince; show the evidence of truth and the proof of error. REBUKE—"Somewhat stronger than 'reprove'; 'blame,' with expression of repugnance. Compare Jude 9." EXHORT—Appeal to men. WITH ALL LONG-SUFFERING—With patient perseverance. AND DOCTRINE—Better, "teaching." "Doctrine" here, and almost everywhere in the New Testament, means not creed, but the teaching of truth. The worker for Christ must continue to teach with patience, even though he may not at once see its results.

3. THE TIME WILL COME—Paul saw plainly that as soon as the strong hand of the apostles should cease to direct the church it would become the prey of weak and wicked men, and its very existence would be endangered. And such was the fact. THEY—Better, "men;" "Professing Christians, as the context shows." WILL NOT ENDURE SOUND DOCTRINE—"Greek, 'healthful doctrine;' doctrine contributing to the health of the soul. They would seek instruction more conformable to their wishes and feelings." BUT AFTER THEIR OWN LUSTS—These men would desire pastors who would coincide with their own whims, foster their every vagary, countenance their every wild project for doing good, advocate their errors, and fear to rebuke their faults. HEAP TO THEMSELVES TEACHERS—"One on another; an indiscriminate mass of false teachers." HAVING ITCHING EARS—Eager for preaching and teaching that flatters their pride and glosses over their vices. Seeking to hear for their own pleasure; wanting their vices and infirmities to be tickled.

4. SHALL TURN AWAY THEIR EARS FROM THE TRUTH—For the truth does not satisfy the ears which desire to be pleased. How often now we see doctrine rejected, not because Scripture can be arrayed against them, but because they don't suit human hearts. They must be considered false because they are disagreeable. TURNED UNTO FABLES—Those who have forsaken the truth because it is not pleasing are the most eager for superstition. Men who reject the supernaturalism of the Bible will believe the nonsense of spiritualism; people who do not believe in God will believe in astrology and fortune telling and signs and omens.

5. DO THE WORK OF AN EVANGELIST—The evangelist is the glad tidings of the gospel, and the evangelist the one who proclaims it. "The word here probably in a wide sense includes all that belongs to a preacher and teacher of the gospel." MAKE FULL PROOF OF THY MINISTRY—Literally, "fill up the measure of thy deaconship." (The word deacon was used in a general sense, just as the word bishop elsewhere.) Leave nothing undone that can be done for God.

II. THE FINISHED WORK. VERSES 6-8.

6. FOR—"Paul now furnishes the reason for this urgent charge just given and for the solemnity of the charge of this entire epistle. He was about exchanging labor for reward. His place in the church below will soon be vacant; and oh that Timothy might fill the blank as a second Paul!" I AM NOW READY TO BE OFFERED—So certainly is Paul convinced of the near approach of his death that he beholds it in spirit as actually present, and in his affliction recognizes its beginning." THE TIME OF MY DEPARTURE—He does not call his death a martyrdom or a murder; nor does he complain at his hard fate at being slain after giving a lifetime to the gospel. The true idea of death is that of loosening the bands that confine us to the present world; of setting us free and permitting the soul to go forth, as with expanded sails, on its eternal voyage. With such a view of death why should a Christian fear to die?

7. I HAVE FOUGHT A GOOD FIGHT—Better, "the good fight." "The noble conflict with the world, the flesh, and the devil has been triumphantly maintained; the contest is over." Most men in his position would have thought the climactic struggle just before them. But Paul counted death as nothing. FINISHED MY COURSE—Better, "the course." "He compares his agitated apostolic life with a race, which is completed only now, when, having arrived at the goal of his ministry, he sees death before his eyes." KEPT THE FAITH—"The faith in Christ, in spite of all temptation to unfaithfulness."

8. HENCEFORTH—"What remains," or, "as to the rest." The idea is that of his whole career the coronation only remained. "The battle had been fought; the race had been run; and all which was now necessary to complete the transaction was merely that the crown be bestowed." LAID UP FOR ME—Kept safely; held in reserve. A CROWN OF RIGHTEOUSNESS—"The crown." It was not the crown of ambition; it was not a garland won in struggles for earthly distinction; it was the appropriate reward of his efforts to be personally holy, and to spread the principle of holiness through the world." THE LORD, THE RIGHTEOUS JUDGE—"He saw before, at a little distance, the doom of an unrighteous magistrate and the sword of a bloodstained executioner; but he appealed in the sentence of a juster Judge, who would soon change the fetters of the criminal into the wreath of the conqueror; he looked beyond the transitory present; the tribunal of Nero faded from his sight, and the vista was closed by the judgment seat of Christ." AT THAT DAY—Not the day of his own death, concerning which he felt little care, but the day of days when the Lord shall come."

III. THE LORD'S DELIVERANCE. VERSES 16-18.

16. AT MY FIRST ANSWER—My first apology or defense in court. NO MAN STOOD WITH ME—Better, "came forward with me," as advocate and friend. I PRAY GOD THAT IT MAY NOT BE LAID TO THEIR CHARGE—"I pray God" is not in the Greek, which is an ejaculation, "May it not be laid to their charge!" with emphasis on "their." They were not enemies, only timid friends.

17. THE LORD STOOD WITH ME—When human help failed God in some remarkable manner interposed, giving the apostle boldness in his own defense and securing his temporary release.

Sights and Sounds in India, For Boys and Girls in Canada.

