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Who is to Lead the British Liberals.

Who is to be the Liberal leader in Great Britain appears to be at the present time a question of lively interest in the party. There are in the party a number of eminently able men, and men who possess in a respectable degree the qualities essential to leadership, but none of them apparently so pre-eminently endowed with such qualities as to make his election as party chieftain a foregone conclusion. Sir William Verdon Harcourt, who since Mr. Gladstone's retirement has been the recognized leader of the party in the House of Commons, is a very able parliamentarian but he appears to lack some things essential to eminent success as a leader. He does not impress himself very strongly upon the country, and his years are telling upon him. Lord Rosebery would be a more popular leader, so far as his personality goes, but he would labor under the disadvantage of being in the House of Lords, and the fact that he belongs to the titled aristocracy no doubt in the eyes of the radical wing of the party renders him less eligible for the position. Lord Rosebery, however, is said to consider himself as being outside of politics, and it is uncertain whether or not he has any ambition to undertake again the task of leadership. Mr. H. H. Asquith is a man who, within a few years, has come to the front in politics. He is a man of large ability, and of much oratorical power. He is an advanced Liberal and ambitious. Another name which has come to be mentioned in connection with the leadership of the Liberal party is that of Sir Edward Grey, and that the choice may finally fall upon him, Mr. Henry Norman considers not improbable. This would certainly happen, he says, if a strife arose between the other candidates. Sir Edward Grey is comparatively a young man and is further described as having no passion whatever for political life which has been thrust upon him by his own great successes. He is without enemies and his speaking and acting when forced to take a prominent position, give evidence of statesman like qualities which even his opponents respect. Matters have been brought to a crisis in respect to the leadership, by a letter addressed to Mr. John Morley by Sir Vernon Harcourt, in which he plainly signifies his intention to withdraw from a position which, arduous and responsible at any time, is intolerable in the presence of divided counsels and the absence of hearty and unanimous support.

Signing the Treaty of Peace.

The treaty of peace between the United States and Spain was signed by the members of the joint commission in Paris on the 10th inst. An American newspaper correspondent thinks that the signing of the treaty would have afforded a subject for a great historical painting. Around the great mahogany table sat the ten arbiters of the destinies of an old and a young nation. Ranged standing behind them were numerous attachés of the American Commission. The jets from the crystal chandeliers above the heads of those present magnified the brilliant green and scarlet of the upholsterings into gaudiness. Between the scenery and the black-clothed actors there was a theatrical contrast. To the Americans it was a happy ending of the epilogue of the war. For the Spaniards it was a bitter tragedy, none the less painful because long foreseen. After the treaty had been read both in English and in Spanish, the two copies were passed round the table and the commissioners signed them in the order of their rank. When the last seal had been affixed, the commissioners arose, and without formality each commissioner shook hands with all those of the opposite side, exchanging assurances of personal esteem. It is said, however, that the Spaniards

afterwards commented acridly on what they considered the bad taste of the Americans in mustering a crowd of attachés to gloat over the consummation of their downfall and to scramble for relics of the event. The text of the treaty is not to be published before its submission to the United States Senate. It is understood, however, that it follows quite closely the lines indicated by newspaper correspondents during the progress of the negotiations. It is said to provide that Cuba is to be relinquished, and that Porto Rico and the Philippines are to be ceded to the United States. The Americans are to pay for the repatriation of the Spanish troops from all the colonies. The Spaniards are to retain possession of all military stores and munitions of war in the Philippines and of such ships as have not been captured. Whether or not Spain is to receive \$20,000,000 on account of her expenditures in the Philippines is not stated in the Paris despatch in reference to the treaty, but that is probably included among the stipulations.

More Money for McGill.

McGill University is most fortunate in having wealthy friends who have shown themselves ready to use their means generously to promote its efficiency and enable it to enlarge its sphere of usefulness. It is well known that McGill had already received large donations from Mr. W. C. Donald of Montreal, and Lord Strathcona and Mount Royal (formerly Sir Donald Smith), and these gentlemen have now again given generous proof of their deep interest in the University. At a special meeting of the Board of Governors held on Tuesday of last week, Lord Strathcona and Mount Royal, who is Chancellor of the University, announced his intention to add to his former benefactions the sum of \$780,000. This is to be a part of the endowment of the Royal Victoria College for Women, now in process of building, and brings the endowment up to a million dollars. The Chancellor announced that the furnishing and equipment of the new college was making satisfactory progress and that it would open its doors for the reception of resident and non-resident students in September next. The announcement was also made that the teaching staff of professors and lecturers at the new college will be the same as that at McGill, with such additions to their members as circumstances may require. Notwithstanding the magnificent gifts which McGill has received in recent years, the enlargement of its work has more than kept pace with its resources, with the result that a large deficit had accumulated. Mr. McDonald called attention to the inadequate endowment of the Faculty of Arts and intimated his intention of endowing the chair of History, expressing also a desire that the chair should be connected with the name of the late Dr. Kingsford of Ottawa. This generous action of Mr. McDonald adds another fifty thousand to McGill's endowment. At the same meeting the governors of the University decided to wipe out the deficit on current expenditure by a joint contribution of \$186,000. This brings the total subscriptions of one day up to \$1,016,000. It is interesting to note in this connection that the benefactions of Lord Strathcona and Mr. McDonald to McGill now make up a total of more than three and a half millions, Lord Strathcona's gifts amounting to \$1,383,712 and Mr. McDonald's \$2,305,069.

Reports from Paris during France Still Agitated.

past week indicate that there is still a good deal of agitation in France over Anglo-French relations. The recent speech of the British Ambassador at Paris, Sir Edmund Monson, of which

some account was given in these columns last week, is reported on the whole to have been well received in Paris and to have had some effect in abating popular resentment toward England. Some French newspapers and public men, however, professed to find in the speech of the British Ambassador another proof that Great Britain is determined to force France into a war for which she is unprepared and which must almost certainly result disastrously for her, unless she can find a powerful ally. There is in some quarters an outcry against Russia, because that Power seems indisposed to take up France's quarrel against Great Britain. There is even talk of an alliance with Germany. But probably the people of France are hardly ready yet to dismiss their dream of revenge upon Germany and join hands with their long hated enemy, even for the sake of wreaking revenge upon their neighbor across the Channel. It does not appear to have occurred to the excited Frenchmen that possibly Germany might have as little liking as Russia for entering upon a war with Great Britain. There is certainly a much easier, more profitable and more honorable way for France to get along with her neighbor than going to war, that is to take the excellent advice of Sir Edmund Monson,—disabuse her mind of the foolish notion that England desires war and cease from the pursuance of a policy constantly designed in a petty way to thwart British enterprise and interfere with British interests. France is not in a good condition to go to war with Great Britain. In fact she is not in a good condition for either peace or war. Her military leaders seem likely enough to ruin the country if it remains at peace, and if it should go to war they are perhaps still more likely to do so. One of her public men is reported as saying that victory for France would be almost more to be dreaded than defeat, since the inevitable result would be the overthrow of the republic and the establishment of a military dictatorship.

By-Elections.

By-elections for the Dominion Parliament were held on Wednesday of last week in five constituencies. Two of these were in Ontario, two in Quebec and one in P. E. Island. The results apparently do not indicate any material change in the political sentiment of the country. The opposition made a vigorous and hopeful fight in Prince county, P. E. Island, and succeeded in reducing the Government majority of 1896 from 17 to 56. But, of the five constituencies, the Government carried four, winning from the Conservatives Bagot in Quebec Province. The fifth constituency, that of North Simcoe, elected Mr. Leighton McCarthy, the nephew of the late Dalton McCarthy, who like his lamented predecessor, takes independent ground. Mr. McCarthy was opposed in the contest by a candidate who had the local Liberal support, but whose candidature was not authorized by the leaders of the party. The result of Wednesday's elections is to increase by two the government majority in Parliament.

Literary Note.

Dr. T. H. Rand, of Toronto, has been busy during the past summer which he spent at Partridge Island, N. S., in preparing for the press a volume to be entitled, "A Treasury of Canadian Verse." The book is to be a compilation from the works of our Canadian poets. Its preparation has involved no little labor, and the fine poetic sense of the compiler, together with the not inconsiderable wealth of material at his hand, gives assurance that the forth-coming volume will be one of much interest and value. The book is to be issued next March, simultaneously in Canada, the United States and Great Britain.

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

DEAR GIRLS AND BOYS.—Our last letter left Leo a prisoner in his mother's house. To his sorrow, he found out that caste was a tougher and uglier thing than he ever had any idea of, even in his worst dreams. He did not know what a deadly grip it had upon him, until he tried to break away from it. He was like the Nova Scotia boy, whom I saw one day, trying to pull a stone up out of the ground. He saw it sticking up above the grass in the pasture. It was about the size of his fist. He thought he could pull it up with one hand; but it would not come. Then he tried it with both hands. Still it would not budge. Although he tugged at it, and tore his fingers, it only mocked his strength and remained as firm in its bed, as if riveted to the foundation of the earth. Yet unconquered, he began to dig around the obstinate thing, thinking if he could only get his fingers under it, he would tear it from its nest in a trice. He delved into the tough sward and scooped up the soil, like a hero and a beaver. But the deeper he dug, the bigger grew the rock! It sloped out on all sides as if it were a mountain of granite, rooted deep in the bowels of the earth. Thus was poor Leo deceived. The mighty power and grace of God had uprooted the mountain of caste from his own heart; and he thought he could uproot it from the hearts of his heathen mother and brothers. But he found each hard heart the black, stony peak of a mountain of granite and brimstone sloping down to the gates of hell, and rooted deep in the caverns of the bottomless pit. Up its craggy steps, were ascending and descending grim devils and demons from the lowest gehenna. Satan himself strode up the burning steps of this giant causeway, to the pinnacle of this mount which he had built. This brimstone stile up the hill of hell is the infernal system of caste. Its topmost stone is in Leo's mother's breast. In her heart of stone, Belial sits on his throne, and makes her very finger tips his own fiery imps to fulfil his fiendish will. The brothers and the mother are thus become the mere tools and puppets of the powers of darkness, to hound Leo back to his chains.

It was three or four weeks, before we saw him or even heard from him again. Then, through a mutual friend, who met him on the street at night, he sent us a message. The welcome tidings was like good news from a far country. It had three parts. He sent word, first, that he was sorry he did not take our advice and keep out of the clutches of his enraged relatives, until the tempest of their wrath was overpast; secondly, that his heart was still fixed on Christ and he wished we would send him a hymn book; thirdly, that the Christian teacher, P. Veeracharyulu, must be sure not to be out alone late at night for he had overheard his big brothers planning to catch this special object of their rage alone some dark night and beat him.

Not long after, he began to go about the town as usual, but he was like a tethered goat that may run the length of its rope and no more; or like a prisoner on the limits; or like a suspected man, who is watched day and night by the police. One day, Miss Newcombe and Mrs. Morse were walking through the town. They were on the street that leads out of Bimli, south-westerly, towards Vizagapatam. As they were passing the toll gate, Leo ran out of the toll shed smiling and salaaming. He came up to them, and told them that he had a position as assistant toll gate keeper. He seemed exceedingly glad to meet them once more. While they were talking with him, I came along on my bicycle, and we had a quiet, but happy reunion. The next day, I came down again to see him. I found him as frightened as a rabbit. He was like somebody who had just awakened from a horrible nightmare. When I preached to the crowd that gathered about us, he dared not open his mouth for Christ. His lips were sealed as tightly as if they had been sewed up by a harness-maker with shoe-thread. A few days later, when Mr. Higgins was going to take a picture of the school, he stole up to the school house and sat, with the rest of the boys, for a photograph. On another occasion, he slipped into the chapel to witness a native Christian marriage. Then again, under the cover of darkness, he came up with Veeracharyulu, to the mission house, and we had a long talk. He said that he wanted very much to come back to school, but they would not let him. He dare not mention such a thing in his mother's house. He declared that his heart was still on the Lord's side; but he was so thoroughly intimidated that he dare not call his soul his own. If he is what we believe him to be—a child of God—he shall yet be delivered from this bitter bondage. Jehovah will save him out of the mouth of the lion, and deliver him out of the hand of the Philistines. None of these things shall be able to separate him from the love of God. The purpose and promise of God, and all the gates of heaven are on his side. "What God has promised, He is able also to perform."

"The voice, that rolls the stars along,
Speaks all the promises."

When you come to Bimli, we will show you the school house where Leo went to school, and learned the way of salvation. Perhaps you can see it now, if you shut your eyes. It faces the east. The rising sun shines in its face.

It looks out upon the sea, and across to the land of Adoniram Judson. It is as white as last year's white-wash can make it. It has a veranda all around it; for the verandas make good class-rooms. Indeed, when Mr. Sanford first built it, he used it for a chapel as well as a school-house. The inside is divided into two rooms. The south end is the big room. The north end is the small room. There are six classes. Those who are in the first and second book, go to school on the back veranda. The third and fourth classes learn to read, write and cipher in the little room, in the north end. The big room is for the big pupils, consisting of the fifth and sixth classes. However, they do not call the classes by these names. The first class is the "Primer Class." The second class is the "First Standard." The third class is the "Second Standard." The fourth class is the "Third Standard." The fifth class is the "Fourth Standard." Then, most curious of all, the sixth class is the "First form." The "Fourth Standard" is the highest class of one grade of school, called the "Primary School." After you graduate from the "Primary School," you may enter the next higher grade of school. Then you will be in the "First Form." Our Mission school, then, is not only a "Primary School," but it has also the First Class of the next higher grade of school. We are thinking and praying about opening a seventh class also. This will be the "Second Form." They all learn reading, writing and arithmetic. Then as they advance, they study also geography, grammar, history, hygiene, etc. The most popular subject of all is English. Every wide-awake Telugu school-boy wants to learn English. One young man tried to express his great thirst for a knowledge of this language, by saying that he wanted to learn English and then die. Some of the boys are very bright and smart to learn. There are no girls in the school, except a few, who are the children of Christians. Girls are not worth sending to school. It only spoils them anyway, and makes them disobedient to their husbands. A girl is entirely above herself if she even has a desire to learn to read, as if a cow should set herself up to be a king! Let the shoe-maker stick to his last, and the woman to her frying pan, while the lion is king of the forest and man is Lord of creation. However, many people who are not saved through the gospel, nevertheless get much enlightenment on various subjects from the missionaries. Thus in many parts of India, girls' schools have been started, and are always encouraged by the government. There is one in Bimlipatam. Although the girls are taught reading, writing, arithmetic and sewing, yet they learn nothing at school, about the only One who can save them from their sins. Pray for these poor girls, that a door may be opened for them to learn the way of salvation in the days of their youth. There faces are as intelligent and their eyes as bright as yours, but their hearts are as dark as the blackest midnight. When Jesus commanded us to preach the gospel to the whole creation, He must have meant these girls too. We are doing what we can to reach them, but you have no idea of the gates of brass and bars of iron, that Satan piles up between them and the missionary. Pray for them and for us, that He who was manifested to destroy the works of the devil; and who made a path through the Red Sea, may pave a shining way for the gospel to reach their hearts.

The effect of Leo's baptism on our school was like a stone thrown into a flock of partridges. It thinned the ranks of the boys from fifty down to twenty. The parents were all afraid their sons would be the next. They would rather have them grow up in densest ignorance than have them become Christians. Therefore they kept them home. We were not surprised that it turned out as it did. We are rather astonished that any came back at all. However, now that six months have rolled by and the excitement is over, the number of names on the register is up again to forty-seven.

The great object of the school is to preach the gospel. We advertise this as the very object of the school's existence. We teach the boys that the very stones of which the house is built belong to Jesus Christ. It was erected with His money and for His glory. We tell the scholars time and time again, that we would not waste the time merely to teach them to read and write and cipher, that they might be able to earn a little rice and curry and then die and go to hell at last. No! We aim to teach them not only the way to get what is called a living, but the way to get eternal life. We declare in as plain Telugu as we can command that their everlasting life through the Saviour of the world is the goal of every copper and every minute we spend in the school. One day a young Hindu friend came and gave me some private advice. He said it would be better not to speak so plainly. It would be better not to let the people know what our real object was. Let them think that we have merely a charitable purpose to give the boys an education. Then many more of the Hindus would send their boys! But now they were afraid! After we got the pupils into the school we could preach all the gospel to them we liked. Only do not let the parents see the trap! Preach the gospel on the sly! This was his advice! But we told him to go please and publish it from the house-tops and the hilltops, that the one, single, sole, only object of our school was to lead the pupils to

the only Saviour under heaven given amongst men; that our one purpose in every map, every book, every verb, every noun, every letter, every figure, that we teach was that they might know the Lamb of God, who alone can take away the curse from their souls, already condemned.

Besides the regular Bible Lessons, all the pupils meet the first thing every morning in the big room. There the gospel is preached to them in simple language, either by the missionary or a Telugu preacher or a Christian teacher or sometimes by one of the Christian school boys. We have had some very joyful times in these morning hours with the school. Mrs. Morse and Marion go over every morning with the little organ and teach them to sing. Veeracharyulu, who used to be their head teacher, has written a Telugu lyric on the Life and Death of Christ and the Way of Salvation through Him. It is a pretty long piece of a hundred couplets. It is published by the "Telugu Baptist Publication Society." Just now, Veeracharyulu is teaching them to sing this long hymn and is explaining the meaning to them. He believes that God has called him to preach the gospel and we believe it too. We have still a Christian teacher at the head of the school. Veeracharyulu still visits the school and takes a great interest in it. Indeed I have appointed him Superintendent and expect the teachers to carry out his suggestions.

The boys seem to love him very much. When Leo was baptized, his family blamed Veeracharyulu, especially for his conversion. They threatened to beat him. One of the Hindu school boys would hardly leave Veeracharyulu's house, day or night, except to go to his meals, for fear that some harm might come to his teacher. The good seed is doing its work. About this there is no doubt. This school is going to mean eternal life to many. We can point out many boys now, who have received impressions which will not leave them we trust, until they are brought to the Saviour's feet. Yours truly,

Bimlipatam, India, Nov. 2nd. L. D. MORSE.

