

# Messenger and Visitor.

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## Facts About the Klondike.

A correspondent of the New York Herald, Mr. John D. McGillivray, an expert in gold mining, has been sent by that journal to investigate and report upon the Klondike region as a gold producing country. A letter written by Mr. McGillivray to the Herald, from Dawson City, under date of Oct. 17, may be accepted as presenting trustworthy information and an intelligent view of present conditions and probabilities in the gold region which is now attracting thousands of fortune hunters. The gold is found on tributaries of the Yukon and tributaries of those streams, of which the most noted as gold producers are the Eldorado and Bonanza Creeks. All the locations, Mr. McGillivray says, do not exceed 1,800. Under the mining laws a man may locate one claim in each division of the Yukon district; there are eight divisions and many men have claims in several of them, so that it is safe to say that about one thousand men own all those claims. When he wrote there were 5,000 men in Dawson City and the mines of the adjacent district. Two thousand more, it is estimated, were on the way. About one thousand men are mine owners. About two thousand others may find employment in the mines on wages or on shares. Not more than another thousand will work on claims, prospecting and developing them. This estimate leaves a large number for whom the chances of earning a living are but slim. Mine owners consider \$1.00 per hour the limit of what they can afford to pay in wages. Men cannot work more than seven hours a day, and when the great cost of living is considered, it will be seen that the laborer will not accumulate a fortune with great rapidity. As winter is the most favorable time for mining, there will be much less demand for labor in the mines when spring opens. Speaking of the Yukon country, apart from the Klondike, Mr. McGillivray says that while many men have braved the rigors of the climate in search of gold, hundreds have gone away poor in pocket and broken in health, and none have made large fortunes. Up to two years ago but one of all these men had made a respectable amount at mining, and that was only \$50,000, made by John Miller, who in three years took that out of his mine on Miller Creek in Forty-Mile district. Since then probably half a dozen men have made that much in the Birch Creek district. And in the Klondike region, so far as is now known, there are but few mines that will do better, and there are not more than two hundred and fifty mines in the district that have been proved to be of sufficient value to work at a profit under present conditions. Of course it seems quite possible that other mines may be discovered of as great richness as those of Eldorado and Bonanza Creeks, but that is wholly a matter of uncertainty. It is to be expected that under more developed conditions very large aggregates of gold will be taken from mines which, as things are now, would not yield a profit. While the amount of gold that has been produced by the Klondike mines is very large for the number of cubic yards of ground drifted and sluiced, it is much less than has been generally reported. It is safe to say that the total yield so far has been less than \$3,000,000 from Bonanza and Eldorado creeks. Correct figures might show less than \$2,500,000.

As to the product of the Klondike mines for the past year, Capt. Healy, manager of the North American Transportation and Mining Company, estimates that the output of gold from winter drift mining was about \$2,000,000, and that from summer sluicing, between \$500,000 and \$700,000. As to the probable yield for the coming winter and summer, the estimates depend upon the number of men that will be employed. If wages shall not exceed \$1 an

hour and no rich discoveries draw many men away, Edgar Mizner, the secretary of the Mine Owners' Association, says the yield should reach \$11,000,000 from these sources: Eldorado, \$4,000,000; Bonanza, \$4,000,000; Hunker, \$1,500,000; small creeks and branches of these and side hill claims, \$500,000, and from other creeks in the district, \$1,000,000. Captain Healy says that with wages at \$15 a day the yield may not exceed \$5,000,000, for in case the richest mines would make small outputs, while the poorer mines, being worked on lays, would not be affected.

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## President McKinley's Message.