DEAR GIRLS AND BOYS.—There is a cool breeze on the front veranda of the mission bungalow this afternoon. Let us go out and enjoy it! Sit down. Hear the bumble bees! Where are they? Here they are close to us in these yellow bells. The trees on which these blossoms grow look something like young willows. But they are not willows, and I should not wonder if the bees called them honey-suckles. Hum! Buzz! That big black, shiny thing! Is that a bumble bee? Why he is twice as large as our bumble bee, more like a humming bird! Yes he is the honey bee and can hum as loud as any bee I ever saw. They say he is a good warrior and can sting as well as he can hum. But we have never tried him.

The only person on the veranda beside ourselves is a Telugu boy sitting on the floor. How old would you take him to be, "nine?" No, he's twice nine. If you look well at

his upper lip, you could not take him for less than eighteen. His exact age I do not know, but he is a married man. Although a dwarf, he is otherwise well built, as bright as the average unlettered Telugu. Did you ever see a tailor sitting on his bench cross-legged? That is the way this little man is sitting. However he is not on a bench, but on a mat. Indeed he is not only sitting like a tailor; but he is a tailor. The Telugu call him a derzy. He is bent over his work and sees nothing but his needle and thread. However, he will not hurt himself, by working too hard. If you do not keep your eye on him, he will have several recesses and vacations all in, one forenoon. It is wonderful, too, how slowly he can make that needle go! If you should try to go as slowly on your bicycle you would be sure to fall into the gutter. In short, to any one who abhors laziness and dishonesty his services are no luxury. Yet he is no worse than his neighbors. If you and I are any better, it is Christ that has made us better. No thanks to ourselves. "Who maketh you to differ?" We should make it the supreme object of our life to "show forth the praises of him who hath called us out of darkness into his marvelous light."

The other day Marion started out to tell this little derzy about Jesus. Feeling her own insufficiency, she went to a native Christian house and brought over two Christian Telugu boys. The name of the younger is Muddery, and that of the other is Anandharow. The latter was baptized in Sept. '96 and the former on the first Sunday in '97.

As the derzy was sewing for Miss Newcomb, one of the first things to do was to get leave to stop his work. So Marion went to Miss Newcomb's room, where she was studying Telugu, and asked permission to occupy the derzy's attention long enough to tell him about Jesus. Then she went to the book stand and got a Telugu New Testament, which she took out and gave to her two young preachers. With all hands seated on the mat, the service began. Marion was the chairman. Muddery and Anandharow were the preachers. The derzy was the congregation. There was no play about this. It was no mock meeting. The burden seemed to be upon her heart to tell the love of Christ to the little tailor. Her spirit was full of hope. She expected nothing else but that he would listen with joy to the sweet words and learn to love her Jesus. Flowers were blooming on the shrubs. The birds were singing in the trees. The cooling breezes of the afternoon were blowing in from the sea. Everything seemed to be praising God, but the derzy's heart was hard. He did not want anything to do with the gospel. He told the boys that they might go to heaven if they liked; but as for him, he would rather go to hell. He would rather go to hell than believe in Christ. Poor Marion! This was too much for her. The grief was greater than she could bear, and she burst into a flood of tears. Mrs. Morse was in the garden, when she heard her little girl crying and looked up in alarm to see what was the matter. Marion came running and sobbing as if her heart would break. "Mamma! Mamma!" she gasped, "the little derzy doesn't want to hear about Jesus!"

Every Missionary knows too well how she felt. His heart is often broken, because the people do not want Christ, often he longs for the tears of a child. Weeping would be a relief. But the sorrow of his soul is often left to burn unquenched. The derzy does not want to hear about Jesus. You can find a hundred thousand like him any day, if you come to India. "O Jerusalem!" said Jesus, "How often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" "Ye would not!" "Ye will not come to me!"

We thank God that he has opened the hearts of many Telugus, now, to listen to the gospel as he opened the heart of Lydia at Philippi, some like Mary are sitting at the feet of Christ to hear his word. When we find a Telugu whose heart is thus open to receive the gospel, we know that God has visited him before us and has sent us to sow seed on good ground, which he has already prepared. Pray for the little derzy and for all whose hearts are like his! When I told Marion just now, that I was writing you about the derzy, she said, "Tell them that the next day, he asked me to bring him the Bible," so she has hope that he may yet learn to love Jesus. Please pray for him. Yours truly,

Bimlipatam, India. L. D. MORSE, Oct. 12.

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EQUITY SALE.

There will be sold at Public Auction on Saturday, the Eleventh Day of December next, at 12 o'clock (noon), at Chubb's Corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 17th day of August, A. D. 1897, in a certain cause therein pending wherein S. Augusta McLeod is Plaintiff and Florence M. Wright, Arois Roy Wright, Ida Irene Wright, Bessie Bell Wright, Clara Gladys Wright, Gur Carleton Wright, Loui Lavenia Wright and Howard D. McLeod are Defendants. With the approval of the undersigned Referee in Equity the land and premises mentioned in the said Plaintiff's Bill and in the said decretal order and therein described as follows: "All those certain lots, pieces or parcels of land situated, lying and being in Carleton, in the City and County of Saint John, known and numbered on the plan of this part of the City as lots number (335) three hundred and thirty-five and (336) three hundred and thirty-six, fronting on Charlotte Street, and numbers (351) three hundred and fifty-one and (352) three hundred and fifty-two, fronting on Tower Street, being each fifty feet by one hundred feet more or less, the same having been deeded to the President, Directors and Company of the Commercial Bank of New Brunswick by E. D. Wilnot by deed bearing date the thirteenth day of October, A. D. 1847, and duly registered and by several means transfers conveyed to J. Robert Wright." For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.