A Year in North Carolina.

THE PEOPLE.

In the schools, it may be truly said that if the climate is the great attraction, and if the population is the great problem of the State, education is one of its greatest needs. Before me lies a tract, by the editor of our denominational organ, with the title "The distressing condition of the public schools in North Carolina." If a man is bringing up a family and is anxious to educate them on small means this State has a repelling as well as an attractive aspect. President Taylor, of Wake Forest, as well as Editor Bailey, claims that the State stands fourth from the very bottom in illiteracy. The editor of "The Standard," Chicago, claimed that according to the census of 1890 it was sixth from the bottom. Either is bad enough. There can be no doubt whatever that the illiteracy is much greater among the colored people than among the white, but anyone that thinks that all of the illiteracy is confined to the blacks makes a sad mistake. Perhaps it is greatest in the mountains and along the shores, but it is great enough everywhere. In this town more than half of the children of school age are not in school, and it was but little better last year at the time we had free school. "Thirty-five out of every hundred persons more than ten years of age are unable to read and write." In some sections there is not only indifference but hostility to conquer before matters can improve. It appears that party politics have had too much to do with the condition of the public schools for their good. The race question meets us here again. The bulk of the taxable property is in the hands of the whites and according to the constitution the school money must be divided so that the negro gets more than his share; in one sense, for education, and the white man gets less than his share. Here is a recent item from our town paper: "Most white people are weary of paying taxes to educate negroes. The legislature ought to submit to the people in some form, an amendment to the constitution, providing that the white people's taxes shall go to educate white children and the colored people's taxes go to educate colored children." What ever may be thought of that it is clear that it is contrary to the principle of free education which generally prevails throughout this country and Canada, whereby the rich who have no children of their own are taxed to educate the children of those who have no riches. It is also clear that if an educational and property qualification for the franchise should be enacted the educational development, material prosperity and political advancement of the negro race will be retarded. From the standpoint of the average Southern white man this is desirable. "Education may be a good thing but it spoils a plough hand." Since the negro is an inferior being, good only as a servant, "a hewer of wood and a drawer of water," education is not only wasted on him, but spoils him, makes him independent, indolent and insolent.

I have seen it stated that at Wilmington, the scene

of the recent race property, belonging cent to the negro. According to the Public Instruct throughout the negroes get on I understand here for that men that the give their child the same cond slave as white n school with si when the whit a day and go to and go to schu tunity to find o is disputed and but I am inclin on "the same

Most of the white children school for the three or four and the Baptis are committed refrain from g itself to the it claim that h voluntary effo educational in compete with purpose. Th the many for t elementary co of inadequate of the State g reasonable: vocating the e to think that the negro, I plainly, but a few month sending the c has recomme parents to educational q as other reaso schools are in is so much ill give an answer no doubt that are poor beca ask why the they are illite la their power "The Bible receive than of the povert at their own

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of the recent race riot, ninety-five per cent of the taxable property, belonged to the white people and only five per cent to the negroes who mis-raled the city for a time. According to the last statement of the Superintendent of Public Instruction the disparity is not quite as great throughout the State. But according to his report the negroes get out of all proportion to what they pay. I understand that public schools are none too popular here for that very reason. It is claimed by many white men that the negroes are putting forth greater efforts to give their children an education than white men in the same condition. Negro fathers and mothers will slave as white men will not, and a negro child will go to school with simply a piece of corn bread for his dinner when the white boy would not. He will work half a day and go to school the other half, or work one week and go to school the next. I have not had an opportunity to find out whether this is true or not. I know it is disputed and statistics seem to cast some doubt on it, but I am inclined to think that if the emphasis is placed on "the same condition" the statement will stand.

Most of the colored children and very many of the white children are now entirely dependent on the public school for their education, and these are kept open only three or four months out of the year. The Methodists and the Baptists, the two strongest bodies in the State, are committed to the policy of advocating that the State refrain from giving aid for higher education and confine itself to the improvement of the public schools. They claim that higher education may be safely left to voluntary effort and it is not fair to make private educational institutions, and denominational schools, compete with the State aided institutions for the same purpose. Then they claim that it is unjust to tax the many for the benefit of a few favored ones while the elementary education of the masses is neglected because of inadequate provision—even less than the constitution of the State guarantees. This position seems to me very reasonable. Our denominational organ is always advocating the education of the masses and I am inclined to think that the editor would advocate the education of the negro. I am not aware that he has ever said so plainly, but I infer this from some remarks he made a few months since. Such is the indifference about sending the children to school that the Superintendent has recommended that a mild law be enacted to compel parents to send them. Others have advocated the educational qualification for the franchise for this as well as other reasons. When one is asked why the public schools are in such a deplorable condition, and why there is so much illiteracy in the State, it may be difficult to give an answer that would be satisfactory to all. I have no doubt that the majority would say that the schools are poor because the people are poor. But it is fair to ask why the people are poor. Are they poor because they are illiterate, or illiterate because they are poor? Is their poverty due to outside influences or to themselves? "The Biblical Recorder" says that no one is likely to receive thanks for saying so, but that it is true that most of the poverty and illiteracy of the people must be laid at their own doors.

I have heard it stated that the school fund was in some way swept away at the time of the war. I do not know how true that is, I have not seen it confirmed anywhere. But it is more than probable that the condition of the public schools is due simply to the indifference of the people and to their preference for private schools. It is more than probable, I think, that much of this indifference and preference can be traced to the fact that the negro gets such a large share of the public school money, and the majority of the white taxpayers are not in favor of educating the negro with their taxes.

Let it be understood however that all the people are not illiterate. There are as intelligent people here as you will find anywhere, but education is not as general, because the public schools are not as efficient and many of the people cannot pay about a dollar a month for the education of each of their children in private schools. When the public schools are kept open only three or four months in the year and the teacher's income for the remainder of the twelve months becomes very uncertain, first class teachers must be rare. You have already inferred, even if you did not know it before, that the two races have their schools entirely apart. In the north the children of men of all races, creeds and conditions sit side by side in the public schools, but in the south that cannot be. The average southern white man would rather let his children grow up without any education at all than let them mingle in that fashion with the colored children. They are nursed by colored girls and women and sometimes we see the white boys playing with the colored boys in the streets, but they cannot go to school together. I have spoken occasionally of the way we got along with the colored students at Newton Theological Institution, and many have wondered how I got the photographs of my three colored class-mates, but they cannot comprehend how a white man could stoop to associate with "the niggers" in that fashion. One of the most moderate told me one day "I believe I would prefer to go without any education." But we must bear in mind that most of these people have never come in

contact with the best negroes. If all were like the best there would be a very different feeling. Those who live near the negro colonies in Nova Scotia can appreciate the difference, but you have learned to lay emphasis on the merits of the individual rather than on those of the race as the southern people have not, I think. Just here may be the place to say a few words about the word "nigger." It is the common word for a colored man in the south though the colored people themselves object to it and would as soon be called devils as "niggers." But the white man finds it almost impossible to use any other word even when he means to be most polite and kind. The colored people do not object to the word "negro," but the tongue and the ear of the white man are so used to "nigger," that he finds about as much difficulty in saying negro as a Welshman finds in keeping his tongue from saying "Sole" for "Saul," "Pole" for "Paul" or "coal" for "call" when he begins to speak English. In spite of himself the southerner often says "nigger" instead of negro. The colored people will often call each other "niggers" but would not allow white men to call them so if they could help it. I remember while I was at Newton, that one of the white students, without any malice whatever, playfully used the word "nigger" in an essay. As soon as there was an opportunity given for criticisms and suggestions a mulatto said "Professor, I want to inform the ess-ist that there are about eight million people in this country who look upon the term "nigger" which he used, as an insult and lest he should use it where they will not let him off as easily as we will here, I call his attention to this fact."

While in Boston more than a year ago Mrs. Lewis and I attended one of the meetings of the Colored Baptist convention. It may be remembered that some of the colored people had become very independent and thought they could manage their own affairs without any aid from the Home Mission Society and the Publication Society. It was a noisy meeting, but all appeared to be in good humor. When the discussion was warmest and about half a dozen or more wanted to get the floor at the same time and when the moderator had very much more use for his fund of good nature and common sense than any "Rules of order," we observed two coal-black negroes on the seat in front of us talking calmly and quietly about the situation. And one said to the other slapping his knee, "These cursed niggers," "these cursed niggers," two or three times. One with very little humor or sense of the ridiculous could hardly keep from laughing outright. A seat or two in front of them a white man, whom I came to know afterwards as President Mesewe of Shaw University, was exchanging ideas with some colored brethren and saying to them, "The trouble with you fellows is that you lay the emphasis on race rather than on manhood, when you lay the emphasis on manhood rather than on race you will come out all right." Good advice to blacks as well as whites and to whites as well as blacks. While I was in Raleigh I heard of two white ladies walking along the side walk and there was a "nigger boy" crying. A poor white boy went to him and said, "What is the matter with you 'nigger'?" The colored fellow soon brushed off his tears and said, "Get away you white trash."

One evening a good brother who has said many a kind word about the negroes and was pleading their cause that very evening, was talking on home missions in our church. While he was talking away and using the word "nigger" freely, a respectable colored man, whom he well knew, came in and seated himself in the rear. The speaker immediately explained that any cultured colored man would understand that he did not use the word in any offensive sense or with any disrespect for the people, but after that he always used the word negro which was often pronounced "nigger." The southern people use the word "nigger" very much in the same way as we use "Quaker" rather than "Friend," "Jew" rather than "Hebrew," and "Campbellite" rather than "Disciple. They do not mean to insult or wound the feelings of the black man by using it, but the word has become imbedded in their language and they generally use it without a thought of anything but making themselves understood. In the same way I often use the word though I have nothing but the kindest feeling towards the negro. It may be a bad plan to do so for the constant use of it may lead me to use it some day where it will give offense and this may hinder my doing some one some good. But one can hardly say that he is one of the southern people unless he uses the word "nigger" occasionally. One hears almost everybody use it and he falls into the habit of using it himself though he knows that it is not an acceptable word to the negroes themselves.

Morehead City, N. C. JOHN LEWIS.

Worship.

While my thoughts have been hovering around the matter of worship for some time, I have felt keenly the seeming utter disregard of what true worship really implies to the average people supposed to be congregated together for this very purpose. I am not a pessimist but rather of an optimistic turn of mind and have a very hopeful view of the future. I hope no one will be charg-

ing me with indulging in blue ruin sentiments because of viewing things as I at present find them. Too many of us cherish the erroneous idea that if we attend the preaching services every Lord's day and weekly prayer meetings that we are performing acts of worship. Indeed taking the word of God as my guide and measuring everything enacted by the modern congregation with this true standard, I must confess with shame facedness and humility of spirit that very little can be labelled worship. It is true there is a splendid ritual calling for a learned ministry and a fashionable choir, but the idea of worship in its true essence is eliminated, while we become fascinated with a form.

The trend of so-called religious endeavor at the present time aims to bring the people together during the week by appealing to the cravings of the carnal nature in supplying entertainment; and on the Lord's Day sermons are announced with catchy titles, and the singing done by professionals, while the simplicity of the gospel message is left out.

We are living in an age of expediency and the question now is not what is right, but what will be more expedient?

It is not my purpose however to merely attack what I consider a down grade movement that is sapping the vitality of so many of our Baptist churches as to offer a few reflections as to what the Bible teaches as the true attitude of worship in the individual believer and the corporate body.

No one will dispute the statement that very much of the forms of service carried on in our city churches especially, have a tendency to keep the people occupied with themselves instead of Christ, and there is missed what the Psalmist prayed for when he says: "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple."—Psalm 27: 4.

He that walks in the midst of the golden candlesticks never intended that churches should become playhouses in order to meet the necessary finances. The assembly of God is gathered together for worship and every movement should be actuated by a desire to offer acceptable praise from the heart by heeding the injunction of the apostle who says: "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."—Col. 3: 16-17. "Amateur Dramatics, to please the world and put money in the purse of the church, silence the testimony of the pulpit against the stage, and even promote the interests of the theatre. The theatre has always been a school of immorality, from the time when the Greeks sang and danced around their wine-god, Bacchus, until now, and these performances are training schools for the play house. We can only present a little rude dramatic art, which wets the appetite for the real thing, breaks down barriers, and swells the throng of saints and sinners at the opera and the theatre. The church theatre trains for the world theatre. Indeed, professionals are sometimes employed and books are printed by religious Societies to promote this business."

Let us honestly ask ourselves the question, "what is true worship?" It is simply the soul being occupied with God and the work of his Son in its behalf. It is the believer telling out in the ear of God, the excellencies of Christ, and praising him for his manifested love.

"He that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." If I have no faith in God, I cannot worship him. To know God is eternal life and this eternal life puts me into blessed communion with him, and being occupied with him, and the boundlessness of his grace to me, my heart goes out in spontaneous adorable praise, and I offer unto him the fruit of my lips, giving glory to his name.

"God is a spirit and they that worship him, must worship him in spirit and in truth." In approaching God to worship, the individual believer, or the assembly of God, is not confronted with the unsatisfying experience of merely feeling out after him. There is no compelling power to induce a wandering amid the darkness of nature, and groping in blindness among superstitious religions and their ceremonial obligations, but blessed be God, there is the sweetest of all testimonies "I know whom I have believed." God has come very near to us in the person of that blessed one, Jesus Christ, in order that we may know him to be "more dear, more intimately nigh, than e'er the closest earthly tie." We can have the heart so ravished with him, that we can confide in him, and use him in all our weakness and heart wanderings, and experience, blessed be his holy name, his sustaining grace in every hour of trial. The heart panting after God and realizing that all its springs are in him, and being satisfied that all the horizon of the vision is made transcendently glorious, while feasting on his love, in the work of Jesus Christ in its behalf, is the essence of true worship, and the only beholding of the beauty of the Lord that Christian experience exults in, and the word of God points out.

May God in his infinite mercy, grant to all the congregations of his saints that spirit of devotion and praise, that the words of the mouth and the meditations of the heart, will be always acceptable in His sight, is my humble prayer.

H. S. COSMAN.
St. John. N. B., Nov. 20th.

Messenger and Visitor

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Christmas.

To our readers old and young—one and all—we extend a hearty Christmas greeting, wishing you all the happiness that health and a good conscience, with an abundance of material good and spiritual blessing can enable to enjoy.

Christmas day and the Christmas season have come in recent years to occupy a larger place in the thought and life of our people than they did formerly, and it seems well that it should be so. This restless, fast-living age would be in danger of consuming itself entirely in its strenuous pursuit of business and its almost equally strenuous pleasure-seeking, if there were not at least once a year such a holiday as the Christmas season affords. And we value Christmas not only because it permits for many work-worn people a little relaxation of the strain of business and also because it prompts in many hearts a kinder interest in the welfare of others, but also, and especially, because it emphasizes the home life of the people. It affords an opportunity for family reunions, brings the sons and daughters back to the old homestead, keeps fresh the dear memories of the past and prompts tender thoughts of some who are far away. Thus something of ideal charm and grace is added to plain and humble homes, the sacred ties of family fellowship are cemented and ideals are cultivated which are of immense importance for the promotion of national virtue and of a wholesome, vigorous national life.

A great many people—young people especially—are doubtless expecting to get a great deal of enjoyment out of the Christmas now just at hand. Some will, no doubt; and some will be disappointed, not so much because the conditions are not favorable, but because they are not taking the right way to secure the best things that Christmas has to give. We are all so apt to be blind to the fact, both at Christmas and at other times, that real happiness is not to be secured by thinking chiefly about ourselves and making it a grand aim to have a good time, but rather by thinking about others and endeavoring to promote their happiness and welfare. It may be indeed that in many families, there is sickness or pain or trouble which no expression of kindness and sympathy on the part of friends can remove. But in any family, if there be on the part of each member a loving effort to make Christmas happy for each other member, it is certain that the result will be a much larger measure of happiness to each and all than could have come from each one seeking merely his own enjoyment or brooding over his own trouble. And if this is true for Christmas day it is equally true for the rest of the year. And what is true of the family in this respect is true of all communities, of schools, of churches, of villages and cities and the great world itself. There is, no doubt, such a thing as selfish enjoyment. It is perhaps possible for a human being to enjoy himself, as a brute does, without any regard to the comfort or the misery of those around him. Happiness—if we may call it such—on so low a plane may be proper enough for brutes, but surely is unworthy of beings so largely endowed with intelligence and power of sympathy as men and women. The highest happiness is that which results from promoting and sharing in the happiness of others. The happiest Christmas then, we may be sure, will be theirs who do their best to make others happy.

If Christmas has for us any religious significance, and surely it ought to have, it must touch most strongly the chords of love and gratitude in all Christian hearts. When we bestow our little benefactions in expression of our good-will and sympathy with our fellowmen, shall it not be in memory of that unspeakable gift in which God's love for a

ruined world finds expression, and in memory of that love through which the Divine Son entered into bonds of brotherhood with sinful men, that he might taste the bitterness of death for us, and through his victory over death and sin, make us participants with him in all the wealth and blessing of the Father's house and the Father's love. If we try to put what is best of us into our Christmas life and make it an expression of our highest ideals, let us devoutly recognize that these noblest ideals and aspirations find their source and inspiration in Him who was the Babe of Bethlehem and who is the Son of God.

"By His Son."

Next Sunday being Christmas day, the attention of many in our Sunday Schools will doubtless be turned, in connection with the alternative lesson in the first chapter of the Epistle to the Hebrews, to the thought of our Lord's coming into this world. This is a subject which can never cease to be for increasing millions of the human family one of profoundest interest. It is certainly the wonder of all history that the advent of Jesus, the man of Nazareth, should have come to seem to the world a matter of so transcendent importance. How has it come to pass that this man of a despised and hated race is accorded, in all the foremost nations of the earth, a place of eminence incomparably above that to which any other among the sons of men dare aspire? If we speak of Jesus as historians are accustomed to speak of men, we must say that he was of humble origin. His home was with the peasants of Galilee, and among them, for the most part, his life was spent. Until he was about thirty years of age, even the little world of Palestine had heard nothing of him. After this he lived but three years, and though his teaching and works made a profound impression in Galilee and Judea, many counting him a prophet and a few regarding him as their long expected Messiah, yet his doctrine aroused the bitter enmity of the leading and ruling classes among the Jews. The few men whom he closely associated with himself were simple and unlearned men, of humble station and destitute of worldly influence. And after those three short years the malice of his enemies triumphed. Accused of heresy and blasphemy and denounced as an enemy of the State, he was condemned amid the execrations of rulers and rabble, and died the death of a common criminal upon the cross.

But the story does not end here, and why not? Why did not the story of Jesus of Nazareth, his teachings, his wonder works, his tragic death, gradually fade from the memory of men, leaving the historian little or nothing to record concerning him? Why is it that the name of Jesus the Nazarene is written so large across the face of the centuries? Why is it that the name of him who was crucified stands in dignity and glory unapproachable above all the greatest names in human history? Why is it that men are ever studying so earnestly and devoutly his life and words and works, while the literature which finds in him its subject and its inspiration grows constantly vaster, and every year draws from the scholars of the age new commentaries upon his sayings, new histories of his life? Why has the name of the despised and rejected Nazarene become so great that nations do him reverence, numbering the years and centuries from his birth, while millions of the sons of men bow in worship at his feet, adoring him as their Saviour and their Lord?

This unique personality of Jesus who is called Christ, the place which he has come to occupy in the world's best religious life and in its profoundest thought, and his transcendent influence in shaping the destinies of men and of nations are facts which the skeptic who denies the divinity of the Son of Mary is bound to account for. And how shall we account for Jesus Christ in history and in the hearts and lives of men but by accepting Paul's declaration that he has been declared to be the Son of God with power by the resurrection from the dead?

Quite in harmony with the supremely exalted position which the name of Jesus occupies in the consciousness of the Christian world today is his character as set forth in the first chapter of the Epistle to the Hebrews. Here he is presented as the Son of God, the begotten of the Father, the shining forth of his glory, the true impress of his sub-

stance, the heir of all things and the upholder of all things,—through whom God speaks his consummate word, through whom the ages are fashioned, through whom the sins of men are purified, whose place is on the right hand of the Majesty on high, whose throne is the throne of God, whom all the angels worship and whose joy is God-given and supreme. The teaching of this lesson may be gathered up in the divine admonition, "This is my beloved Son, hear ye him." God has spoken to the world in many ways, in many places and through many voices. He has spoken through inarticulate voices of nature and more distinctly by the tongue of man; he has spoken by lawgivers and prophets, by lives of holy men and women, by father's counsel and mother's love; but through none has he spoken so distinctly, with so full an expression of His compassion and his power and with such fulness of divine authority as in this consummate, final manifestation given through him who is himself the eternal "Word" and who has ever been uttering himself through every voice which has declared the truth of God. What does it mean for us? It means purification from sins and fellowship with the Son of God in his eternal joy and victory, if we will. But how shall we escape if we neglect so great salvation offered by the Son of God and purchased with his blood?

Editorial Notes.

—It is stated that the students of Regent's Park College, London, intend to erect a memorial in the College to the Regent's Park men who have laid down their lives on the Congo in connection with the Mission of the Baptist Missionary Society. Between February, 1883, and July, 1897, seven Regent's men have fallen in the service of their Lord in that unhealthy clime.

—Events appear to be verifying the fears of those who predicted that the admission of Utah to the statehood in the American Union would result in the recognition of polygamy as an institution of that State. It is stated that Brigham H. Roberts, who is a representative from Utah to Congress, is a polygamist in practice as well as belief. The Women's Board of Home Missions of the Presbyterian church has started a movement to secure Roberts' exclusion from Congress, and is asking the Women's Home Mission Societies of other denominations to co-operate. It is expected that the influence of 1,000,000 earnest American women can be brought to bear for the exclusion of the polygamous Congressman before the fourth of March.

—The American Revisers have a grievance against the British Revisers for having brought out what they call "The American Revised Bible," which is an edition of the Revised Version in which the renderings preferred by the American revisers are incorporated in the text. The American revisers appear to feel that by this action a march has been stolen upon them, since, by the terms of their agreement with the British revisers, they—the American revisers—were precluded from issuing an American edition until 1899. They state that they have been diligently engaged in amending and perfecting their original work, which, so far as it varied from the text of the Revised Version was embodied in Appendices, and they protest that an injustice has been done them by incorporating these Appendices in the text (as the British revisers have now done) as though they represented the final result of the American committee. The American revisers therefore announce that they will issue next year "The American Standard Bible" in which the full results of their work will be incorporated.

—The re-conquest of the Soudan and the establishment of Anglo Egyptian rule over the country will afford conditions far more favorable than have heretofore existed, not only for the development of the country as to its natural resources, but also for the propagation of Christianity in all that part of Africa. It is stated that the Church Missionary Society will at once open stations at Khartoum and Fashoda, and other societies will no doubt follow in the work of evangelization. The extension of the authority of the United States over Cuba, Porto Rico and the Philippines will involve a like improvement in conditions for the work of Protestant missionaries in those countries. The American Bible Society has already received a report from its agent, Rev.

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John R. Hykes, who has recently visited the Philippines, in reference to opportunities for mission and Bible work in those islands. The report is of a favorable character. The American military and naval officers express their hearty interest in the proposed work and desire that it shall begin at once.

—British policy in the Soudan involves more than the conquest of the country from the Khalifa by force of arms. Other defences against barbarism than fortified towns and strongholds will be established. Included in Lord Kitchener's plan for the development of the country is the establishment of a seat of learning at Khartoum, to be known as the Gordon Memorial College. Such an institution, Lord Kitchener believes, will prove a grand influence for the promotion of civilization in Central Africa, and it will be a fitting memorial of the heroic Christian soldier whose death at Khartoum called for a nobler revenge than the destruction of the Khalifa's army. The appeal on behalf of the Memorial College has met with a hearty response in Great Britain, and the half million dollars required for its founding has been already subscribed. It is gratifying to learn also that the authorities are resolved to prevent the importation of intoxicating liquors into the Soudan. This also is probably due to the influence of Lord Kitchener who is said to be a total abstainer himself, and who has proved the value of total abstinence for his army as well as for himself in his military expeditions.

—The London "Freeman" quotes as follows from Rev. C. E. Barton, a Church of England missionary, giving an account of a baptism last Easter at Multan, where a handsome baptistry had been built: "I had always rather shrank from a baptism by immersion as involving so much difficulty, and impairing the solemnity of the service; but last year when the Bishop was here, we were talking about it, and he laid great stress on the importance of baptismal immersion. So this time I determined to try, and I found that there was no real difficulty at all. There is now no longer any question in my mind that, for an adult, baptism by immersion is far more impressive, and best illustrates the spiritual meaning of the act. It coincided beautifully with the Easter message. The font is truly a figurative grave, and the passing under the water is death and burial—the burial of the old nature in the grave of Christ, from which we arise again into the glorious resurrection life that Christ has won for us by His resurrection. I preached on Col. 3: 1-3, and those words, For ye have died, and your life is hid with Christ in God, had a new and deeper significance for me than they ever had before."

A Message From the West.

BY D. G. MACDONALD.

DEAR EDITOR.—According to promise, I send you a brief account of a mission of four weeks, in the North West Territories, principally at the town of Moose Jaw. This is one of the most prosperous towns in the West. It is quite a railway centre, being the terminus of the Soo and Prince Albert lines, as well as an important point on the C. P. R. main line. The company have erected this summer a depot, which is second to none west of Montreal. Their pay roll in this town runs up to about \$15,000 per month. There are large cattle ranches within 20 miles of the town, and the wheat shipment from this year's crop will reach about 200,000 bushels.

About fifteen years ago a Baptist church was organized here, but its growth has been lamentably slow, there having been but two baptisms in all these years.

Pastor Sweet—one of our best men—who had labored here for the past eighteen months, he became discouraged and accepted a call to Trail, B. C. Feeling deeply for the little cause he was about to leave, he asked me to help him in a series of meetings before he would leave, and the Lord rewarded his faith by the removal of existing difficulties, the quickening of the spiritual life of His people and the professed conversion of twenty-five souls. Others have received convictions of sin, that will never leave them.

As in other towns, so here, the older provinces are well represented. The mayor is an Ontario man. The postmaster is a Nova Scotian. The leading dry goods merchant is a P. E. Islander, and one of the converts is a N. B. boy. These facts, dear brethren in the east, make it your duty, as well as your privilege to support the mission work of the west, with your gifts and with your prayers.

I spent a few days at Regina, the capital of the Territories, and found there a faithful Bible band of Baptists, who were organized under the ministry of Bro. J. Harry King of N. S., about seven years ago. They

are not much more numerous in the town today, than they were when organized, but unlike the church at Moose Jaw, and like some of the churches down East, notably the dear little church in the place where I was twice born:

"Oh sacred place, Oh hallowed spot!
Where love Divine first found me,
Wherever falls my distant lot,
My heart shall linger round thee,
And when from earth I'll rise and soar
Up to my home in heaven,
Down will I cast mine eyes once more,
Where I was first forgiven."

Like the Ugg church, the church at Regina has been saving and sending out, and so remaining numerically weak itself. God bless these little churches for what they are in themselves, and for what they are doing as feeders to our larger churches.

At Regina, and now at Moose Jaw as well, there is laboring a young man of promise, who until recently was a student for the Presbyterian ministry, but having been shown the way of the Lord more perfectly, he came into the ministry of the minority in this country.

I spent four days at Moosomin, where pastor Hastings is doing a good work, and having an excellent right-hand supporter in the person of Bro. Frank Musgrove, who was led to the Lord in that great tidal wave of grace that swept over the town of North Sydney, in the winter of '86, under the ministry of Bro. J. W. Bancroft, and in which I was permitted to help. How pleasant and stimulating it is to meet such persons, with such associations! The few days spent at Regina and Moosomin, are only preparatory to visits of longer duration, which I hope to be able to make before the winter passes.

One year ago last night I arrived at Portage la Prairie. My admiration for the country and my love for my chosen work, have been growing since my arrival and are not full grown yet. Brethren in the East pray for me that I may be helpful to your relatives and others in the West. My next field is Neepawa. My permanent address is Austin.

December 5th.

Expediency vs. Scripture.

There has appeared in the columns of the MESSENGER AND VISITOR, within the last few months, several articles about ordination, after carefully reading them I am led to ask, where are we drifting?

The opinions expressed would have sounded very strange in the ears of our fathers fifty years ago, I trow; and they sound strange in the ears of some today. At the present time the church of Christ is almost snowed under. What with S. S., W. A. S., B. V. P. U., sen. and jr., and a host of other societies, all claiming to be a part of the church, and in reality, at least in many instances entirely independent of the church, the church has almost lost its usefulness if not its visibility. Now it is proposed that the church being altogether incompetent to ordain her pastor, he be ordained by the Association, or Convention, or that a committee representing the denomination ordain him. It is claimed that after ordination he then is denominational property, and the denomination ought to have something to say about who shall invade her sacred precincts. That sounds well, but what has led my brethren to that conclusion? Is it Expediency or Scripture? And which institution is of most importance, the denomination or the church? which in this case has the Divine right or sanction? In all that has as yet appeared in advocacy of that change, I have not seen one appeal to God's Word. What was the practice of the Apostles and the early churches? What has been the practice of our churches ever since?

When the churches of New York City, a few years ago, appointed a standing committee on ordination, whose duty it was to examine candidates for the ministry and advise the churches, we felt that was a long step toward ecclesiasticism, but the Western Association of N. B., is away ahead of that.

Now what is to be gained? Would an Association, or our Convention, or a denominational committee, be endowed with more wisdom and common, or uncommon sense, than an ordinary council? Would they be as likely to know more about the life and character of the candidate, than the church where he has been preaching for months or years? Then again, does not our ministry compare favorably with that of other denominations, who have taken the ordinations of pastors out of the hands of the churches? No denomination has prospered like ours, either home or abroad. Then why should we tempt God by depending upon Expediency rather than the plain teaching of God's Word. F. D. DAVIDSON.

Micmac Missions.

A large number of Christians throughout the Maritime Provinces will, no doubt, be interested to know that the 12th day of next November is the "Fiftieth Anniversary of the Founding of the Micmac Mission."

"On the evening of November 12, 1849, a public meeting was held in the Baptist Chapel, Granville Street, Halifax, according to notices given by different ministers of the gospel from their respective pulpits, and by several

editors of newspapers, to hear a lecture from the Rev. S. T. Rand, then of Charlottetown, on the Micmac Indians. The meeting was very numerously attended, and the audience embraced various Christian denominations.

"The lecture contained a sketch of the history, language, customs, literature, religious opinions, and present moral condition of that tribe. It showed that though they were at present living in a rude and comparatively degraded condition, and were retrograding rather than improving, yet they were susceptible of improvement, and that their attention might be gained by approaching them in their own language.

"The lecturer spoke of our obligations to do something for their moral and intellectual improvement, and urged upon the friends of evangelical truth a well-directed and well-sustained effort to give them the gospel of the blessed Saviour; and, if possible, in their own tongue the Word of God."

The above paragraphs are copied from the first report of the committee on the Micmac Mission, which was presented at the first annual meeting of the Society held in the Popular Grove Church on Oct. 23rd, 1850.

The Gospel was given to the Micmacs; and Dr. Rand lived to see the whole New Testament, and a large part of the Old Testament, placed within the reach of those for whom he gave his life. There was a great deal of hard labor, and endless discouragements; but the strenuous life of Dr. Rand has constructed for him a monument which all who understand must honor, and time shall never mar.

There was a large number of Christians in the passing generation who made a noble effort to preach Jesus Christ to the Micmacs; what is the rising generation willing to do? Do not we of the present generation owe it to the present generation of Micmacs (and others) to give them an opportunity to at least hear that Jesus Christ died to save them from death?

There cannot be a more varied and interesting story than the story of the Micmac Mission; and if for no other reason than to preserve the memory of a splendid undertaking, would it not be well to celebrate the jubilee of the founding of the mission by publishing a faithful and carefully arranged account of the work already done?

But here lies on dusty bookshelves copies of the Word of God, translated into the Micmac tongue, while there are the Micmacs—several thousands here, and others of kindred tribes to the North and West in our own Canada, many of them wandering, homeless! As we so think of what home means to us, and why it means so much to us, during the coming Christmas season,—let us think of what we might be used to make it mean to those who once owned our homes.

Let us not stop with thinking; true, it is not our business to accomplish, but we have the privilege of attempting, in His name.

I feel it a privilege as well as a duty to undertake something in connection with this work. It might be a beginning to gather up a complete account of what was done by those who are soon to leave us, or have already gone. The College Library does not have a complete file of the reports of the Micmac Missionary Society, so I ask those who are interested, and can find reports in old libraries to send them to my address, either at Wolfville or Bay View, P. E. I. If anyone has already made a beginning I would like to do what I can to help celebrate the coming jubilee in some fitting manner.

JEREMIAH S. CLARK.

The Messenger and Visitor for 1899.

We are pleased to be able to announce that, in view of the promise of important contributions from a considerable number of Canadian Baptists who are recognized leaders in the thought and work of the denomination, we confidently hope to make the MESSENGER AND VISITOR for the coming year more valuable to its readers than it has ever been before. In addition to other valued correspondents who will continue to write for our columns, the following is a list of contributors who have promised their aid in the coming year, with the subjects with which they will deal, so far as they can now be given. We are quite sure that no intelligent Baptist who reads this list will feel that he can afford to do without the paper for 1899. Most of the contributors named, it will be seen, are ministers and college men, but we have a number of able laymen in mind whose names we hope to add to the list.

SPECIAL CONTRIBUTORS.

1. Chas. A. Eaton: Cannot give subject and date.
2. Dr. Keirstead: Series upon "The Relation of Higher Education to and Development of Christian Life."
3. H. F. Waring: "The Bridge of Education," and "Sermonettes on Sin."
4. J. A. Gordon: Three articles on "Church Finance."
5. G. O. Gates: Upon Palestine.
6. M. A. McLean: "Some Phases of Christian Life."
7. W. W. Weeks: "Flashes from My Forge."
8. Dr. Sawyer: Four articles. Subject not given.
9. Rev. J. D. Freeman: "The Sunday School as an Evangelistic Opportunity."
10. Rev. W. H. Warren: 1. Impressions of English Churches. 2. Echoes from English Pulpits. 3. Glimpses of London. 4. The Land of Scott and Burns. 5. A Ride Among English Lakes.
11. Dr. Trotter: A series.
12. Dr. Steele: A series.
13. W. B. Hinson: A series (once a month).
14. W. Camp.
15. H. R. Hatch.
16. C. W. Townsend: "A Reminiscent Gossip about Famous Preachers."
17. O. C. S. Wallace.
18. Rev. C. W. Corey.

The Story Page.

Frances Donovan's Christmas Vigil.

BY HOPE DARING.

Outside the rain was falling steadily, with no breath of wind. The shadows of evening were gathering over the sodden fields, and curiously mingling with the gray mist that was rising from the river, seemed to blot out all form and substance of material things.

Within the little weather-beaten house Frances Donovan was sitting alone. She had lighted no lamp, and the fire had burned down to a mass of coals. She sat upright, her head leaning against the back of the old-fashioned rocking chair, her hands firmly clasped in her lap, listening to the monotonous dripping of the rain and seeing the pictures that naturally rise before the eyes of a woman who sits alone on Christmas eve.

She saw herself as a merry, laughing school girl, gathering buttercups and daisies in the fields that stretched back of the old gray stone house that was her home. A few years and she was a blushing maiden listening to the tender words of a tall Saxon-faced lover. Then came her marriage night, and she remembered the thrill of rapture with which she had lifted her eyes to that same face and promised, before God's altar, to be Mark Donovan's true wife. Again the scene changed, and she held in her arms her first-born, her only child, little Harold.