Dated this 29th day of September, A. D. 1897. R. McCLEOD, E. H. McALPINE, Plaintiff's Solicitor, Referee. EDWARD A. EVERETT, Auctioneer.

EQUITY SALE.

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

Dated at the City of St. John this 16th day of November, A. D. 1897. SILAS ALLWARD, E. H. McALPINE, Plaintiff's Solicitor, Referee in Equity. W. A. LOCKHART, Auctioneer.

BIRTHS.

ESTABROOK.—At the Baptist parsonage, Petticoe, N. B., on Nov. 27th, the wife of Pastor H. G. Estabrook of a son.

MARRIAGES

ARTHUR-YEOMANS.—On Nov. 20th, at the Baptist parsonage, Petticoe, by Pastor H. G. Estabrook, Nelson Arthur to Bella Yeomans.

BROWN-STILES.—At the Baptist church, Albert, Albert Co., Nov. 17th, by Pastor I. B. Colwell, assisted by Rev. T. Bishop, O. P. Brown, pastor of Mangerville Baptist church, Sun. Co., to Salome B. Stiles, of Beaver Brook, Albert Co.

CUSACK-PERRY.—On Nov. 24th, at the Baptist parsonage, Petticoe, by Pastor H. G. Estabrook, Charles Cusack to Adda Perry, both of Havelock, N. B.

REID-POLSON.—At the Baptist parsonage, New Glasgow, Nov. 23rd, by Rev. G. P. Raymond, Alexander W. Reid of Port Hillford, Guys. Co., to Bessie Polson, of South River, Antigonish Co.

GRIDLEY-TREFFY.—At Springhaven, Nov. 18th, by Rev. M. W. Brown, Howard A. Gridley, of Yarmouth, and Maud L., second daughter of Caleb Treffy, of Springhaven, Yarmouth Co.

SMITH-BONNY.—At the residence of the bride's parents, Nov. 10th, by Pastor J. D. Wetmore, Fred D. Smith, of Smithtown, Kings Co., to Eva Lillian Bonny, of Nauwigewauk, Kings Co.

MESSENGER-BARTEAUX.—At the parsonage, Nictaux Falls, Sept. 12th, by Rev. J. W. Brown, Vernon W. Messenger, of Tupperville, and Etta M. Bartheaux, of North Williamson.

SAUNDERS-MERRY.—At the home of the bride's mother, Nictaux Falls, Sept. 14th, by Rev. J. W. Brown, Hurdon H. Saunders, and Jessie L. Merry, both of Nictaux South.

TRAYNER-HICKEY.—At the residence of the bride's parents on Wednesday, the 24th inst., by Rev. A. H. Lavers, John H. Trayner, son of Capt. Chas. Trayner, of Pennfield, N. B., to Alice B. Hickey, daughter of Mr. and Mrs. William Hickey, of Le Etang, N. B.

STRAIGHT-THORNE.—At the home of the bride, Nov. 25th, by Rev. A. B. Macdonald, Malcolm C. Straight, of Cambridge, and Cyble C. Thorne of Johnston, Q. C.

DEATHS.

MCDORMAND.—At Westport, Nov. 16th the infant child of Edgar McDormand.

HAINES.—At Freeport, N. S., Nov. 21st, John M. Haines, aged 77 years. He leaves a widow and four children, three sons and one daughter to mourn.

STIVERS.—At Gaspereaux, on the 20th inst., at the residence of her son, Mrs. Sarah, widow of the late John Stivers. Her end was peace.

BARNABY.—In New York city, Nov. 4th, Mrs. Eunice C. Barnaby, aged 73 years. The remains were interred at Greenwood Cemetery. Mrs. Barnaby was a sister of Deacon John F. Masters, of St. John.

HATT.—At Bloomington, Sept. 3th, Annie Mahalath Hatt, aged 28 years. She was a consecrated Christian. Her life was a shining light that all who knew her rejoiced in. Her life has left a fragrant influence in the community.

BARTEAUX.—At Nictaux Falls, N. S., Oct. 18th, after a lingering and painful illness, Mr. Obediah Bartheaux, aged 65 years and 11 months. He leaves a wife and two children to mourn their loss.

SPRAGG.—At Springfield, Kings Co., N. B., Nov. 18th, Mrs. Phoebe E. Spragg, aged 73 years, passed quietly to her eternal rest, leaving a large circle of children, grandchildren and other relatives. When quite young deceased experienced saving grace, became a member of the 1st Springfield Baptist church, of which she remained a consistent member until her removal. Her memory is blest.

BRAY.—At Hopewell Cape, Albert Co., Nov. 17th, Benjamin Bray, proprietor of the Albert House, in the 57th year of his age, leaving a widow, one son and one daughter. Brother Bray united with the Baptist church about thirty-three years ago, was baptized by Dr. Hurd, then pastor of the Hopewell church. He was loyal and faithful to his religious convictions, and was one of the leading and most respected citizens of the community.

CAMPBELL.—At Grafton, on Tuesday, the 16th, Mrs. Eunice Campbell, in the 84th year of her age, leaving an aged husband and three sons and several grandchildren to mourn the departure of a true wife and devoted mother. Sister Campbell lived a

Christian life beloved by all who knew her, and passed forward to her Saviour with undimmed faith and steadfast confidence in Him who is the resurrection and life. The funeral sermon was preached by Rev. Thos. Todd, of Woodstock.

WELCH.—Suddenly at Westport, Oct. 23rd, William Wallace Welch, aged 71 years. Bro. Welch never made a public profession of religion, but he had great respect for divine things. He believed that God had redeemed ones in every church and even outside the local church. Mr. Welch was at work when the enemy, death, came to him and he fell without a moment's warning. Oh the shock it brought to his wife and children and grandchildren. May God bless and comfort the bereaved ones.