How reverently she had knelt by his cradle and given him into God's keeping! Ah, those happy, happy days! The next picture was not so bright. It was leaving the old home for the far West. She had opposed it, but Mark's enthusiasm had carried all before it.

Ten years ago they had come here. She had been unhappy, and blaming Mark for all the privations she must endure, coldness had sprung up between them. Five years passed. Then came that awful night when Harold had breathed his life away. She had stood above her dead boy and accused his father of murdering him. "Had he been where a good doctor could have reached him he might have been saved." At those words the youth had died out of Mark's face, and it had never come again.

The years since were so dark, so empty, containing only the little grave upon which the rain was dripping. And Mark's pain, the pain that began to try to drown itself in strong drink, had been as naught to her.

This morning he had told her that he had done the thing they used to build so many hopes on, viz., sold one-half the huge farm to a wealthy Eastern speculator for five thousand dollars.

"You can have a new house, Frances, you can go East, or do anything you like," he said, with something like a smile in the blue eyes from which disappointment and sorrow had long ago blotted out the sunshine. And she had never looked up from the bread she was mixing. "I don't want anything," that was all she had said.

He had turned, gone to the barn, saddled his horse, and rode away to the town six miles distant.

Suddenly she sprang to her feet, lighted a kerosene lamp, replenished the dying fire and stood looking irresolutely around her. The sitting room, kitchen and bed-room that constituted the entire house save the loft were comfortable and clean. But there were no attempts at ornamentation, no effort to make the little house a home. Christmas eve. It was not to the joyous Christmas eves of her girlhood that her mind turned, but to the natal night of Christ when "a multitude of the heavenly host" had announced his birth. Did it mean aught to her, that coming of the Prince of Peace? Since earliest childhood she had professed allegiance to him, and did she not look forward longingly to the time when, saved by the blood of Christ, she should enter into the fair beyond and once more clasp her child to her breast? Yes, but now, what did it mean now? Was he, the Saviour of men, her daily companion, was her life blessed by his presence, and did she, because of his presence, bring happiness to all about her? A moan broke from her lips. She crossed to the little sleeping room, and holding the lamp close to the mirror, looked long and intently at the reflection of her own face. She noted the lines crossing the low brow, the dark eyes in whose depth burned a fire of unrest, the hard lines about the lips, the haggard, worn expression; then she turned away, sick at heart.

"I look like a happy woman!" she cried. "God pity me;" and at the words, the barriers of coldness gave way. She fell upon her knees, and a torrent of sob shook her slender form.

Two hours had gone by when Frances Donovan rose. These hours when we come face to face with self and view our inner hearts by the revelation of God's spirit are epochs in our lives. Mrs. Donovan mechanically replenished the fire and glanced at the clock.

"Half-past ten," she exclaimed, in a tone of genuine alarm. "Why has Mark not come? Something must have happened."

It seemed as if an icy hand was laid upon her heart. If something had happened, if her husband came to her with unsteady step and clouded vision, would she be guiltless? Again the memory of the past swept over her, and Frances Donovan saw that the love of long ago was not dead, that it was real love and therefore eternal.

"I love Mark, and I will save him," she thought. "Dear Father, help thy child to atone for the past."

She glanced again around the dreary room. Then she said to herself, "When Mark comes, no matter how he comes, he shall find Christmas cheer waiting him."

A fire was soon burning in the kitchen stove. She remembered that Mark had killed a couple of fat chickens for to-morrow's dinner, and she prepared them for cooking. She made mince pies and doughnuts, she swept and dusted the little rooms, bringing forth a few bits of cherished china and some photographs, to give the place a festive air. As she worked, she thought of many things, thought how, in the past, she had done nothing for the Master or the needy ones about her. A half-mile away was the home of the widow Salls and her little ones. "To-morrow shall see a big basket of food carried to her," she thought. Then she sighed. How many mornings had come and gone without her once thinking of the neighbor who was one of those whom "ye have always with you." Then there was the little church a few miles away. For months she had not crossed its threshold. A few months before a boy had been in Mark's employ, a bright lad who was fast learning to walk in the downward way. Her hand had never been raised to stay his going. How much she might have done to help the poor Swedish women around her. Many of them were ignorant of life in the West, but she had been indifferent to their wants.

"God forgive me," she cried, her lips white with pain. All night she worked and planned with feverish haste. Mark did not come. As the hours wore away, a terrible fear came to her. Had she awakened late? When all was done, she sat down for a moment, waiting for the dawn. Sleep overpowered her, and she was only aroused by the opening of the outer door. She sprang up. The gray light of the glad Christmas morning was peering in at the windows. Afar in the east a faint glow of rosy light told that the storm had passed with the darkness.

At her side stood her husband, carefully holding in his arms something wrapped in a blanket. "It was too bad to leave you all night, Frances," he said, gravely, "but I was called in to Jim Lane's on the way home. He died an hour ago. There were only men there, and I brought little Willie home with me, just to stay until some arrangements can be made to send him to the poor-house."

She did not notice the apologetic tone in his voice, but threw back the covering from the sleeping child. He was a beautiful boy, notwithstanding the dirt and rags. His dimpled face was flushed with the glow of perfect health, he had close-curling dark hair, and a lovely scarlet mouth.

"Let me take him." Without a word, Mark Donovan laid Willie in her extended arms. She stooped and pressed her lips to the clustering curls.

"My Christmas gift," she whispered; "sent me by God as a token of his love and forgiveness. Mark, husband, will you forgive the past and begin life again? I will be a better wife to you than I have been."

She sat down; the child still in her arms, and motioned him to a chair. Then she told him the story of the night and her plans for the future.

"Is it too late, Mark?" she asked, piteously. "Have I forfeited your love?"

"This is a time of great joy," he whispered. "Frances I thought you had ceased to love me. I will turn my back on the past and together we will care for this child. Christ has indeed come to our home this Christmas morning."—New York Observer.

The Story of a Wish-Ring.

BY MARY FERGUSON.

In "the days of long ago" the writer heard a simple little German legend. It runs in this wise:

Once upon a time there was a young farmer who, in spite of his earnest efforts, had been unfortunate, and he felt quite despondent and discouraged. One day he had been ploughing until very weary, and had seated himself upon his plough for a few moments' rest, when he noticed an old woman passing by. As she crept slowly along she called out to the disheartened man:

"Why is it that you will continue to work there day after day, getting no reward in return? Leave your ploughing, walk straight ahead for two days and you will have arrived at the foot of a great fir tree which stands in the midst of a forest. It is so tall that it towers high above all the other trees round about it; and there is no

other tree of its own kind near it. If you can succeed in cutting it down your fortune will be made."

The old woman passed on, and ere long was quite out of sight; but her words remained behind in the mind of the tired and discouraged farmer. Presently he arose with the air of one who had made up his mind, left his plough, shouldered his axe and walked steadily forward for two days. Then, as the old woman had foretold, he found himself standing at the foot of a great fir tree, which was so tall that it towered high above all the other trees round about it, and near which stood no other tree of its own kind.

He at once began to ply his axe, and soon, beneath his sturdy blows, the chips flew far and wide. At last the mighty form began to tremble and to sway. As it tottered he heard the sound of something crashing through the branches, and in a moment there lay at his feet an immense nest. Two eggs rolled out of the nest, breaking as they touched the ground. An eagle flew out of one, and from the other rolled a golden ring. The eagle grew larger and larger, until it was as large as a man. Then it slowly flapped its wings and soared aloft, circling three times above the head of the wondering man.

As it circled slowly above the farmer's head it spoke: "You have saved me. You will find your reward in the golden ring. It is a wish-ring. Turn it twice upon your finger wishing as you turn, and whatever may be your desire it will come to pass. But it can bestow but one wish, therefore consider carefully and well before you wish, that you may have no reason to regret your choice." Then the eagle flew swiftly toward the east and was soon lost to sight. But the memory of its words was impressed upon the farmer's mind as he stooped, picked up the ring and slipped it on his finger. Then he took up his axe, again shouldered it, and this time started on his homeward way.

As night approached on the first day of his returning walk, he found himself near a jeweler's and he thought he would ask the value of his ring. He entered the shop and showed it to the jeweler, who assured him that it was worth nothing; whereupon the farmer told the man how he obtained it and that it was a wish-ring.

This information inspired the jeweler with an immediate and intense desire to get possession of the ring for himself, and he made great professions of friendliness and hospitality, urging insistently that the farmer remain with him over night. The unsuspecting man readily consented, and when the hour for retiring arrived, went to bed with those feelings of trust and security which induce the deepest and calmest sleep. While he was thus peacefully resting, the crafty jeweler stole softly to his bedside and slipped from his finger the coveted ring, replacing it with one that looked the same but which had no magic power.

When morning came the jeweler was very desirous for the speedy departure of his guest. As soon as he had seen him safely off and out of the way, he closed his shop as if for the night, placed himself in the middle of the room, turned the ring twice upon his finger and wished without any hesitation—for well he knew what was his desire—for gold, gold, gold—a million pieces of gold.

No sooner had he made the wish than a golden shower began to fall. The shining pieces fell all about him, and they fell upon him, beating and bruising him sorely. He could not escape them. He cried for a cessation, for mercy, but still they kept coming, until at last the weight of the metal broke the floor beneath, and the jeweler, beneath his gold, was precipitated into the cellar and there crushed to death.

The farmer, meanwhile, was quietly and steadily walking toward his home. When he arrived at the house he told his wife all about his adventure, showed her the ring and told her of its being a wish-ring. She would have liked to try its power at once. There was a piece of land, she said, which lay between their two fields which it would be wise to obtain.

But the farmer said that it would not be worth while to use the one wish for that, for if they worked hard and were saving, they could soon earn and save enough to buy it for themselves. "It has but one wish," he added, "and we must consider well and carefully before we make that one, lest we should have reason to regret our choice."

So they made no wish, but worked hard and were very saving, and all they tried to do seemed to prosper; never had their crops been so plentiful, nor their sales so ready and so satisfactory. In another year they were able to buy the bit of land which lay between their fields and to pay for it themselves.

Then the wife said she thought they would do well to wish for a horse and a cow. But the husband replied that if they continued to be industrious and saving, after but a little while they would be able to buy these too, and would still have the wish to use, for they did not know what need they might have of it in the future. And in a short time they were indeed able to purchase the horse

and cow, and the wish saved the wish.

Years passed by in very prosperous saving, and although times spoke of the thing for which they convinced that

"We are," he said, "no need of any further procure for ourselves, for the years less strong. The consider well and we should have r

The years passed rich in this world abundance, the w power or position own position, w and procure for not rank. Altho his industrious with his men, se content. After t on his porch, i greetings with a

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"Then it w alone. An' al 'tis, I saw it dark, in the dark 'was full beggin' like!

"Did you l home?" asks "I didn't k snowballed m fence, an' m brought her h now!"

The little h he went on d mother: "To co an' we've on mother's. M

Mother ki she replied: "Per'aps right!"—Litt

and cow, and the farmer was delighted that they had still saved the wish.

Years passed by and the worthy couple continued to be very prosperous. They worked hard and were very saving, and although the wife often thought and sometimes spoke of the ring, suggesting occasionally something for which they might wish, the husband was never convinced that the best time for using it had yet come.

"We are," he said, "still young and strong. We have no need of anything which we cannot work for and procure for ourselves. We do not know what may be our need in the years to come, when we grow older and are less strong. There is but one wish, and we needs must consider well and carefully before we make that one, lest we should have reason to regret our choice."

The years passed on and found the farmer and his wife rich in this world's goods. When they realized their abundance, the wife wanted her husband to wish for rank, power or position. But he was entirely content with their own position, with what they had, and could still earn and procure for themselves. He craved neither power nor rank. Although rich and prosperous, he still pursued his industrious habits, and worked daily in the fields with his men, setting them an example of industry and content. After the day's work was done he enjoyed sitting on his porch, and as he rested, exchanging friendly greetings with all the passers-by.

The years passed on, and beneath their accumulated weight the farmer and his wife became bowed and gray, and old and feeble. The ring, still unused, still remained in its wretched place upon the farmer's finger. "Plenty of time," he would say to his wife, "plenty of time yet, and the best thoughts always come last."

One night—on the self-same night—both the old people passed gently and quietly into the sleep which knows no earthly waking. Their children and grandchildren gathered about them in loving grief and regret. One of them noticed the ring upon the old man's hand, and would have gently removed it, had not the eldest son interposed.

"Nay," said he, "our father seemed always to prize the ring greatly. There always seemed to be some mystery connected with it. Our mother, too, often gazed upon it with great apparent interest. Perhaps it may have had some tender associations for them. We will let it be buried with them."

So the ring, which had never been wished upon, and which, indeed, was not the real wish-ring, was left upon the hand which had worn it so long, and which it had strengthened and encouraged, through hope and faith and faithful work, to an industrious, peaceful, useful and contented life.—N. Y. Observer.

A Good Appetite Told in the Dark.

Leo was in bed. He had said, "Now I lay me," then he had asked his mother to turn down the light.

Leo was a very lion to face all outside foes. He was not so brave when face to face with the little knight of right within him. That was what mother called his conscience—the little knight of right.

Mother knew what it meant when Leo asked to have the light turned out; she sat down on the bed, and took Leo's hand and said in a tender, encouraging way— "Tell mother all about it."

Leo lay very still for some minutes, then he burst out in a boy's way right in the middle of the story:

"Pr'aps you'll think 'twasn't so—an' I don't know as I'd believe it myself, only I saw them with my own eyes—I did, (mother!) an' you'll say yes, won't you mother? I couldn't help it, really I couldn't—and she's down in the kitchen!"

Mother smiled. She stroked the little brown fir. She spoke gently.

"What was the strange sight, and who is she?"

"Well it was this way. We boys were coming home from skating, just dark, an' a cat scatted across the road, an' all the fellows snowballed her—I did, too, mother—an' she tried to squirm through a picket fence an' got caught an' couldn't get through, or back either, an' all the boys yelled—an' that very minute the East Enders fired on us from over the wall, an' we had a regular fight, an' drove 'em all the way back, just like the minute men that time at Lexington."

"Then it was dark, an' I came home from the corner alone. An' along in the pine wood—this is true, mother, 'tis, I saw it with my own eyes—I saw that kit's face in the dark, in the air—and lots of other kitten's faces—the dark was full of them, an' all the eyes looked at me, so beggin' like! I was so sorry—an' a little bit afraid, too—an' I just started an' run."

"Did you leave the kitten faces behind when you ran home?" asked mother.

"I didn't run home—I run back the road where we snowballed the kit; an' there she was, stuck fast in the fence, an' mewin' just awful—an' I got her out an' brought her home, an'—an'—she's down in the kitchen now!"

The little brown fingers squirmed around mother's as he went on doubtfully. "An' you will say yes, won't you, mother? I couldn't help it—I really couldn't, mother—an' we've only three other kits, you know only three, mother!"

Mother lifted the little brown face and kissed it.

"We will take care of her somehow," she said.

Leo was very still for the next minute or two, then he suddenly asked:

"But the faces, mother, the kitten's faces in the dark—how come they there? Such a many kit's faces—and such eyes!"

Mother kissed Leo again, this time on his red lips, as she replied—

"Perhaps it was the doing of the little knight of right!"—Little Men and Women.

The Young People

Middleton, N. S.

We the young people of this town, with the aid of our pastor, Rev. C. W. Corey, decided to organize a Baptist Junior Union. On November 4th we met and elected Fred M. Burdett President, and C. P. Charlton, Secretary. The various committees were elected by the president and leader. We started with only eighteen members, but now have a membership of thirty-one, with the prospect of an increase in the near future. We have started to study the Junior Union lessons, and think they will prove profitable to us. We are sending for the Junior Union papers, with the intention of having one in each family, to aid us in our study of the lessons. We open our meeting with singing, followed by the Lord's prayer and Scripture reading. The meeting is then open either for a programme prepared by the members, or an address by the pastor. We then have the roll call and minutes read. We close with the Mizpah benediction. Hoping to see reports from other Junior Unions I remain,

Yours truly,

SECRETARY.

Practical Commentary on the International S. S. Lessons, 1899. Carefully Prepared by Specialists in the Various Departments. With Map and Blackboard Illustrations. Large 8vo, 240 pages, cloth, 50c.

This book gives in compact form a year's lessons. It furnishes helps that are not too extended or in any degree abstract. It aids the senior, the primary and the intermediate teacher. It contains an admirable class record, in which attendance and collections for the year may be easily kept. It gives a comprehensive tabular review of practical value. Teachers who desire this book—and every teacher could use it with profit—may have it as a premium for one new subscription to the "MESSENGER AND VISITOR." Several secured this book last year and were highly pleased with it. They received a large return for their investment. We have pleasure in again announcing an offer which yearly becomes more and more attractive.

"WHO KNOWS HIS BIBLE," combines in our three Bible games. From its use pleasure and much profit may be derived, by the home circle during the long winter evenings, parables and proverbs are made familiar, Old Testament books are so thoroughly learned, that even Ezra may be easily located. This excellent game gives answer to the question "what game shall I buy for Christmas." Price 50c postpaid. United Society of C. E., Boston Mass. Offered for one new subscription to the MESSENGER AND VISITOR.

PREMIUMS.

No. 1. Revised Teacher's Bible, leather lined, divinity circuit, long primer type, red under gold edges, self-pronouncing. This Bible and the MESSENGER AND VISITOR one year to new or old subscribers \$4.00. It is also offered as a premium for three new names.

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No. 4. The Sheldon books, in paper binding, books which retail at 25c. each, any five of the following seven for one new name:

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The Crucifixion of Phillis Strong.

Robert Hardy's Seven Days.

Richard Bruce.

The Twentieth Door.

Overcoming the World.

These books are sent prepaid to any address in Canada. Orders for them are coming from a number of our workers.

CORRESPONDING SECRETARY.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

For the work and workers at Bobbili. The school and its teachers. For the native Christians that they may be steadfast and bring many more to a knowledge of the true God.

We extend Christmas greeting to all the members of the W. M. A. S. and our Mission Bands.