COLLINS.—At Little River, Oct. 12th, Capt. John Collins, of Westport, aged 56 years. Bro. Collins was baptized into the Westport Baptist church in the days of his youth by Rev. Mr. Miller, and lived a life of faith in Jesus, always ready to do his part in church work. Bro. Collins was not slothful in business, fervent in spirit, serving the Lord, and without any sickness fell asleep in Jesus. In the death of our brother this town has lost a good citizen, and the church a loyal supporter. May God bless the bereaved family.

STILES.—At Baltimore, Albert Co., Nov. 18th, of paralysis, Mrs. Ellen Stiles in the 84th year of her age. Sister Stiles was born in Scotland in 1814, and came to New Brunswick with her parents in early life and settled in Albert Co. She professed faith in Christ during some of the first revivals of religion in Hillsboro. She was baptized and united with the 1st Hillsboro church, much against the wish of her parents, who were strong Presbyterians. She afterward united with the Hopewell church, where she became a very active worker. Her maiden name was Irving. She was a sister of Rev. James Irving, so well known in Albert Co. Our sister was somewhat demented during the last few years of her life, but we trust now is safe in the fold of Christ.

District Meeting.

The Annapolis County Conference of Baptist churches met with the Baptist church at Clementsvalle Monday evening, November 8. That which gave interest to this service was the ordination of six brethren to the office of deacons. The Scriptures were read by Rev. E. P. Coldwell, prayer offered by Rev. J. A. Porter, and a sermon bearing on the office of the deaconate was preached from Acts 6:5-6 by Rev. J. W. Brown. The following brethren were then set apart as deacons by the laying on of hands and prayer: Joshua Potter, Aaron Wright, Samuel Pine, George Mosher, Edgar Robinson and Chas. Dondale. The ordaining prayer was offered by Rev. S. Langille. Charges were given to the church and candidates by Rev. J. A. Porter and Rev. E. P. Coldwell.

On Tuesday morning, after a social service, a report was received from a committee appointed to inquire into the condition of the Granville Mt. field, to the effect that Rev. J. A. Porter, of Lower Granville, would assume pastoral care of this field for the coming year, in addition to his present field. A paper was then read by Rev. E. P. Colwell on "The church's care of the Pastor." This was well received, and Bro. Colwell was by resolution asked to send it to the MESSENGER AND VISITOR for publication. In the afternoon, after social service, Rev. J. T. Eaton gave an address on "Pastoral Duties." An address was next given on "How can the awakened be led to Christ and His church," by Rev. J. W. Browne. An address was then given by Rev. S. Langille on "How to care for new members." It was announced by letter from H. M. Sec'y Cohoon that \$2,000 was expected from Annapolis County as her share of the convention work for the year. A committee was appointed to apportion this amount to the churches. Rev. J. T. Eaton and Rev. A. Cohoon, committee. The evening service was an evangelistic one led by Rev. A. Cohoon. Pastors present: E. P. Coldwell, J. A. Porter, J. T. Eaton, S. Langille, J. W. Browne; also Rev. A. Cohoon.

J. W. BROWN, Sec'y.
Nictaux Falls, November 19.

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WANTED.

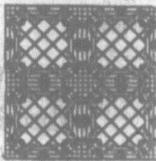
Agents for this paper. To successful canvassers, devoting part or all of their time to this work, we can offer attractive inducements. December is the best month for canvassing. Write for particulars.

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Cost over \$100,000 to publish. Contains nearly 300 full-page engravings of our Saviour, direct from the world's great paintings by Great Masters. Agents are taking from three to twenty orders per day. This book is so beautiful that when people see it they want it. **"FIRST GLANCE AT THE PICTURES BROUGHT TEARS TO MY EYES."** 2 orders first day. **"CLEARED \$150 FIRST WEEK."** WORK WITH THIS BOOK.—J. C. BOYD. **"A DREAM OF LOVELINESS."** 4 orders first week.—B. WARD. **"MOST BEAUTIFUL BOOK I EVER SAW."** 27 orders first three days.—ALEX. FARR. **"7 ORDERS FIRST TEN DAYS' WORK."**—J. O. BEWAN. "Some high grade man or woman of good church standing should secure the agency here at once," says every editor, as \$500 can soon be made taking orders for it. **"Finest book for Birthday and Christmas GIFT ever published. Bound in Pearl White and Gold in Royal Purple and Gold, and in Lavan's Morocco and Gold. Size, 10x12 inches. Also a man or woman of good church standing can secure position of Manager of this territory, to devote all their time to employing and drilling agents and corresponding with them. Good salary. Address for full particulars, A. P. T. ELDER, Publisher, 278 Michigan Avenue, Chicago, Ill.**

Embossed Metallic Ceiling

WRITE FOR CATALOGUE TO W.A. MACLAUCHLAN, 51 Dock Street, St. John, N. B.



THE many advantages of their use as a modern substitute for wood and plaster, lies in the fact that they are light in weight, will not crack nor drop off, consequently no danger of falling plaster; are unquestionably durable, having air-tight joints, are easily applied, are practically fire-proof, are highly artistic, do not harbor vermin or germs of disease, and possess splendid acoustic properties. In addition to many other points of excellence over any other form of interior decoration.

Metallic Roofing Co., Limited, 370 King St. West, Toronto, Ont.

NY-AS-SAN USED FOR Whooping-Cough

Wm. Churchill, Detroit, Michigan, writes:—"The instant relief and complete cure by your Nyassan for Whooping Cough was marvellous. After one MAILED TO application ANY ADDRESS. to throat and chest there was no more strangling nor choking. Cure hastened by three weeks.

WRITE TO Nyassan Medicine Co., Truro, N. S.

Odorama

the perfect tooth powder, has become popular in Canada as everywhere else where used, because of the hygienic results attained in its use; especially has this been noticeable amongst children in the recent Government inspection of them. Then it is so easy to get the children to use Odorama; they like using it, and thus form habits that parents acknowledge secures them good, sound teeth the rest of their lives. Ask your druggist for it and do not take any other. 25c. Odorama is never sold in bulk.

NONE BETTER—NONE SO GOOD.

News Summary.

Melbourne was visited by a disastrous fire on Sunday. Many of the largest business houses in the city were destroyed. The loss is estimated at £1,000,000.

It is believed at Washington that the British government will view with favor the formation of a commission to clear up vexatious questions between the United States and Canada.

The Eddystone Manufacturing Company of Philadelphia, has been fined \$1,000 for violating the alien contract law in bringing from Germany, under contract, a calico engraver.

A steamship left here a few days ago with a cargo of pulp for England, shipped by our two pulp mills. The cargo was valued at \$66,000. There's money in pulp.—Chatham World.

Everitt Fox, six-year-old son of Jerry Fox, of Temperance Vale, York county, had his left eye put out by a cow. He was leaning over the manger when a cow raised its head suddenly, striking him in the eye with the point of one of its horns.

The Imperial government has awarded a Jubilee medal to General Gascoigne in recognition of his having sent such an excellent contingent to represent the Dominion at the Queen's Jubilee.

Hon. Mr. Mills, the new minister of justice, arrived at Ottawa on Saturday and took charge of his department. He attended a meeting of the council in the afternoon.

Mrs. Foirier, wife of the man found dead at St. Canute, Two Mountains, Que., last Sunday, and her alleged lover, Samuel Parslow, will be arrested for murder. It was at first thought to be a case of suicide.

Minnie Brothers and Miss Mary Burns, of West Rutland, Vt., were struck by a switch engine Tuesday evening while walking on the railroad track. Miss Brothers died from her injuries, while her companion is in the hospital with both lower limbs cut off and has no chance for recovery.

Capt. John McKinnon, of Chebogue Point, Yarmouth, while endeavoring to float a wrecked schooner at Emerald Island, was knocked overboard and drowned. He was about 55 years of age and leaves a widow and several children.

Hon. H. R. Emmerson will be banquetted at the Windsor hotel, Dorchester, about the middle of December. The Dorchester Spectator in this connection remarks that out of the twelve who have been elevated to the premiership of New Brunswick four of them were chosen from Dorchester.

A letter has been found which purports to have been left by Jos. E. Blanthier, who committed suicide in the Meridian jail at Morgan, Texas, confessing that he murdered Mrs. Langfoll at that place and also Minnie Williams and Blanche Lamont at St. Francisco.

For what is believed to be the first time in the history of the United States government a woman is acting as its representative abroad. Secretary Sherman approved on Thursday the request of J. Adolph Guy, Consular Agent of the United States in Edmonton, N. B., for two weeks leave and appointed Emma Hart to act as Consular Agent during his absence. Miss Hart will probably have very little business to attend to.

W. S. Fisher, of St. John, spoke before the Hamilton, Ont., Board of Trade on Tuesday, and the Board passed resolution declaring that it is the duty of Canadians to patronize their own avenues of trade in preference to those of a foreign country and pledging themselves to do all in their power to encourage and direct as large a share of trade over Canadian routes as may be found practicable.

Last Thursday an elderly gentleman walked in a sprightly manner into the clerk's office at St. Joseph, Mo., and laid down the fee for a marriage license. He procured it and was married. His age is 100 years and several months. The bride's age is 77, and two crickets in a flood of August sunshine couldn't be better pleased with their future prospects than this lively couple, according to the reports of eye witnesses.

The Countess of Lathom, daughter of the Earl of Clarendon and wife of the 14th chamberlain of the Queen's household, while returning from a shooting party Tuesday was thrown out of a trap and killed near Wigan, Lancaster. The countess was driving a pair of spirited ponies, with three ladies, were thrown out. Lady Lathom fell into a ditch full of water and the trap fell on top of her. The other ladies escaped unhurt. The deceased was immensely popular in Lancashire and prominent in every charitable work.

Well Dressed Children Where Diamond Dyes are Used.

Mothers who wish to save money, and who are economical in home management, are not obliged to buy clothing for their children as frequently as some mothers do. This saving of money is due to the fact that the economical mothers are regular users of the wonderful Diamond Dyes that always make old things look as good as new.

The Diamond Dyes show such a variety of standard colors that mothers can now dye any of the fashionable colors and shades seen in the new autumn dress goods. At the very small cost of ten cents an old dress can be made stylish looking and serviceable for a long time.

If mothers would have success with home dyeing they must use the Diamond Dyes at all times. All imitations and mixtures of soap and coloring matter should be avoided with care, as they are ruinous to good materials. Diamond Dyes are the best in the world; they are pure, strong, brilliant and last forever.

D-O-D-D-S

THE PECULIARITIES OF THIS WORLD.

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

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

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

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

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

The Flow of Milk

will be Increased.



Why go to all the trouble of keeping cows and get only about half the milk they should produce.

DICK'S BLOOD PURIFIER

strengthens the digestion and invigorates the whole system so that the nutriment is all drawn from the food. It takes just the same trouble to care for a cow when she gives only three quarts as when she gives a pail. Dick's Blood Purifier will pay back its cost with good interest in a few weeks.