Heart beats to heart, friend smiles on friend, Across the sea the nations call, Peace and good-will, good-will and peace, In His dear name who loves us all.

The following article on the Bobbili field was written by Mrs. Churchill while confined to her bed and under great difficulties. Our sister met with an accident that disabled her for a time. We feel sure this will be appreciated by our readers more than any Christmas article could be. She wished it printed this month while we are praying for Bobbili and its workers. May a great blessing come to our sister and health be speedily restored.

Bobbili.

Bobbili, our most western mission station, is a town of 14,000 inhabitants who are all Hindoos with the exception of a few Mohammedans. For a purely native town it is in some parts well laid out, and the principal streets are wide and comparatively clean, being swept up every fine morning and the filth carried away. It is rather a pretty town to look down upon from some high building, as there are so many trees. The neatness and beauty of the town is especially due to its being a zemindary town with an enlightened and progressive Rajah at the front to encourage and assist in municipal reform, and a missionary to suggest them. True it is, there is a wonderful improvement in the last twenty years. Our Rajah associates freely with Englishmen and is quite a traveller for a Hindu, having made quite a tour in Europe and had the honor of being presented to our noble Queen Victoria at Windsor a few years ago. There are some fine buildings in the town such as the Rajah's palace, Victoria market, Jubilee town hall, the Rajah's durbar hall, male and female hospitals, high school buildings and Gopulaiswami temple, all under the patronage of the Rajah. The mission house, chapel, school house are all built of burned bricks and mortar, plastered inside and out, and have tiled roofs. There are also many good tiled houses, belonging to Brahmins and merchants, but the great mass of houses in the town are mere mud walls covered with leaves on straw, many containing but one room in which the occupants cook, eat and sleep. A mile out of the town is the Rajah's summer house, quite as imposing palace, with flower garden in front and choice fruit trees on either side of the avenue leading up to it from the main road, half a mile away. A little further on is his gymkana tope and chalet with drive to it from the road. He has also built a traveller's bungalow for Europeans who pass through Bobbili, opposite to the mission house. In the town are many small schools at which caste boys may receive the rudiments of an education and to which a few girls go in the last few years. One Parish school for the outcasts, the Rajah's high school for boys, which teaches from IV. Standard up to matriculation, and our mission girl's school from A B C to the VII standards. These schools are all under government inspection and the pupils are sent up at stated times for government examinations. In our mission girl's school which our Christian boys and girls attend as well as caste Hindoo girls, in addition to the regular studies the Bible is taught daily, prayer is offered and Christian hymns learned and sung, also sewing is taught, this is one of the subjects for examination for girls. On Sabbath the school and all the Christians of the town meet for Sabbath School, we often have 140 or more, where, with Bible picture and Bible stories, singing of hymns, etc., the happiest hour and a half of the week passes quickly away. The first missionary to Bobbili was Mr. Churchill. He went in Dec. 1898 and lived in a tent, during this time he built a small mud hut. While in the tent a cyclone passed over the bay, the rain came down in torrents. The tent and almost everything in it was soaked so that for three days a fire could not be lighted and no food cooked. The missionary remembers how good, plain boiled rice with a little sugar over it tasted, his first meal after the rain was over.

In the mud hut he lived till a small bungalow was partly built when he went to Bimlipatam and brought his wife and two little children to Bobbili in April 1879. In June, 1881, the mission home was finished and occupied and gradually the bare barren field that was, has become a very pretty Mission Compound with neat buildings, gravelled roadways, good wells; a vegetable and flower garden and fruit orchard, surrounded by a stone wall, plastered and whitewashed; with wooden gates opening into it.

The spiritual condition of the town was at this time even worse than the condition of our ploughed field, for the whole town was given to idolatry. Among these 14,000 none as far as we know had ever heard of the true God, not a Bible in the town, not a knee that bended, or a voice for two years lifted to the God of heaven in prayer, but that of the missionaries and their children. While the building work was going on, the preaching of the word went on too. A little girl's school was gathered on the verandah of the bungalow, or Sunday School of Brahmin boys was taught in the same place by the missionary's wife and she visited the Hindoo women in their homes, accompanied by her children and heathen ayah, for no Christian helpers were available then. Nearly 20 years, since we first entered Bobbili, the good seed of the Kingdom has been patiently and persistently sown in the town and surrounding villages of which there are 400 now. At one time the field extended to Jypore 100 miles away and must have included 40 more villages.

Often in weakness, oft in sorrow, oft almost fainting beneath the weight of thousands of lost souls pressing past us into outer darkness, the old, old story has been told, the Christ held up as the loving Saviour of men, the good seed sown and we praise the Lord for the fruits that do appear, and pray that much more, yea a thousand fold more may very soon be gathered in.

We have had a prosperous girls' school in Bobbili for years, a grand Sunday School in connection with it, also at the present time, a Sunday School among the parishes, or outcasts. Three preachers are at work, day by day, in the town and out in the villages, telling the people of Christ. Four Bible women go daily to the homes, and tell the women of the way of salvation, five Christian teachers in the school, teaching the children daily the Bible. More than one hundred pupils. A colporteur selling Bibles and Christian literature. During these intervening years, more than one hundred names have been on the church roll at Bobbili, of those who had witnessed a good confession and been baptized in His name. Several of these have been drawn in by the Lutherans, who have since our occupation of Bobbili, opened stations to the west and north of us, a very few have fallen. Several have taken letters of dismission to other Baptist churches, and some have gone up higher. Among these last, three preachers, who held up Christ while here, now worship before Him up yonder.

At the present time there are seventy-seven members on the Bobbili church roll. Twenty-five were baptized in 1897. The work on the field was never so encouraging. A good quiet work is going on in the hearts of the school girls, many of the old pupils are believing and trusting in Christ for salvation, and reading the Bible, and singing Christian hymns in their own homes, before their heathen relatives.

Several members of our church have been gathered in from among the Madigas, in a village 20 miles distant from Bobbili, on the way to Vizianagram. A good work is going on among the Kajaha, in villages 20 miles in another direction from Bobbili. A wonderful work of grace has shown itself at Chekkoogoor, 47 miles to the north of Bobbili, where twenty-eight (Hill gentlemen), who wear the sacred thread, have come out boldly and followed Christ in baptism, the only wholly Christian village we have in our mission. Their heathen caste people all forsook them and fled to another place a mile away, and built up another village.

Kejam is another out station, occupied for Jesus, but the fruits do not appear. Please pray for the Holy Spirit to come in power upon the preacher, R. C. Basavanna, and his wife Mary.

The missionaries who have had the honor of laboring, or studying the language on this Bobbili field are, Mr. and Mrs. Churchill, from 1870 to 1884 and from 1886 to 1898. Mr. and Mrs. Archibald, from 1884 to 1886. Miss Fitch (Mrs Laflamme) added sunshine to our home for about nine months in 1890, and Miss MacNeill was welcomed by us the following year and remained about six months. Miss Harrison joined the mission in Dec. 1896. She was a good help even in her first year, and with confidence and hope we placed the work, we so dearly love, in God's hands and here, when we left India in March, 1898. Mr. and Mrs. Gullison kindly took up their share of the work in July, and will remain in charge until we return, if God permit. Will you not pray that God's guidance, wisdom and strength, may be given to each of them, in great measure, in the coming days, and that many many more sheaves may be gathered from the Bobbili field, while they are working there so faithfully for their Lord.

M. P. Churchill, Truro, Dec. 14th.

Special Contributions to Foreign Missions from September 1st to December 31st.

Mrs G R Marshall, \$15; Biltown, Sunday School, \$35; Dr. Bills Hist, Baptists, \$1; Westport, Mission Band, \$12; Bequest late Wm Rhodes, \$300; Pulpit supply, \$23; Collection at Isaacs Harbor, \$25; E.S Sweet, \$5; Mrs Grace Nason, \$4; Gasparaux church, R. Y. P. U., \$1.50;

North church, Halifax, Mission Band, \$30. Total \$361.50. Before reported, \$44. Total to December 1st, \$405.50.

FOR MR. GULLISON'S SUPPORT

Hon G G and Mrs King \$10; Rev. W V Higgins, \$5; H C Henderson, \$10; Mattie Phillips, \$5; Rev. W J Rutledge, \$5. Total, \$35. Before reported, \$20. Total to date, \$55.

Let all contributions for this object be sent direct to the Treasurer of the Foreign Mission Board, as these are for a special object and form no part of the church offering. J. W. MANNING, Treas. F. M. Board. St. John, Dec. 1st.

In the handling of these funds there is less expense incurred than through any other known agency. Last year for example the total expense for handling all contributions passing through the hands of the Treasurer for New Brunswick and Prince Edward Island, was \$4.00 and this was for postage and discount. Let the churches continue to send all moneys to the Denominational Treasurer, that the same may appear to their credit in the Year Book. Foreign Mission should be paid to him as he is also the Treasurer of the Foreign Mission Board. The Board is in constant need of funds. Every dollar contributed and sent direct is a great gain to the cause. Please brethren do not withhold. The work is great and constantly increasing as it should do. J. W. M.

DEAR EDITOR.—Personally, I want to thank you for your kind mention of the "Forward Movement," and I do hope many will respond to the appeal before the end of the year. Counting out the pledges that have already failed, by reason of death and otherwise, I am persuaded we have not yet enough pledged to make us safe. It may be reasonably supposed many others will die, before the four years shall have passed. For that expectancy, we must make provision. During the canvass many took slips, with the promise of filling and forwarding them before our time limit expires. We most earnestly hope these promises will not be forgotten, but that every Baptist and every lover of Acadia who is able, will be willing to have some part in this great work. Surely all want the work to succeed and not just by seeing others lift the burden, while they do not touch it with the ends of their fingers.

Brethren and sisters, please do what you can and together let us place our institutions in a position to do grander work for God. If you have no pledge slips, send postal cards, stating what you are willing to give yearly for four years, and state what time you will make the first of those annual payments. Don't forget the time to secure Mr. Kockefellers offer expires Dec. 31st, 1898. Your- in the work, Wm. E. Hall, 93 North Street, Halifax.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get Hood's Sarsaparilla.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.

The One True Blood Purifier. All druggists, \$1.00 per bottle. Be sure to get Hood's and only Hood's.

1898. Xmas. 1898.

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Order Early! CALENDARS: For 7c, 10c, 12c, 15c, 20c, 30c, 40c, 60c, 75c, \$1.00, etc. CARDS: All sizes and styles, from 30c. per 100 down to 25c. each. BIBLES: For Scholars, Teachers or Pastors, (old version) from 20c. up. New Version, 50c., \$1.25, \$2.00. New Version References, \$1.80 (new). POETS: 50c., \$1.00, \$1.25, \$1.50, \$2.00. —ANNUALS— Boys Own—Girls Own. Duttons, Lothrop's, Chatterbox—1898. Also 1896, 1897.

GIFT BOOKS, in great variety, from 10c to 50c, 75c, 1.00. Any price up to \$5.00. ART STUDIES: The largest and best line in the Maritime Provinces. Floral from 10c. to \$1.00 each. Marine, Fruit, etc. Packing and express extra. NOTE.—Don't leave ordering until too late. Don't ask any questions for next three weeks, but ORDER. Geo. A. McDonald, Sec'y-Treas.

IN P

In the... Then prob... In the O... Then prob... No matter kind; you m... it may be year old;

Dr. A... CH... Peo... Pla

Inm... feel its... aning p... It qu... Inflamm... It is... A rem... me... the... The Science... The P... Patient... Plac... power... toral in... and lu... Plac... nausea... bowels... Plac... it rom... Kidney... weakn... For... J. C.

Baptist Mini... were present... Gates, G. M... Evangelists... and M. C. Hig... Praver was... given by the p... Rev. J. A. C... series on Pra... hopeful circ... discussion of... called amuse... season of the... several of th... thoughtful an... was then give... on "The Evas... The thanks... tended to... excellent pap... On motion... three weeks... er by Rev. D... will present... original term... at the next

Hom... The regul... above named... John on 14th... Rev. F. M... and Cape T... monthly re... read from a... resolution... Charlotte Co... "This quar... Co. requests... of the Marit... soon as possi... this county... ly to destit... pledging o... individuals... we are able... the general... Convention... ably of this

In Pain?

In the Back?
Then probably the kidneys.
In the Chest?
Then probably the lungs.
In the Joints?
Then probably rheumatism.

No matter where it is, nor what kind; you need have it no longer. It may be an hour, a day, or a year old; it must yield to

Dr. Ayer's Cherry Pectoral Plaster

Immediately after applying it you feel its soothing, warming, strengthening power.

It quiets congestion; draws out inflammation.

It is a new plaster.

A new combination of new remedies. Made after new methods. Entirely unlike any other plaster.

The Triumph of Modern Medical Science.

The Perfected Product of years of Patient Toil.

Placed over the chest it is a powerful aid to Ayer's Cherry Pectoral in the treatment of all throat and lung affections.

Placed over the stomach, it stops nausea and vomiting; over the bowels, it controls cramps and colic.

Placed over the small of the back, it removes all congestion from the kidneys and greatly strengthens weakness.

For sale by all Druggists.
J. C. Ayer Co., Lowell, Mass.

Ministers' Meeting.

Baptist Ministers met as usual. There were present Revs J. A. Gordon, G. O. Gates, G. M. W. Carey, E. W. Kelly, Evangelists I. L. Gordon and W. S. Martin and M. C. Higgins.

Prayer was offered by Evangelist J. L. Gordon. Very encouraging reports were given by the pastors of the Sunday services.

Rev. J. A. Gordon began the first of a series on Practical Subjects, under very hopeful circumstances. A full and free discussion of the danger of the many so-called amusements so prevalent at this season of the year, was participated in by several of the pastors. An extremely thoughtful and thoroughly practical paper was then given by Evangelist W. S. Martin on "The Evangelist and his work."

The thanks of the Conference were extended to Evangelist Martin for his excellent paper.

On motion adjourned to meet this day three weeks. Conference closed with prayer by Rev. Dr. Carey. Rev. J. A. Gordon will present a philological study of the original terms evangelize, preach and teach at the next meeting.

Home Mission Committee.

The regular monthly meeting of the above named committee was held in St. John on 14th.

Rev. F. M. Gardner of the Port Elgin and Cape Tormentine field sent his first monthly report. Communications were read from several brethren, and also a resolution unanimously adopted by the Charlotte County Conference, as follows: "This quarterly Conference of Charlotte Co. requests the Home Mission Committee of the Maritime Convention to appoint as soon as possible a general missionary for this county, his labors to be confined largely to destitute fields and churches, we pledging ourselves as churches and individuals to contribute as generously as we are able to the funds needed to carry on the general denominational work of the Convention." Our committee think favorably of this recommendation. It would be

well to have in each county such a worker. We are ready to put a general missionary on the whole field as soon as we can secure a suitable man.

The fields needing help are more numerous than many suppose and means should be forth coming to carry on this department of our work.

G. O. GATES, Sec'y-Com.
St. John, Dec 17th.

Acadia University Forward Movement Fund

J H Robbins, \$2; Geo Meister, \$3; Mrs H Lovett, \$1; Mrs M S Sterling, \$5; Mrs B M McRae, \$2; Mrs M de Wolf, \$5; L S Morse, \$25; Miss B A Cameron, \$5; Miss M Berra, \$5; Mrs. D Forbes, \$1; Mrs A Logan, \$1; Hattie M Robertson, \$1.25; J C B Olive \$10; Wellington Titus, \$4; F M Steadman, \$5; Reis Baker, \$5; A W Atkinson, \$15; A A Wadman, \$2; Chas R Young, \$20; A B Palmeter, \$2.50; C. R. Bill, Junior, \$1; R S Thorpe, \$5; Fred L Robinson, \$2; Dan Wood, \$1; J E Dunham, \$10; Capt E E Hall, \$5; Rev M Preman and wife, \$100; I E Dickets, \$10; W H Eaton, \$10; Rev A Cohoon, \$25; John Coldwell, \$1.50; Obed Miller, \$2.50; W E Reid, \$3; F McDormand, \$1; C H Pen try, \$5; Ed Clark, \$1.50; C E Rice, \$1.25; G H Ruggles, \$2.50; John tman, \$1; Albert Schurman, \$2; John McNeill, \$25; Mrs J Atkinson, \$1; Thos Stewart, \$3; Geo Bwaser, \$5; W C Wry, \$2; Catherine Cole, \$1.25; Rufus Cole, \$1.25; F B Doncaster, \$5; Rev W J Rutledge, \$10; L S Tufis, \$5; G K Margeson, \$5; Nellie Keith, 60c; A Newcomb, \$1; Isaac L Ogilvie, \$2; Geo W Boulby, \$2; Elenore Parker, \$1; J A Glendenning, \$5; I R McNeill, \$2.50; Albert Trefy, \$2.50; Thos Franklin, \$2.50; W R Wescott, \$1; Geo Nickerson, \$1; Wm McNeill, \$1.25; H C McNeill, \$1.25; H Adams, \$1; Geo Worthylake, \$5; L Bverett, \$1; A G Mitchell, \$6.25; W Mosher, 50c; I Spidle, \$1; N Wentzell, \$1; U Rafuse, 50c; Myrtle Webber, \$3; H A Mader, \$2; Horace Bars, \$1; A ne Long, \$1; J de Long, \$1.25; J W Langley, \$1; J Joudry, \$1; Leunie de Long, \$1; Amy H de Long, \$3; C R de Long, \$1; C D Crossland, 50c; Ius E Dun, \$3; J N Rafuse, \$1; H A Rafuse, \$1; Dr N P Freeman, \$5; A S Nichols, \$2; Thos Andrews, \$2.50; Allan McLean, \$1 Geo S Nichols, \$3; C Cook, \$6.25; Frank Spinney, \$2; Mrs C Van Buskirk, \$1; Arthur Gates, \$6.25; Mrs Jane Gates, \$1; James Martin, \$1; Da 1 Fales \$6.25; W H Thorne, \$5; Jacob Reagh, \$1; Well Mutch, \$1; Robt Langard, \$1; Martin Morten, \$1; Katie McRae, \$1; John M McLeod, \$6.25; Savie H Jones, \$1; A Friend, \$1; Rev J C Spurr, \$5; Han and Susan Jones, \$1—\$721.
Dartmouth, S. B. KEMPTON, D. C. 8th.