LEEMING, MILES & CO., AGENTS, MONTREAL. CO CENTS A PACKAGE. DICK & CO., PROPRIETORS.

Make No Mistake.

DO NOT DESPAIR Until You Have Tried What SMITH'S...

Chamomile Pills

Can Do for You!

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

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS. FRANK SMITH, DRUGGIST, ST. STEPHEN, N.B. and CALAIS, Me. PRICE 25 CENTS: FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

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SAINT JOHN, N. B. DRY GOODS, MILLINERY, CARPETS, CURTAINS, HOUSE FURNISHINGS, READY-TO-WEAR CLOTHING for Men and Boys. HOUSEHOLD FURNITURE of every Description. MANCHESTER, ROBERTSON and ALLISON.

ALL ABOUT ← **-FURS-** A LITTLE 2 6 PARAPHELT 1 6 1ST ISSUED 6 24 DUNLAP, COOKE & CO. Manufacturing Furriers, AMHERST, N.S. TELL US HOW TO JUDGE GOOD FURS. WRITE THEM FOR PRICES. Victoria St-Amherst, N.S. Hastings St-Vancouver, B.C. Wholesale Manufactory, 26 EMERY ST. MONTREAL.

I have... in an... previous... the bu... small... a few... served... These... milk... the night... morning... practised... cheese... the stock... that the... window... than those... the face of... exposed to... to quite a... for high-c... cut surface... of an uncol... ation of al... which, unl... light durin... ing and the... in color ver... directly on... much dark... only, or wi... shade. The... cheese is qu... color penetr... little distan... affect it. In... maker, I ha... unfinished... avoid the m... it, due to t... the light.—... tieman.

In a paper before the Society, Prof. of experimen trees. In the fruited Baldwin the knotty, w fruit was pick ing but one fr able fruit the cent. more fr less second-gr tree. Six Bal were used in Three trees of taking off all fruit on the Baldwin tr gave 26 per cent than of the fru wins. Or, diff unthinned tree more fruit alto yielded one and r fruit than the greenings this marked, for the average produ bushels more No trees.

Two trees of the third test. thinned to at less thinned tree bore No. 1 apples than 17 1-10 per cent these tests fewer thinned trees, an in quality and m was worth from in market. Th took about twice picking alone. these tests proved first to more than

The Farm.

Light and Butter.

I have had a recent experience in regard to the effect of light on the color of butter, in an unexpected way, to confirm all previous experience of a similar kind with the butter directly. I have been making small cheeses the past summer and until a few weeks since, and have recently observed the effects of light upon them. These are rich cheeses, made of the full milk with the addition of the cream from the night's milking made to that of the morning. This is the same method as practised by the makers of the fine Stilton cheese of England, one of the richest cheeses made. To-day I was examining the stock, and was surprised to observe that the cheeses in the full light of a window were considerably darker in color than those not so exposed. Similarly on the face of the outside of one of the cheeses exposed to the light the color had changed to quite a deep yellow, quite deep enough for high-colored butter, while the newly cut surface was of the original light shade of an uncolored cheese. This is a confirmation of all my experience with butter, which, unless carefully protected from the light during the interval between the making and the final finishing of it, deepened in color very much, and as the light fell directly on the butter, the shade was very much darker than when it glanced on it only, or where the butter was quite in the shade. The effect of the light on the cheese is quite conspicuous; the deepened color penetrating into the cheese for some little distance as the light has been able to affect it. In my long practice as a butter maker, I have been careful to keep the unfinished butter in the dark, so as to avoid the mottling effect of the light on it, due to the direct or indirect action of the light.—[Correspondence Country Gentleman.

Thinning Fruit.

In a paper on thinning fruit, recently read before the Hudson Valley Horticultural Society, Prof. S. A. Beach gave an account of experiments in thinning fruit on apple trees. In the first experiment two heavily fruited Baldwin trees were selected, and all the knotty, wormy, and otherwise inferior fruit was picked off one of the trees, leaving but one fruit of a cluster. Of marketable fruit the thin tree yielded 9 4-5 per cent. more first grade, and 4 1/2 per cent. less second-grade fruit than the unthinned tree. Six Baldwin and six greening trees were used in the second experiment. Three trees of each kind were thinned by taking off all the poor fruit and leaving the fruit on the trees at least four inches apart. The Baldwin trees which had been thinned gave 26 per cent. less of marketable fruit, but 22 per cent. more of it graded No. 1 than of the fruit from the unthinned Baldwins. Or, differently stated, although the unthinned trees carried above a fourth more fruit altogether, they actually each yielded one and a quarter bushels less No. 1 fruit than the thinned trees. With the greenings this difference was even more marked, for the thin greening trees on an average produced two and one-quarter bushels more No. 1 fruit than the unthinned trees.

Two trees of Hubbardston were used in the third test. On one tree the fruit was thinned to at least six inches apart. The thinned tree bore 17 4-10 per cent. more of No. 1 apples than the unthinned tree, and 17 1-10 per cent. less of No. 2 grade. In all these tests fewer apples dropped from the thinned trees, and their fruit was superior in quality and more highly colored, and was worth from 10 to 15 per cent. more in market. The thinning and picking took about twice the time required for picking alone. The second method in these tests proved superior enough to the first to more than pay for extra work in-

olved; that is to say, the work paid best where it was thoroughly done.—[Garden and Forest.

Inoculating the Soil.