CORRECTION.

In the last list published Mrs. M. D. Long should read Mrs. M. Douglas \$1.

B Dodge, \$1; J G Wilbur, \$2; Jonathan Hays, \$20; Miss A Jackson, \$5; H H Roach, \$5; J A Colewell, \$12.50; W E Butler, \$5; W Crowell, \$3; C D Harris, \$25; J T Hornman, \$5; Jas Gildert, \$2; M E Baker, \$5; B A Everett, \$12.50; W M Marr, \$1; P D Howatt, \$5; H M Gamble, \$5; J W Newsome, \$5; Rev D Price, \$5; Capt J G Farrow, \$5; Web Boulter, \$2.50; Jno Gamble, \$1.25; Thos Gamble, \$1.25; Annie Frances, \$1.25; M Newsome, \$1.25; Geo Newsome, \$5; Calvin Leard, \$1.25; Geo A Ferguson, \$1.25; Mrs N C Scott, \$5; John Killam, \$1; Stewart Kinley, \$2.50; Mrs Alfred Everett, \$1; T S Simms, \$25; Mrs D C Dolman, \$1; T E Benjamin, \$4; R F Keith, \$2.50; Donald Forbes, \$5; Jas N Rourke, \$1.25; Robt Ogden \$2; A Smith, \$2; Miss C Wheaton, \$2.50; Ben Robinson, \$2; A C Sears, \$7.50; Mr and Mrs H Phinney, \$6.25; Wm M Bearne, \$1.25; Dr J W Sangster, \$12.50; H Palmer \$5; B B Ayer, \$2; Geo Rogers, \$1; C Harper, \$2.50; Geo Wheaton, \$2; A P Welton \$6.25; W L Smith, \$1; Kempton Stewart, \$5; Inglis Neiley, \$1; A E V Cowan, \$1.50; Rev G R White, \$5; Lizzie P Howlett, \$1.25; W E Saunders, \$1; A H Henderson, \$6.25; Enos Millard, \$2.50; Rev H S Shaw, \$5; Thos Annis, \$2.50; Mrs F McIntosh, \$2; F W West, \$2.50; S G Baker, \$5; Mrs A E I. Leod, \$5; J W Sparden, \$25; R H McMillan, \$25; Geo W McNeill, \$5; H E W B Colpitts, \$5. Total \$533.50.

Correction.

In your issue of Nov. 23rd Edith Wescott should be E. D. Wescott, and Marian Dakin should read Marvin Dakin. U. M. B. Dakin should read W. M. B. Dakin. U. N. Denton should read W. N. Denton. Some other corrections may be needed.

Notices.

The next session of the Queens Co. Quarterly Meeting will convene with the church at Upper Gagetown, Saturday Jan. 14, at 10 o'clock. On the afternoon and evening of the day preceding, the Queens Co. Baptist Sunday School Convention will hold its quarterly meetings. An interesting program is being prepared. Let the churches be well represented.
F. W. PATTERSON, Sec'y Treas.

Low Priced Overcoats.

Ten dollars will buy here an Overcoat made to fit as carefully as our \$25.00 line.

The difference is in the cloth, the linings, and the durability.

When the price is under \$15.00 we cannot guarantee permanence of color, but the fabrics and making are nevertheless worthy of the brand in finish, wear and effect.

At \$10.00 and \$12.00 we sell Chesterfield and Box Back Overcoats of good reliable Canadian Beaver, blue black and seal brown, with velvet

collar, fly front, or double breasted, tweed lined, and of substantial winter warmth.

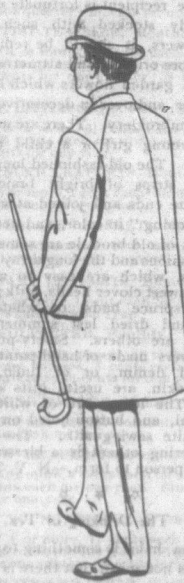
Similar grades of imported Beavers we sell at \$15.00, \$18.00 and \$20.00 each.

At Twelve Dollars a Canadian Frieze Overcoat so near in appearance to the genuine Irish that only a judge could tell the difference.

Colors are Oxford gray and heather. Velvet collar (not silk velvet), tweed lined, with Mohair sleeve linings.

Of course these won't wear so well, nor keep color so long as the Irish Nap Friezes which we sell at \$15.00, but they have just about as much style and effect for one season's use.

Your money back if dissatisfied.



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Albert County Quarterly Meeting.

This Quarterly met with the 2nd Hillsboro church (Dawson Settlement) Dec. 6th. There were seven pastors present beside a large number of delegates from the churches. The weather was delightful and a large number of the people in that section availed themselves of the privilege and so our meetings were well attended.

Rev. H. G. Estabrook preached the Quarterly sermon to a full house on Tuesday evening. His discourse was listened to with rapt attention and was very much enjoyed. Rev. John Miles led an after-meeting which was very helpful and inspiring.

Wednesday morning Rev. C W Townsend delivered an eloquent address on missions. Rev. F. D. Davidson spoke on temperance. The discussion which followed these addresses was engaged in by a large number and was very edifying. We are to meet in March at Turtle Creek. Bro. Kierstead the pastor of the church is in poor health, but has a loyal people at his back and is greatly loved for his work sake. The large hospitality of the people; the kindly spirit that pervaded all the services; the good music rendered by the choir; the beautiful weather, all helped to make this one of our very best meetings.

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

Much in Little

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

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.

GATES' CERTAIN CHECK CURES

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CHOLERA
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CRAMPS and PAINS
and all SUMMER COMPLAINTS.
Children or Adults.

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25 CENTS A BOTTLE.

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As to Epilepsy and Fits.

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

ONLY A COUGH

But it may be a sign of some serious malady fastening itself upon the vital parts.

Puttner's Emulsion will dislodge it and restore the irritated and inflamed tissue to healthy action.

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

JUST A BAD COLD.



DOAN'S KIDNEY PILLS
Cure the disease by removing the cause.

W. D. Popham, Talbot St., St. Thomas, Ont., says: "I have for a long time had serious back and kidney trouble. My back was so stiff and painful that when I sat down I had to have something to assist me to get up. I have taken four boxes of Doan's Kidney Pills, and they have taken the stiffness and pain from my back and enabled me to straighten up without pain or difficulty."

Price 50c. a box, 3 for \$1.25, all druggists. The Doan Kidney Pill Co., Toronto, Ont.

The Home

Little Christmas Gifts.

Graceful little gifts, which are not beyond the means of the giver, are very often more acceptable remembrances of the blessed season than more ostentatious ones. Systematic women prepare gifts for the holiday season at odd moments through the year, and long before Christmas comes they have a choice array of attractive articles of their own handiwork stored away. Almost every one is especially skilled in some handicraft, and can make some acceptable gift with her own hands. Such gifts are usually more certain to be acceptable, perhaps, than costly articles selected from the holiday stock of a shop.

The array of calendars, mirrors, toilet boxes, collar and cuff boxes in the shops suggests articles enough on which the talents of any one skilful with the brush may be exercised. One of the most beautiful sets of glove and handkerchief boxes the writer ever saw was of soft white wood shellacked and rubbed down and simply painted into sprays of apple blossoms and leaves. The fact that added to its value as much as its beauty was that it was painted by a famous woman, whose one work of "Uncle Tom's Cabin" did more than any other book to liberate the American slave. Such boxes may be appropriately painted with fall leaves or green ferns or pale yellow and white fading ferns or wild flowers. Writing sets are pretty covered with odd scraps of old tapestry put together in a hit-and-miss patchwork and decorated with an appropriate motto.

Photograph cases, sachets for bureau drawers, handkerchief or glove or cravat sachets and a multitude of other articles could be named that are easily made at home which are sure to give pleasure unless the recipient is fortunate enough to be already stocked with such articles. Wild flowers, it should be remembered, make more original and attractive designs than the garden flowers which have been used over and over in decorative painting and for embroidery. There are many little gifts a young girl or a child can make daintily. The old-fashioned long cushion made of strips of bright braid fringed out at the ends and joined at sides with "cat-stitching" in color, and needle-cases from bits of old brocade are some of these. Chair cushions and the long array of simple headrests, which are easy to make and fill with sweet clover heads, milkweed silk, balsam, spruce buds, or whatever was chosen and dried last summer for the purpose, are others. Safety-pin books, with covers made of hand-painted or embroidered denim, or of linen, silk or chamois-skin, are useful gifts and easily made. The covers are of white merino or flannel, and button-holed on the edge with white sewing silk. The habit of remembering others is a blessed one for a young person to form.—N. Y. Tribune.

The Drinking of Tea.

The tea habit is something to condemn. This does not mean that there is any harm in tea taken in moderation and under proper conditions. On the contrary, tea, when used properly at the meals, is an agreeable stimulus to the digestion, and has been an undoubted blessing to mankind. It should not, however, be taken between meals or on an empty stomach. When it is a part of the meal it raises the temperature of the stomach and prepares it in the same way hot broth does for the reception of less digestible food. Persons troubled with insomnia should not use tea at night, and in some cases they should not at all. Always steep tea of any kind; do not boil any tea, not even Oolong, though our grandmothers always boiled black tea and only steeped green tea. English Breakfast tea was a later importation, and was not known in those days.

It is a great mistake to depend upon tea in place of food. Physicians say that tea aggravates dyspepsia and that many dyspeptics are cured by not using it. Persons of sedentary habits should avoid tea if they are troubled with constipation. Tea-drinkers should take plenty of exercise in the open air.

Airy Fritters.

The daintiest fritters that can be made as light as if stirred with liquefied air are prepared as follows: Put a cupful of new milk over the fire to boil. Add two rounded tablespoonfuls of butter, and when the milk boils stir in quickly one liberal cupful of pastry flour which was measured before it was sifted. This batter should be soft, yet not sticky. It must leave a smooth impression when the finger is pressed on it or the spoon. Let it cool a little after stirring in the flour and add three eggs, one at a time. Mix the first egg in very thoroughly before adding the next one, and when all are added put in a saltspoonful of vanilla. Drop the batter teaspoonful by teaspoonful into boiling-hot butter and let the fritters become a delicate brown. As they are mere shells of paste, when fried they cook very quickly. Drain them thoroughly, lifting them out of the hot fat onto coarse brown paper, if it is procurable. Nothing absorbs fat so well, but it is scarce. Mania is becoming so cheap that it is used by butchers and bakers as well as by drygoods stores, and the coarse brown paper will soon be a rarity.

Burning a Night Lamp.

It is a matter of doubt, certainly, whether the night lamp is not a menace to health. It certainly is not good for the eyes to allow its rays to fall on the closed eyelids all night. It should be well shaded. When turned down any oil lamp generates gas, and thus poisons the air. A night lamp, even burning at full force, certainly exhausts the air, unless there is abundant ventilation. It is more natural, and for that reason it must be more wholesome, for all persons to sleep in the dark. Use a night lamp only when it is necessary, in case of sickness. Accustom children to sleep in the dark. This is easily done if the habit is begun in infancy. No child who has been put to bed systematically every night without a light cries for one, and he is the healthier and better for never having one.

There is no machine by which butter and sugar can be more rapidly beaten to a cream than by hand, but the work may be more rapidly accomplished by taking the following precautions: Pour boiling water into an earthen bowl. Keep it in long enough to warm the bowl on the inside, but not long enough to make it hot to the touch on the outside. Beat the butter vigorously, and then add the sugar and beat the mixture to a cream. It will only take a few moments.—For Mrs. S. E. D.

Among the possible new rural industries

that have attracted the attention of the agricultural class is that of fibre production, though the growth of certain kinds of fibres in past time has been a source of income to the country. Already there is a widespread interest in the subject throughout the West and South, and farmers are not only seeking information regarding the particular practice involved in the cultivation of flax, ramie and other fibres, cost of production, market, etc., but many are asking where the proper seed can be secured with which to make a start.—Popular Science Monthly.

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the best.

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Rev. R. O. Armstrong, Mulgrave, N. S.
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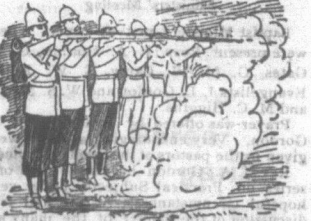
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Like the conquering armies of Britain, which are marching to victory in every quarter of the globe, Milburn's Heart



and Nerve Pills are everywhere triumphing over sickness, weakness and suffering. Mr. David Walsh, of Carleton Place, Ont., a man who has served with distinction and credit in the British army, and is now an employee of the C. P. Railway, says, "While in the army I got broken down, and my nervous system was completely shattered."

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"However, I got no relief until I started to take Milburn's Heart and Nerve Pills, which I used together with Laxa-Liver Pills, and now after having used a few boxes, I am better than I have been for years. My nerves are restored to full force and vigor, I eat and sleep well, and my entire system has been toned and strengthened."

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"Laxa-Liver Pills," says John Duberdy, 25 North Street, St. John, N. B., "cured me of Constipation and distress after eating. Their action is natural and effective."

\$5.25 PAID FOR 1898...
FREE

BIBLE
Abridged from P...
Fourth...
CHRIST TH...
Lesson I. January...
Study John 1:1-34...
Commit V...
GOLDEN...
In him was life...
light of men, John 1...

SUBJECT: OUR PE...
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I. HIS ETERNAL...
AND AS GOD BEFORE...
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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Fourth Quarter.

CHRIST THE TRUE LIGHT.

Lesson I. January 1, 1899.—John 1: 1-14.

Study John 1: 1-34; 8: 12-18; 12: 44-50.
Commit Verses 9-12.

GOLDEN TEXT.

In him was life; and the life was the light of men, John 1: 4.

EXPLANATORY.

SUBJECT: OUR PERFECT, DIVINE REDEEMER. HIS PECULIAR QUALIFICATIONS.

1. HIS ETERNAL EXISTENCE WITH GOD AND AS GOD BEFORE HE CAME INTO THIS WORLD.—Vs. 1, 2. 1. IN THE BEGINNING WAS THE WORD.—"With evident allusion to the first word of Genesis, the primal beginning of things. But the Word then already was." He was also the efficient principle, the beginning of the beginning.

Was the Word. "No translation of the Greek term, Logos, here translated 'Word,' is at all adequate." But "word" as the expression of the thought within us, in order to make it known to others, is the best term for us to use. "Logos" has the double meaning of "thought" and "speech," the inner reality, or nature, or idea, expressed in outward form. Jesus Christ, the Word (v. 14), is therefore, the intermediate agent through which God communicates his nature, his character, his heart, his will to man. Thus he is "the mediator between God and man." AND THE WORD WAS WITH GOD. The Greek preposition here translated "with" originally denotes motion towards, and hence "with" as the result of the motion. "Not merely as being beside, but as a living union and communion; implying the active notion of intercourse.

2. THE SAME. The Word that was God was also with God. A distinction and yet unity. WAS IN THE BEGINNING. The relation was not new with the coming of Christ. "Ask the sun if ever it were without its beams. Ask the fountain if ever it were without its streams. So God was never without his Son.

3. HIS PREVIOUS WORKS.—V. 3. ALL THINGS WERE MADE BY HIM. Through him. Creation was his work, his department. In Genesis, in describing the creation, the expression "And God said" is used eight times. WAS NOT ANY THING. "No, not one (not even one)"; stronger than "nothing." THAT WAS MADE. Came into being. All creation was a revelation of God.

4. THE NATURE OF HIS WORK.—TO GIVE LIFE AND LIGHT.—Vs. 4, 5. 4. IN HIM WAS LIFE. "He was the well-spring from which every form of life—physical, intellectual, moral, spiritual, eternal—flows." He was especially the source of eternal life. The life of God in the soul, the life described in John 3: 3, 5, the new birth, the beginning of the true life. AND THE LIFE WAS THE LIGHT OF MEN. Life comes first, then light. According to Scripture and according to the latest science, some energy, some living force first set the particles of matter into motion, and the first result was light. Light is a form of motion, and motion comes from life. This is equally true of the soul. There is first life, then light. Dead eyes cannot see, nor dead minds know.

5. AND THE LIGHT SHINETH IN DARKNESS. R. V., "the darkness," of sin, and ignorance, and hopelessness without heaven, or God, or peace. AND THE DARKNESS COMPREHENDED (R. V., "apprehended") IT NOT. Did not admit or receive the light so that the darkness would be removed.

Another translation, in the margin of the R. V. is interesting—"the darkness overcame it, not." The light, though sometimes apparently overcome, was really victorious; it withstood every assault, and shone on triumphantly in a darkened world.

Jesus Christ brings to men the two great fundamental needs of men without which salvation is impossible.—life and light.

IV. THE HERALD OF HIS COMING.—Vs. 6-9. 6. A MAN SENT FROM GOD. As "an envoy with a special commission." Hence he was a prophet. How he came and was sent is described in Luke and Matthew. He was foretold in Mal. 3: 1; 4: 5. John's name expresses this fact, as it means "the grace (or gracious gift) of God," like "Theodore."

7. THE SAME CAME FOR A WITNESS, rather, a witnessing, for testimony to BEAR, in order that he might bear WITNESS OF THE LIGHT, because, the light being spiritual, and men's eyes closed, or intent on seeing worldly things, they would not notice the light which shone in the humble Jesus.

THAT ALL MEN THROUGH HIM MIGHT BELIEVE in the light, first by his witness, and then by seeing for themselves.

8. HE WAS NOT THAT LIGHT, rather, "the light." He was "a burning and a shining light," or rather, "lamp." (John 5: 35); for the words for "light" in the two passages are different.

9. THAT WAS THE TRUE LIGHT, WHICH LIGHTETH EVERY MAN, each individual man THAT COMETH. Every man that cometh, or more probably, as R. V., "the true light that cometh." When John began to preach the true light was just coming into the world. The lightning every man was the test and proof that the light to which John bore witness was the true light. The test of the true religion is that it is adapted to all needs, all circumstances, all ages, all races, all degrees of intelligence. It is the sun, not an electric lamp.