The Alabama Experimental Station has made experiments in "inoculating" the soil with tubercles that are peculiar allies of the leguminous plants. Germ fertilizers were purchased in Germany, and they greatly increased the yields of all plants tested at the station compared with those not treated. Canada field peas gave an increase of 138 per cent.; hairy vetch, 89 per cent.; crimson clover (young plants), 746 per cent.; but Lupins gave no increase. Soil from a field where a given leguminous plant had been successfully grown proved excellent material for inoculating other soils. Inoculation of the field on which alfalfa was grown gave an increase in the first cutting of hay of 336 per cent. These experiments demonstrate that it is an advantage to take soil from one plot or field for inoculating another, provided the soil was from a field on which a vigorous crop was grown of the plants desired.

The Pumpkin.

There is no crop requiring so little labor that pays so well as pumpkins. There is always a market for them in city or village at prices much higher than pumpkins are worth for feeding to stock. Yet it is a bulky crop to handle, and unless there is a near market it may pay better to cut them up and feed the crop to stock. Remove the seeds always, as they are powerful diuretic, and when fed to cows will excite the urinary organs far too much. Baked pumpkins with a little cornmeal or whole corn boiled with them make a much better feed for fattening hogs than will whole corn. Finally, the old-fashioned pumpkin pie, which the sons of New England have made famous throughout the land, is an institution for which nothing can be successfully substituted. Some may say that squash pie is richer; but it lacks the distinctive pumpkin flavor, and cannot replace it to any one who was brought up to like pumpkin pie.—[American Cultivator.

Would Not Consent

To Be Operated On at the Hospital.

The Lady Uses Paine's Celery Compound and is Cured.

Mrs. Saunders, of Bracondale, a suburb of Toronto, lay in the hospital suffering from a trouble quite common with many of her sex. At a critical time in her sickness the doctors deemed an operation necessary. Mrs. Saunders wisely refused to submit to the decision of the medical staff, and decided to try the virtues of Paine's Celery Compound.

After being blessed with a complete cure, Mrs. Saunders wrote as follows:

"It is with much pleasure that I testify to the value of your wonderful Paine's Celery Compound. I was a great sufferer from severe attacks of neuralgia in the left ovary. At times the attacks were so acute that I thought I would lose my reason."

"Several doctors treated me, and I was a patient in St. Joseph's Hospital, Hamilton. I obtained no relief from medical treatment. The doctors said unless I had the ovary taken away I could not be cured."

"Instead of submitting to the operation I used Paine's Celery Compound, and I am thankful your valuable medicine cured me. I feel like a new woman, and I would like all sufferers to know just what this great medicine has done for me."



"Out of the frying-pan"

into the fire." Take care that you don't go that way, when you try to make your washing easier. Better be sure of what you're doing.

Get Pearline, the original washing-compound, the best-known, the fully-proved. There are plenty of imitations of it. But even if they're not dangerous—and some are—they're not economical.

Pearline used properly, goes farther, does more work, and saves more wear, than anything else that's safe to use.

MILLIONS NOW USE PEARLINE



"CHILD'S PLAY ON WASH DAY WITH 'SURPRISE' SOAP"

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

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

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

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

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

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

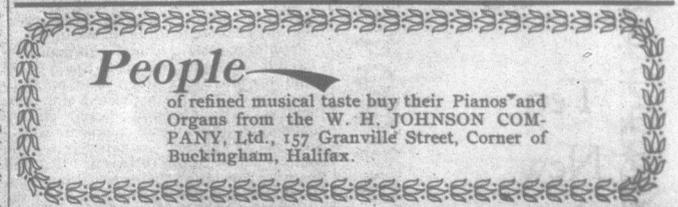
ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

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

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

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

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



People

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

DR. TAFT'S ASTHMA CURE
Gives a Night's Sweet Sleep and so that you need not sit up All Night gasping for breath for fear of suffocation. On receipt of name and P.O. address will mail Trial Bottle. Dr. W. Taft Bros. Med. Co., 23 West Adelaide Street, Toronto, Ontario.

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Published by The Am. Rep. Pub. Society, latest and best books, in sets. It will pay Superintendents to send me for descriptive circulars and prices.
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HAVE
AN

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BIBLE

It is bound in
Best Morocco, with
Calf lining, Silk
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At Retail it is
Worth \$10.00.

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A PREMIUM
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Ten
New
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News Summary.

There were twenty-five failures in Canada the past week, against thirty-eight in the corresponding week last year.

The effect of the Canadian government reply to the Washington proposal is that the suspension of pelagic sealing should follow and not precede the sittings of the joint commission.

The schedule of liabilities of John A. Willard, who assigned at Mankato, Minn., last week has been filed. The grand total is \$1,471,300. The direct liabilities are \$522,722. The assets are \$849,000.

The Rome correspondent of the London Times says there is a well-founded report that the government is about to suppress nearly a hundred clerical clubs and associations. This report causes great indignation.

It is claimed that the electric railroads at Cairo, Egypt, are beating those of Brooklyn in the record of numbers of people killed. The Egyptian roads have been running a little over a year and 140 people were killed or injured by their cars during the first twelve months.

A reply has been prepared by the Dominion government and forwarded to Washington in respect to the negotiations which are now going on between both countries. The government refuses to say what the reply is until such a time as it reaches Mr. Foster's hands.

Ada Pinney, a sixteen-year-old girl, of Andover, Vt., was shot Wednesday evening by her brother-in-law Frank Lombard and died early on Thursday, after intense suffering. Lombard was examining his gun, which he held over his knee, when it was discharged, the contents entering the girl's hip.