10. PURPOSE OF HIS WORK.—TO MAKE MEN THE CHILDREN AND HEIRS OF GOD.—Vs. 10-13. 10. HE, the Word, the Light, WAS IN THE WORLD.—In all the passages, in every manifestation of God, in the history of the chosen nation, but especially when he appeared as the man Christ Jesus, the Saviour of the world. This is one reason why the world ought to receive him, for he was among men teaching, inviting, and helping them.

11. HE CAME UNTO HIS OWN. His own possessions, his inheritance, his peculiar people, the Jews, whom he had created, whom he had chosen from the rest of the world, whom he had trained and cared for as his peculiar people, and who were his brethren according to the flesh. HIS OWN (own people) even these. RECEIVED HIM NOT.—The nation as a whole did not receive him as the Son of God, their promised Messiah, their King, their Redeemer. They might today be walking as kings and princes, the central power and glory of the world, had they only received him.

12. BUT AS MANY (individuals) AS RECEIVED HIM. Accepted him as their Saviour and King, acknowledged his claims, and yielded obedience to his teachings. TO THEM GAVE HE POWER (R. V., the right). The original word combines the two ideas, both "the right and the power." TO BECOME THE SONS (better, with R. V., "children") OF GOD. On the divine side, God adopts us as children (Rom. 8: 16, 17), and makes us children by imparting to us his own life (John 3: 3, 5). On the human side, we must be born again, from above (John 3: 3, 5) by believing. EVEN TO THEM THAT BELIEVE ON HIS NAME. Only those are children who receive the divine life and the divine nature by true faith.

13. WHICH WERE BORN. Lit., "were begotten," as in 1 John 2: 29; 3: 9. Receiving the divine spiritual life from God, as the child receives his from his parents. NOT OF BLOOD. This life is not received by natural inheritance from parents or ancestors. NOR OF THE WILL OF THE FLESH. Not by their own efforts or exertions. NOR OF THE WILL OF MAN. It is beyond the will of man to bestow this spiritual, eternal life. He can only lead others to the source from which it comes. BUT OF GOD. He alone can impart the new life, for it is a spiritual divine life like his own.

VI. HIS COMING INTO THE WORLD. THE INCARNATION.—V. 14. AND THE WORD. With all the powers and qualifications described above. WAS MADE. Became. The same verb as in v. 3. FLESH. Human nature in and according to its corporal manifestation. "He did not cease to be the eternal Word." His divine nature was not laid aside. Retaining all the essential properties of the Word, he entered into a "new mode" of being, not a new being.

AND DWELT AMONG US. "Tabernacled" among us, dwelt as in a tent, as the divine Presence dwelt in the tabernacle in the wilderness. AND WE BEHELD. "We," John and many other people. Those who were most intimate with him, who imbibed most of his spirit saw most clearly his glory. But multitudes of people saw something of it. These were witnesses to a fact. HIS GLORY is the outshining of those qualities which form the excellency and splendor of his true nature, as the glory of the sun is radiance, the outshining of the very nature and heart of the sun. GLORY AS OF THE ONLY BEGOTTEN OF THE FATHER. It was the glory of goodness, of wisdom, of love, of power controlled by these qualities.

The Word dwelt among us. FULL OF GRACE AND TRUTH these were his glory. "Full," overflowing with, able to bestow them without measure. "Grace" primarily means that which gives joy, the beauty, loveliness, goodness, which bring delight; then kindness, favor, good-will. Hence the gifts and favors which are the expression of good-will, and thence, still more fully, the free, loving bestowal of this favor and these good gifts. AND TRUTH. "As being the perfect revelation of God the Father: combining in himself and manifesting all divine reality, whether in the being, the law, or the character of God. He embodies what men ought to know and believe of God; what they should do as children of God, and what they should be."

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From the Churches

Denominational Funds.

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

BAPTIZED.—On Sunday, Dec. 4th, we visited, again, the baptismal waters, when a young woman, from the Roman Catholic communion was buried with her Lord in baptism.

HAVELOCK, (BUTTERNUT RIDGE).—On Sunday afternoon Dec. 11th, in the presence of many witnesses, baptized eleven converts.

JORDAN FALLS, SHELBURNE CO.—Holding special services! Church much refreshed! The Holy Spirit is evidently in our midst sweetly drawing some to confess Christ.

CHRIST.—Baptized at the Basin, yesterday, three young women who will be a great help in the church, Seretha Eisanor, Cora Eisanor and Fleddie Eisanor.

MANCHESTER, GUYSBORO CO.—Five more additions to our number, four by baptism and one by letter. The entire church life has been intensified.

WINDSOR, N. S.—We can report no additions to our church membership, though the various meetings of the church are well attended, and the church is working in harmony.

NEW CORNWALL, N. S.—Last Sabbath seven persons were baptized into the fellowship of this church and one restored.

RICHMOND, CARLETON CO.—Nothing special to report. Owing to many disadvantages, and much indifference, we are obliged to close our prayer meetings for the winter.

GREEN ROAD, DEC. 10TH.—On Sunday the 11th inst., three fine young men, H. McNayr, Albert Langille and James Allen were baptized and with Mrs. McNayr, received the hand of fellowship at the morning service.

NEW CANADA.—The church of New Canada has been greatly revived and strengthened of late. Two were baptized last Sabbath.

TABERNACLE, HALIFAX.—Owing to the severe illness of our pastor, Rev. W. B. Bates, our pulpit was filled on the 10th by supplies. Dr. Saunders preached for us in the morning.

sharp, clear, and to the point, as was the text. We enjoyed hearing the Doctor again very much.

FREERPORT, N. S.—We have held a few special services in Freerport since we came here. The weather has been unfavorable.

LAWRENCE TOWN, N. S.—Our work here is moving on hopefully. We have been renovating our vestry this autumn, putting new furnace in, etc.

DEBERT, N. S.—The DeBert people have cause to mourn with others the destruction caused by the recent storm on the New England coast.

TUSKIL.—It was our happy privilege to baptize four last Sunday and to receive five into the church. One of the number was baptized at Pleasant Lake and three at Canaan.

NEW GERMANY, N. S.—Two were "buried with Christ in baptism" yesterday, Dec. 11, at Farmington.

JEDDORE, HALIFAX CO.—The Lord has blest us with peace in all the stations of this large field. We enjoy good meetings in all the week services, which are four, besides conference meetings.

PRITICODIAC, N. B.—We are still moving onward here. Preaching service every Sabbath. Large congregations, and the Word is listened to eagerly by all of those whose minds are at all set on things righteous.

JACKSONVILLE, N. B.—Have been in special work for six weeks. Meetings every evening, Saturdays excepted, since Oct. 30th.

advice was—"Take a year's rest," but financially I could not afford such a luxury this side of Heaven.

GREENWOOD, LOWER AYLESFORD, N. S.—We are glad to write that the brethren of the Greenwood branch of the Lower Aylesford church are enjoying a gracious revival.

BRIDGEWATER, N. S.—It has been some time since we have spoken to the churches through your paper but the work is steadily progressing.

PLEASANTVILLE.—Have just returned from a two weeks campaign with Pastor J. E. Blakeney. They have not before had a resident pastor in Pleasantville, and the cause has suffered.

Quarterly Meeting.—The quarterly district meeting of the Baptist churches of Cape Breton Island convened with the North Sydney church on Tuesday and Wednesday, Nov. 22nd and 23rd.

The changes during the past quarter were referred to by Bro. Beattie, in the removal from Sydney of Bro. H. B. Smith, and the coming to North Sydney of Bro. M. A. MacLean.

On Tuesday evening, Bro. Spidle preached a very impressive sermon from the words: "Prepare to meet thy God," Amos 4:12.

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were received and officers appointed for the ensuing year. A paper was also given by Mrs. Chas. Jefferson of North Sydney, and interesting letters read from workers in the foreign field.

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MARRIAGE Boyd-Cov.—At the bride's mother. Upper by Rev. Charles Hench to Hattie A. Coy, both Queens Co. ARCHIBALD-ROBE the bride's mother. D. Nowlan, Robert to Mary J. Robb. VAN EMBURGO-BAR 6th, by Rev. M. W. Emburg, and Zephaniah Yarmouth Co. TUPPER-MORSE 7th, by the Rev. J. Tupper, to Jessie M. DURLING-MORSE Rev. L. T. Wallace, Greenfield, and Hattie Gilford Morse, Esq. BANKS-FELCH—Lorne, Dec. 7th, by Phineas Banks, of Felch of Clarence. HALLEY-WETMORE field, Dec. 14th, by Frank Halley, of Alice Wetmore, Carleton Co., N. B. HUKY-MCKENZIE sonage, Bridgewater, Rev. E. P. Church Huey, of Baker's McKennie, of Williams. KEYS-EDWARDS 14th, by Pastor Adam of Truro, to Elizabeth of Truro. DOVE-ROSS.—A Mitchell Ross, Mt. Dec. 18th, by the William Dove, of H land, to Rachael E. morland Co., N. B. FERRIS-COBS.—Deacon Wilson, on the evening of G. Corey, Bertie Queens Co., to La Corner, Queens Co. HAINES-MARCE the bride's father, W.-J. Rutledge, Richmond, and daughter of J. S. stock, all of Carleton. ROGERS-GATES the bride's parent by Rev. L. J. T. and Hattie E. L. Annapolis Co., N. B. WALKER.—At Jane, beloved wife about 35. Her THOMPSON.—Charles Thompson and a large family we trust their loss. NORMANDY.—Parish of St. Me just., Rev. M. N. For forty year Christ. BARTON.—At Dec. 2nd, Elsie daughter, at t Aloretta Barton mourn the loss beautiful, her d The marmos is Master. "Suffe FERRIS.—At N. B., on the 9 aged 76 years. the fellowship of the Rev. Mr. B maintained a g gain to him, sin Jesus. A very remains to the family are left. MCGOWAN.— children waiter

MARRIAGES.

BOYD-COV.—At the residence of the bride's mother, Upper Gagetown, Dec. 7th, by Rev. Charles Henderson, Thomas Boyd, to Hattie A. Coy, both of Upper Gagetown, Queens Co.

ARCHIBALD-ROBB.—At the residence of the bride's mother, Oxford, Nov. 24, by P. D. Nowlan, Robert Archibald, of Joggins, to Mary J. Robb.

VAN EMBURG-BABINE.—At Tusket, Dec. 6th, by Rev. M. W. Brown, William Van Emburg, and Zepha Babine, all of Argyle, Yarmouth Co.

TUPPER-MORSE.—At Aylesford, Dec. 7th, by the Rev. J. L. Read, William J. Tupper, to Jessie Morse, both of Aylesford.

DURELMO-MORSE.—At Nictaux West, by Rev. L. T. Wallace, Lorenzo Durling, of Greenfield, and Hattie Morse, daughter of Gilford Morse, Esq., of Nictaux West.

BANKS-FELCH.—At the parsonage, Port Lorne, Dec. 7th, by Rev. E. P. Coldwell, Phineas Banks, of Port Lorne, to Mrs. Ada Felch of Clarence.

HALEY-WETMORE.—At Lower Wakefield, Dec. 14th, by Rev. W. J. Rutledge, Frank Haley, of Lower Wakefield, and Alice Wetmore, of Greenville, all of Carleton Co., N. B.

HUEY-MCKENZIE.—At the Baptist parsonage, Bridgewater, on Dec. 6th, by the Rev. E. P. Churchill, B. A., Abraham Huey, of Baker's Settlement, to Isabella McKenzie, of Wilsaville.

KEYS-EDWARDS.—At Truro, N. S., Dec. 14th, by Pastor Adams, George Carter Keys, of Truro, to Elizabeth May Edwards, also of Truro.

DOVE-ROSS.—At the residence of Mr. Mitchell Ross, Mt. Pleasant, Shemogue, on Dec. 12th, by the Rev. J. W. Gardner, William Dove, of Harbor Grace, Newfoundland, to Rachael Ross, of Bayfield, Westmorland Co., N. B.

FERRIS-COES.—At the residence of Deacon Wilson, Cambridge, Queens Co., on the evening of Dec. 7th, by the Rev. W. G. Corey, Bertie Ferris, of Mill Cove, Queens Co., to Laura Coes, of McDonald's Corner, Queens Co., N. B.

HAINES-MARCY.—At the residence of the bride's father, on Dec. 13th, by Rev. W. J. Rutledge, L. Beecher Haines, of Richmond, and Helen Mar Marcy, second daughter of J. S. Marcy, Esq., of Woodstock, all of Carleton Co., N. B.

ROGERS-GATES.—At the residence of the bride's parents, Nictaux, N. S., Dec. 14, by Rev. L. J. Tingley, Charles S. Rogers and Hattie E. Gates, all of Nictaux, Annapolis Co., N. S.

DEATHS.

WALKER.—At Centreville, Nov. 14th, Jane, beloved wife of George Walker, aged about 35. Her end was peace.

THOMPSON.—At Oxford, Nov. 22nd, Charles Thompson, aged 44, leaving a wife, and a large family to mourn their loss, but we trust their loss is his eternal gain.

NORMANDY.—At McLaughlin Road, Parish of St. Mary's, Kent Co., on the 8th inst., Rev. M. Normandy, aged 75 years. For forty years a faithful minister of Christ.

BARTON.—At Little River, Grand Lake, Dec. 2nd, Elsie M., aged 13 years, only daughter, at the time, of George and Aloretta Barton. These sorrowing parents mourn the loss of a rare spirit, her life was beautiful, her death a sudden translation. The murmur is still by the word of the Master, "Suffer them to come unto me."

FERRIS.—At Mill Cove, Queens County, N. B., on the 9th inst., Mr. Geo. Ferris, aged 76 years. Deceased was baptized into the fellowship of the Mill Cove church, by the Rev. Mr. Burns, and for many years maintained a good confession, death was gain to him, since he has gone to be with Jesus. A very large gathering followed the remains to their last resting place. A large family are left to mourn.

MCGOWAN.—At East Sabie River, Shel-

burne County, N. S., Dec. 6th, Dorcas McGowan, aged 83 years, passed away to be with Jesus. Mrs. McGowan was the beloved wife of James McGowan who died at Milton, Queens Co., some 15 years ago. She professed her faith in Christ about 50 years ago; and has ever since been a faithful worker for Christ. Blessed are the dead who die in the Lord.

ESTABROOKS.—At Upper Gagetown, Dec. 8th, Nelson M. Estabrooks, aged 29 years, departed this life to enter into eternal rest, leaving a wife, two small children, father, mother, two brothers, and a large circle of friends, to mourn their sad loss. Our brother was a member of Upper Gagetown Baptist church, and his death has caused a deep solemnity among church members and the whole community, as he was loved by all. May the Lord sustain the mourning ones.

WRIGHT.—At St. John, West, November the 22nd, Sarah, relict of James Wright, in the 79th year of her age. Our sister was baptized by Dr. Clay and has been for over fifty years a faithful and consistent member of the Carleton Baptist church. Until recent years, when compelled to desist from active service on account of the loss of her sight, she manifested a constant and kindly interest in the welfare of the church. A large number of friends gathered to pay the last tribute of respect to the memory of our aged sister. The funeral services were conducted by Rev. M. C. Higgins and Rev. W. H. Sampson. "Blessed are the dead who die in the Lord for they rest from their labors."

GANONG.—At Springfield, Kings County, N. B., Dec. 3rd, Isabella, relict of the late Thomas Ganong, passed peacefully to her heavenly home, after a long tedious illness, which was borne with true Christian resignation. For over 40 years she possessed the Christian's hope, and at her end she enjoyed the fullest assurance of faith, knowing that to her "to be absent from the body, was to be with her Saviour," which was far better. She leaves one daughter and three sons, one of them being Pastor E. K. Ganong. Thank God each of them possesses a hope in a mother's Saviour, and an implicit trust in her God, and we know his grace sustains.

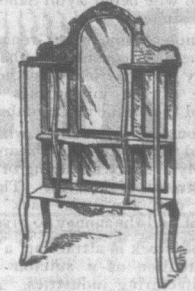
MCDONALD.—At N. E. Margaree, Nov. 28th, Des. Laughlan McDonald, age 84 years, passed to his eternal rest, leaving a wide circle of relatives and friends as well as the whole of the Baptist church in this place, to mourn their loss. Des. Laughlan McDonald was born in the Isle of Sky, Scotland, in the year 1815. He came to this country in 1829, was converted in the year 1835 under the labors of Mr. Phegerson, a Presbyterian minister. He was baptized in 1837 by Rev. Mr. Richardson, at North Sydney. He was married in 1840, and was ordained deacon in 1845. He has been of great help and service to the church. Often times when the church was pastorless for years, at times he, with Des. William Ingraham, sustained all the meetings of the church. His labors were much appreciated and the church acknowledges its indebtedness to these brethren. The old land marks are fast being removed.

Yarmouth County Quarterly Meeting.

The above organization met in regular session with the Gavelton branch of the Tusket church, Nov. 29th. The reports from the churches were quite cheering showing that the people were anxious to hear the gospel, as the attendance at the services was good, and social meetings full of interest. Bible Schools in a flourishing condition. It was evident from the reports that the greatest need of the hour is a revival of religion in all our churches and for this earnest prayer was made. Zion church alone, reported baptism during last quarter. The P. M. Session began with a short business meeting. The suggestion of Bro. Cohoon in a recent issue of the MESSENGER AND VISITOR, re the amount each church could raise for Convention Fund, was upon motion of Bros. Brown and Quick, accepted. It is hoped that Yarmouth Co. will sustain its part record. The next hour was a conference meeting led by Pastor Quick of Milton. It was a season of

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refreshing from the presence of the Lord. How impressive the words of our Bro. J. H. Saunders, as he dwelt upon the thought, "Fellowship." From 3:30 to 4:30. The Yarmouth Co., W. M. A. Society had service conducted by sister P. R. Foster, Co. Sec'y. Of this report may be expected in the B. Y. P. U. column.