Ernest Kempt, oyster expert for the fisheries department, returned to Ottawa Friday, having completed the season's work. His inspection tour has taken him well over the maritime provinces. The beds planted in P. E. Island are doing well, but the Shediac beds are visited by poachers.

Senator Morgan, of Alabama, member of the committee on foreign relations, has reached Washington on his way back from Honolulu, where he went to post himself on the annexation question. He believes it is a national duty and will be in every way advantageous to all concerned to annex Hawaii to America.

Col. Sharkey, of the 5th Royal Scots, Montreal, has written to General Gascoigne acknowledging the correctness of statements made in the press by the colonel in criticism of previous statements made by the general. General Gascoigne will return to Ottawa next Tuesday, when he and the Minister of Militia will go into the question of the trouble with the 66th Battalion, Halifax.

The death is announced of Robert Forest, one of the best known and most respected farmers of Grafton, Quebec. One day last week he was working on his burnt land and drank some water that had been in a copper kettle for several days. He was taken ill and a doctor was summoned when it was found that he had been poisoned by the water and all efforts to save his life failed. He leaves a large family.

A Washington despatch says:—The proposal of Mr. Foster, representing the United States government, which the Canadian delegates took back to Ottawa with them, was: "First—That both nations agree at once to a suspension of all killing of seals during the next season in the Pacific Ocean and Behring Sea modus to go into operation on the first of next month. "Second—That representatives of the governments of the United States and Great Britain, including Canada, be designated to enter with as little delay as possible upon consideration of all unsettled questions between Canada and the United States, with a view to a settlement by treaty, this to include the sealing question and any other matters which either government may choose to bring forward."

Premier Sagasta on Tuesday formally declared that the government of Spain could in no way modify its programme of autonomy for Cuba. He expressed the hope that the Cuban Assembly would elect a commission which would co-operate with a Spanish commission in determining the commercial relations between Cuba and Spain by consulting their mutual interests. Marshal Blanco has been authorized by the government at Madrid to sign a credit for \$100,000, to be devoted to the immediate relief of the suffering peasants who have been gathered in the vicinity of the towns occupied by the Spanish troops as a precautionary measure, who have been suffering great hardships and privations. The cabinet in council has approved the article in the autonomy of scheme giving the Cubans the control of the customs.

Walter Baker & Co., Limited.

Established 1850.

Dorchester, Mass., U. S. A.

The Oldest and Largest Manufacturers of



PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures. Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A.
CANADIAN HOUSE, 6 Hospital St., Montreal.

WILL HELP YOU

think for Christmas.

We have lots of useful and beneficial presents suitable for Father, Son, Husband or Brother. Here's a few:

- A Four-in-Hand Tie,
- A Pair of Gloves,
- A Silk Initial Handkerchief,
- A Pair Cuffs,
- One of Own Make of Overcoats, \$10.00,
- A Nice Warm Ulster,
- A Suit of Underwear.

This list will be continued in next paper.

FRASER, FRASER & CO

40 and 42 King Street,

CHEAPSIDE.

St. John, N. B.

CAN CONSUMPTION BE CURED?

Chemistry and Science are daily astonishing the world with new wonders, and it is no longer safe to say that anything cannot be achieved. The researches and experiments of the distinguished chemist, T. A. Slocum, patiently carried on for years, have culminated in results as beneficial to humanity as can be claimed for any modern genius or philosopher. That Consumption is a curable disease, Dr. Slocum has proved beyond a doubt, and there are now on file in his Canadian, American and European laboratories, thousands of letters of gratitude from those benefited and cured, in all parts of the world.

To make the wonderful merits of his discoveries known, we will send, free, three bottles (all different) of his Remedies, to any reader of this paper having consumption, lung or throat trouble, general debility, loss of flesh, who will send their name, express and post-office address. That the readers of this paper may be convinced of the genuineness of our claims, we publish the following Canadian testimonials, taken from hundreds in our possession:

MISSION CITY, B. C., June, 1897.

"I am a man of 32 years of age—always healthy until last Fall—look terrible pain in lung, followed by severe cough. I was in the lumber camp, and could not leave my men, therefore kept at my work until I could not keep around any longer, when I was brought home and the best doctor summoned. After treatment, he said that he was called in too

late, and that he could do no more for me. I kept getting weaker all the time, and resolved to try another doctor from New Westminster. He said my lungs and heart were affected, and that death might occur at any time. He prescribed for me, but I kept getting worse; and I got so weak that I could scarcely lift a cup of tea, and was by this time confined to the house for three months. I then heard of your medicine and sent for samples, and at once commenced to use them as directed. The first dose did me good, and before I had completed the use of them I was out of bed. After using a further supply a short time, I was able to look after twenty-five men and walk three miles morning and evening. Your Medicine has certainly saved my life, and although fifty-two years old, I am stronger than ever, and now weigh 200 pounds, which is my weight. You can use my letter in the interest of suffering humanity.

JOHN RUTTER WREN."

Address all communications to the T. A. SLOCUM CHEMICAL CO., of Toronto, Ltd., 185 Adelaide Street W., Toronto, Canada, and the free samples will be promptly sent. Persons in Canada seeing Slocum's advertisement in American papers, will please send their communications to Toronto.

If the reader is not a subscriber, but has a friend who is, send friend's name, express and post-office address, and the remedies will be sent. When writing please mention this paper.

EDDY'S THE MATCHES THAT MAKE HULL, CANADA. Famous in the Dominion.

HULL, MONTREAL, TORONTO, QUEBEC, HAMILTON, KINGSTON, HALIFAX, WINNIPEG, VANCOUVER, VICTORIA, ST. JOHN'S, Nfld.

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