The evening session began at 7 o'clock. Pastor J. H. Foshay, preached a very impressive sermon from these words of Paul—"that I might win Christ." Phil. 3. 8. It made a deep impression upon the hearers. The closing service was evangelistic and led by Pastor W. F. Parker of the Temple church. God's people rejoiced in the fact of their being united to Christ by a living faith. The place seemed solemn on account of the Master's presence. Sinners asked the prayers of God's people in their behalf. One brother, 76 years of age, witnessed for Christ for the first time. We all felt the influence of the Holy Spirit. We were saddened by the thought, that our worthy President, Bro. Foshay, would not meet with us again as he has accepted a call to a prominent church in Mass. We shall miss him sadly. Our prayers and best wishes will follow him wherever duty calls. The following pastors were present: Bro. J. H. Saunders, C. P. Wilson, E. Quick, J. H. Foshay, W. F. Parker, P. R. Foster, M. W. Brown and N. B. Dunn. Bro. S. Langille of the Barrington field and Rev. Mr. Osser, Primitive Baptist, being present were invited to a seat with us. They helped us much by their words of

Send us your address plainly written on a post card and we will send you, postpaid, Two Dozen packages of ELITE BOUQUET PERFUME, to sell for us, at 10 cents per package. When sold send us the money, \$2.40, and we will send you a nickel-plated stem Wind-up Stem Setting, American Watch, warranted a reliable time-keeper, with chain and charm, and in addition we will make you a present of a 4-Blade Pearl Handle Pocket Knife. Remember this Watch is Stem Wind and Stem Set, and far superior to the watches that wind and set in the back, like a clock, that are being offered by others for selling the same number of packages of Perfume. Or instead of the Watch, Chain or Charm, we will send you a Genuine Gold Ring, with Ruby Centre and two Pearls, warranted and stamped Solid Gold, and the Knife, or a full sized VIOLIN and Bow and the Knife, or a 10 Keyed Accordeon, with two stops, two sets of Reeds, Double Bellows, rosewood finish, and the Knife, or we will give you a cash commission instead of the premium. If you can't sell the goods return them to us. This is the grandest offer ever made by a reliable house and you should not fail to take advantage of it. We have THOUSANDS of Testimonials from those that have received premiums from us. Here is one of them:

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cheer. One of the features of the missionary meeting was the singing of sister Frazer of Arcadia and her little son Don. Collection \$2.94. Closed after the usual vote of thanks was passed, with music and prayer.
N. B. DUNN, Sec'y.

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Gold settings, single opal, \$2 to \$7; 3 stone opal, \$4 to \$10; 5 stone opal, \$5 to \$15; 8 opals, 4 diamonds, \$9 to \$25. We have any of the above you want.

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News Summary.

The city of Moncton is negotiating with the county of Westmorland for the care of the county poor in the city almshouse.

Antonio M. Terry, formerly of New York, died at Paris Wednesday of liver complaint. He was twice married, his second wife being Sybil Sanderson, the opera singer.

A mob of women at Grenada, Spain, Wednesday, considering that the discovery of America was the principal cause of the misfortunes of Spain, stoned the statue of Columbus there.

Thousands of soldiers who have returned to Spain from Cuba are suffering terribly. Many are dying of hunger in the streets of Madrid. The government owe the men back pay, but cannot find the money to give them.

Woodstock is attracting a great deal of attention as a suitable place for manufacturing industries. A leading citizen has received a letter from outside parties in which the townspeople are asked to consider the advisability of starting an excelsior factory.

A sad case of asphyxiation by coal gas occurred in the Dorchester district, Boston, Wednesday afternoon, resulting in the death of James O'Neil, aged 55, and the prostration of four other members of the family, who were only saved by hours of hard work by a physician.

Premier Hardy, of Ontario, says the story that he is to be knighted on New Year's Day is without foundation. He declared he was not opposed to Canadians receiving imperial titles when they were in recognition of public services and only bestowed for life.

Two more bodies of victims of the gas tank disaster in New York were found on Wednesday afternoon. The body of Gustave Wincke, 17 years old, of Brooklyn, was found in a house at 21st street and avenue A. The body of George Brenner, of Green Point, was found in the same place.

It is asserted in Vienna that serious negotiations have been begun between Russia and Great Britain for the solution of the Chinese problem, Russia having arrived at the conclusion that it would be impossible to resist the now threatened co-operation of England, Germany, the United States and Japan.

Sir Wm. Vernon Harcourt, in announcing to John Morley his resignation of the leadership of the Liberal party in the House of Commons, says: "The Liberal party, rent by sectional disputes and personal interests, is one which no man can consent to lead either with credit to himself or advantage to the country."

In the trial of Cordelia Viau at St. Scholastique, Que., on Tuesday, Sheriff Lapointe testified that a couple of months after the murder of the woman's husband the prisoner had detailed the whole story of the murder to him, saying that Sam Parslow (who is also under arrest) had struck the first blow.

At Canterbury Station, York county, Tuesday the store occupied by James Gould, and the building next, lately occupied by H. N. Grant, were burned. The greater part of the furniture in the Grant building was saved, but the Gould property, including store and stock, was completely destroyed. Loss about \$3,000.

Fifteen cities in Massachusetts held municipal elections on Tuesday. The feature of the elections in cities outside of Boston was the great falling off in the vote for license. Barring Salem, there was not a city in which the vote against the sale of intoxicating liquors did not show a material increase over that of last year. Lowell, which for six years has supported the saloon, voted for no license. Boston gave a majority of about 10,000 for license.

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Halifax Fortified. Its People Are, Fortunately, Doubly Protected. Great Britain Defends Them Against Foreign Foes—Dodd's Kidney Pills Keep the Host of Kidney Diseases Away—An Impregnable Defence.

Halifax, N. S. Dec. 21.—The War Department of Great Britain is fortifying this city, and, when the work has been completed, our defences will be impregnable. The people of Halifax will then be doubly fortunate, as they will be safe from the attacks of human enemies, as they now are against the ravages of Kidney Diseases. Some years ago Dodd's Kidney Pills were brought within the reach of our citizens. Since then no form of Kidney Disease has been able to exist there. Dodd's Kidney Pills have proved to be an impregnable defence against these ailments. Those who have been attacked by Kidney Disease in any form, have invariably recovered, by using Dodd's Kidney Pills. Mr. J. H. Ireland, one of these victims was so "far through" that his friends gave up all hope of his ever getting better. A report was circulated and published in the press of the province, to the effect that he was dead. He did not die, though. Fortunately he began to use Dodd's Kidney Pills, when all other remedies had failed, and his recovery began on the day he began to use them. It continued until every trace of the disease had been rooted out of his system, for all time. The days of doubt regarding the efficacy of Dodd's Kidney Pills, have long gone, never to return. No sensible person would attempt to deny that Dodd's Kidney Pills are the only medicine on earth that will cure any and every case of Kidney Disease they are used for. They have proved that beyond dispute. Dodd's Kidney Pills can be bought at all drug stores for fifty cents a box. They are worth \$5 a box.

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Milk Strippings.

It is admitted now by observing dairy-men that the second half of the milk as it comes from the cow is richer in cream than the first half; but only a few are able to give a satisfactory explanation why it is so. Some say the cream naturally rises to the surface of the milk in the udder, in the same way that it does when removed from the cow; but this is not so satisfactory an explanation that, while in the number and arrangement of its cavities a sponge somewhat resembles the interior of the udder, it is quite different otherwise. The walls of the cavities in the sponge are always distended, whether filled or not, and, if compressed, at once spring back on being released from the pressure; but the walls of the milk tubes and reservoirs, and the follicles or sacs at the extremities of their branches, are always collapsed and in contact except when kept apart by having milk in them. With this constant inclination in their walls to be in contact, it must be evident that a liquid would work its way through them more easily than a solid.

It must be remembered that milk is a mixture of liquid and solid matter, as much so as a mixture of brine and cornmeal would be. The serum or liquid part of milk is water, holding in solution sugar and cheesy matter; and the cream globules are particles of fat in solid condition and sustain the same relation to the liquid part of milk that cornmeal does to brine, especially when mixed with a brine just strong enough to incline the meal to float. If it were attempted to pass either of these mixtures of liquid and solid through the milk tubes, beginning at the follicles, the liquids in either case would work along more rapidly than the solids. The meal in one case, and the fat globules in the other would meet with impediment from friction with the collapsing walls of the slender tubes, and would fall far behind in the journey and be dripping out in the last running of the liquid. This is just what happens in the udder to make the last part of a milking richer in cream than the first. The larger the globules of cream the more friction they meet with in moving along the tubes, and the more get left behind. It is for this reason that in milk having very large globules, like that of the Jerseys and Guernseys, the difference between the first and last of a milking is greater than when they are small, as in the milk of Holstein cows.

When the milker sits down to milk a cow it is erroneous to believe that all the milk he may get is right at hand in the udder, ready for him to draw. Cows giving large quantities of milk have been slaughtered and every drop of milk possible to get has been gathered up, and history of such cases says that the largest amount ever found was about four-quarts. Milk is largely formed during the time of milking, and for best results the cow must be under the best conditions at the time or the regular quantity and quality of milk will not be obtained. There should be no unusual noise about, as of dogs, children or strangers talking, or hammering or pounding, or anything of the kind out of the ordinary. When a cow becomes accustomed to her environment or surroundings, if they are proper, they should always be kept so. A strange cow placed in the next stall is apt to cause a shrinkage of milk for the time, both in quantity and quality. A cow is pre-eminently a nervous creature, and apparently the more nervous she is the better the cow. Good cows, good feed, good care, are the sum and substance of a good milk production. There can be no substitutes for these conditions.—(Galen Wilson.)

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Griffiths' Menthol Liniment is the greatest curative discovery of the age. Penetrates muscle, membrane and tissue to the very bone, banishes pains and aches with a power impossible with any other remedy. Use it for rheumatism, neuralgia, headaches and all soreness, swelling and inflammation. All druggists, 25 cts.

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One package is worth dozen of so-called condition powders.

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JNO. PETERS & CO., Agents, Halifax. SCHOFIELD BROS., Agents, St. John, N. B.

The Haits County Quarterly Convention, met at Falmouth, Dec. 6th and 7th.

Owing to the bad state of the roads, the attendance was not large.

The convention opened with a devotional meeting on Tuesday morning. The afternoon session was devoted to Sunday School work, when, after reports from the schools, we listened to three very interesting addresses: "The Sunday School and the Home," by Bro. Thomas, the highly esteemed superintendent in Falmouth; "The Sunday School and the Church by Pastor White of Hantsport; and "Sunday School officers, duties and qualifications," by sister Nalder of Windsor.

In the evening a platform meeting was held under the auspices of the B. Y. P. U.

Wednesday morning's session was given to the Auxiliary H. M. Board, when reports were heard from the churches, showing a fairly prosperous condition of the Baptist cause in the county. We were pleased to have with us the worthy secretary of our H. M. Board, who gave us an excellent address on our Home Mission work in general and giving some needed exhortation to more systematic efforts in securing offerings for denominational work. Pastor Wethers who had recently visited Boston and vicinity gave us an interesting address on the state of Baptist work at "the Cape."

On Wednesday afternoon the Women's Aid Society had the floor. They will probably report in their own column.

The last meeting of the session, Wednesday evening, was devoted to our educational interests. Addresses were delivered by Pastors Shaw, Wethers and Mutch. A. A. SHAW, Sec'y.

Catarrh.

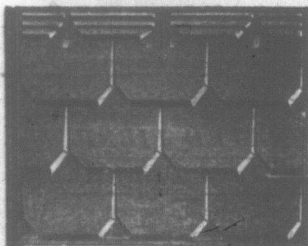
What is Japanese Catarrh Cure? The newest, safest, surest, most pleasant, harmless and only guaranteed cure today. It is a pomade or ointment to be inserted in the nostrils: the natural heat of the body warms and melts it, and by the very action of breathing it is drawn up into the nasal passages, in an instant makes its potency felt by the opening up of the disease stopped channels and the soothing, comforting sensation that follows its application. The dull pains leave the head, the inflammation is allayed, the foul breath becomes sweet and fresh, and the sense of smell returns, that distressing dropping in the throat ceases, the discharges gradually grow less, and in a very short while, by the use of the treatment, the whole taint is eradicated from the system. It's an antiseptic; contains no cocaine or other dangerous narcotic, and there's a guarantee to cure in every package.

"I was troubled with Chronic Catarrh in the head for twenty-five years; spent hundreds of dollars with specialists without any permanent benefit; eight years ago I was cured with Japanese Catarrh Cure, and there's never been a symptom of a return." J. E. LITTLE, Port Essington, B. C. 50 cents—all Druggists or by mail, Griffiths & Macpherson Co., Toronto.

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

A free trial bottle will be sent to any sufferer, by mail, prepaid. If you are afflicted, send your name and address to The Lebig Co., 178 King Street West, Toronto; and say that you saw this free offer in the MESSENGER AND VISITOR.

News Summary.

The Elder-Dempster Company will run a passenger line between Montreal and Liverpool next summer.

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

Negotiations are reported to have been begun between Russia and Great Britain for the solution of the Chinese problem.

Wm. Ross, hatter, of Halifax, has assigned to William C. Barre. His liabilities amount to \$4,000.

Miss Alice Seaver of Hamilton is suing a dentist for \$200 damages, alleging that he broke a bone in her jaw while pulling a tooth.

Lord Curzon of Kedleston, the new Viceroy of India, started from London for Marseilles, over land, to join Lady Curzon on board the Arabia there.

The price of Canadian cheese is unusually high in England. Canadian butter also commands excellent prices. Hitherto the trouble has been to secure good qualities.

At St. Scholastique, Quebec, Judge Taschereau pronounced the sentence of death on Cordelia Vian Poirier, to be hanged on the 10th day of March, 1899, for the murder of her husband.

The glass company from Indiana that proposes to establish a factory in Hamilton will begin operations on a building for the purpose at Strachan street and Ferguson avenue at New Year's.

The French Chamber of Deputies has almost unanimously adopted a bill loaning 200,000,000 francs for the construction of railroads in Indo-China, guaranteed by the government of Indo-China.

The immigration branch of the Interior Department will shortly issue a ten-page atlas, which will be devoted to the presentation of the geographical and topographical features as well as the climatic conditions of Canada.

The gold mines at Goldenville and Wine Harbor are working more briskly than they have done for a number of years. A large number of men are employed and the work is increasing.

The Prince of Wales has practically recovered the use of his injured leg and now experiences a slight difficulty only in going up and down stairs. It was feared at one time that he would be seriously crippled for life.

There is no certainty that the Prince of Wales will visit Canada and the United States next summer. Should he come he will be asked to open the new Victoria Bridge, Montreal, as he opened the old Bridge in 1860.

A Boston despatch says: Information was received here today that the Elder-Dempster company of London, which operated lines from this point and also from Montreal to Avonmouth, has absorbed the Beaver Hue, running from Montreal and St. John, N. B., to Liverpool.

About 125,000 bbls. of apples have been shipped from Annapolis and Cornwallis to the English markets, and this it is said does not represent more than half the quantity available for export.

The revolutionists of Bolivia have formally proclaimed a federation. Senor Severo Fernandez Alonso, president of Bolivia, is at Cruro at the head of the government troops. He has declared a state of siege.

205 ounces of gold worth \$4,000, was taken from the Richardson mine last month. The Hurricane Point mine furnished 230 ounces valued at \$4,500. To get it the company expended \$1,500 which gives a net profit of \$2,900, a pretty good investment.

At the meeting in Birmingham on Friday of the National Liberal Federation, Spence Watson moved a resolution expressing deep regret at Sir William Vernon Harcourt's resignation of the leadership of the Liberal party. An amendment asking Sir William to reconsider his decision was defeated, and Spence Watson's resolution was almost unanimously adopted.

"With the Eyes of Youth" is the title of a delightful two-part autobiographical sketch which William Black, the novelist, has written for the next volume of The Youth's Companion. It pulses with the spirit of out-of-door life, and has a contagious humor which sweeps the reader along in high spirits.

The bill to incorporate the International American Bank was buried under an overwhelming adverse majority in the House of Representatives on Friday, the vote being 103 ayes to 148 nays. The bill to extend the customs and revenue laws of the United States over the Hawaiian Islands was passed without opposition. The bill carries with it the civil service laws relating to appointments in the customs and revenue service in Hawaii.

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When Paine's Celery Compound is used.

Its Wondrous Work Commands the Admiration of All.

It only requires the fair and honest use of one bottle of Paine's Celery Compound to convince a suffering man or woman that there is virtue, power and life in each drop of the wondrous medicine. This assertion is supported by the fact that thousands of men and women in Canada who can well afford to call in the best medical aid in times of sickness are now using Paine's

Celery Compound in preference to all other medical prescriptions.

Some people, who have never tested the health-giving virtues of Paine's Celery Compound, wrongly class it with the common patent medicines, sarsaparillas, nervines and purifiers so extensively advertised. Paine's Celery Compound is far removed from any of these ordinary preparations; it is as much superior to all other medicines as the diamond is superior to cheap glass.

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If you are sick, ailing and cannot enjoy life, try one bottle of Paine's Celery Compound.



Lasts long lathers free—a pure hard soap—low in price—highest

in quality—the most economical for every use. That Surprise way of washing—gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work—much wear and tear.

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Mail us the required amount for any of the following goods and we will send them prepaid, and if they do not turn out satisfactory you can send them back and get your money.

KID GLOVES FOR CHRISTMAS

LADIES KID GLOVES

AT 75c.—A new make, two large dome fasteners, good, soft, fine quality German kid; black and colors; all sizes.

AT 75c.—Five hook lacing glove, nice quality.

AT \$1.00.—The Victoria glove, usually sold for \$1.25, 7 hook lacing, fully guaranteed; black and colors; all sizes.

AT \$1.10.—Four dome fasteners, fully guaranteed, black and colors.

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GENT'S LINED KID GLOVES

Real mocha buckskin, in nice shades of dark tan, undressed at 1.20 a pair.

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