The opening of the United States Congress took place on Monday, December 6. President McKinley's message contains nothing of a startling character. The principal topics discussed are the Tariff, the Currency question, Cuba, Hawaiian Annexation, the Sealing question, the Navy and its Docks, Alaska and the Yukon. There are allusions also to the Nicaragua Canal, Reciprocity negotiations, the Bimetallic Commission and International Arbitration. The Cuban question and the present situation as between Spain and her colony are discussed at considerable length. Respecting the United States' attitude toward Cuba, the President dismisses the idea of forcible annexation as involving criminal aggression, and therefore not to be thought of. Of the untried measures, he says: there remain only recognition of the insurgents as belligerents, recognition of the independence of Spain, neutral intervention to end the war by imposing a rational compromise between the contestants and intervention in favor of one or the other party. The President argues against present recognition of the insurgents, proposes to give Spain time to work out, if possible, her present scheme of pacification, and concludes that "the near future will demonstrate whether the indispensable condition of a righteous peace just alike to the Cubans and to Spain, as well as equitable to all our interests so intimately involved in the welfare of Cuba, is likely to be attained. If not, the exigency of further and other action by the United States will remain to be taken. When the time comes that action will be determined in the line of indisputable right and duty. It will be faced without misgiving or hesitancy." The President strongly favors the annexation of Hawaii and commends to the consideration of Congress the treaty on that subject submitted to the Senate last June. The subject of Reciprocity is discussed in a brief and general way, and it is announced that negotiations on the subject are in progress with several countries through Hon. John A. Kasson, who has been appointed a special commissioner in that matter. In reference to the tedious Seal question the president recites the well-known facts as to negotiations between his government and those of other countries. Mr. McKinley re-endorses the principle of international arbitration and says that treaties embodying the principle, "without in any way imperiling our own interests or our honor," will have his constant encouragement.

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## \* Across the Sub-Arctic of Canada.

Under the above title Mr. Tyrrell tells the story of a journey of 3,200 miles through the northern wilds of Canada, undertaken in the spring of 1893 by himself and his brother, Mr. J. Burr Tyrrell, of the Canadian Geological Survey. It was at the instance of the Geological Survey department of the Dominion Government that the journey was undertaken, for the purpose of exploring a great tract of country more than two hundred thousand square miles in extent, lying north of the 59th parallel of latitude, between Lake Athabaska, Great Slave Lake and Hudson Bay,—a great and mysterious region, popularly known (or rather unknown) as the Barren Lands. The trip occupied between seven and eight months. The Messrs. Tyrrell left Toronto for Edmonton, their point of departure for their northern

journey, on May 16, 1893, and it was the evening of January 1, 1894, when their dog-team trotted up the streets of West Selkirk—a town on the C. P. Railway—on their return trip from Hudson Bay. The great journey, which was made by canoe, snow-shoe and dog-sledge, afforded an abundance of exciting incident, of which the author has made good use. His graphic narrative enables the reader to follow the fortunes of the expedition almost day by day through the whole course of its eventful, and sometimes perilous trip. Besides the Messrs. Tyrrell, the party consisted of six men, three of whom were Iroquois Indians from Caughnawaga, Quebec, and the others western half-breeds. They proved to be men well fitted for the arduous and difficult work required of them. The Iroquois brothers—especially the elder of them, named Pierre—were expert canoe-men, and they had abundant opportunity to display their skill and courage in shooting the numerous rapids encountered on their course from Athabaska Landing (some two days journey north of Edmonton) to Hudson Bay. Their course was first by the Athabaska River and then by the Telzoa. Both these streams run through numerous lakes, some small and some of considerable size. Often the water was shallow and rapids had to be shot or avoided by a portage. Early in their trip the explorers met the Hudson Bay Company's steamers plying on the Athabaska. Farther north they found the Chippewyan Indians, and leaving these behind, they entered a lonely and uninhabited land which probably no white man had ever before traversed; and then, as they approached the sea, they found the Eskimos. None were unfriendly, and the Eskimos, whom the Chippewyans had represented as being fierce and inclined to cannibalism, treated the travellers with the greatest kindness. In their journey northward there were many difficulties to be faced. There was the torment of flies and mosquitoes, the perilous shooting of rapids, the toilsome portaging around rapids quite unavailing and the delay and discomfort from great storms of wind and rain. These, with the absence of firewood and sometimes scarcity of food, made up conditions which sufficiently tried the mettle of the men and showed that they were not to be conquered by trifles. It was, however, after they had reached the sea, having passed through Chesterfield Inlet into Hudson Bay, that their most serious trouble began. It was now the 13th of September and the Arctic winter was at hand. It was 500 miles to Fort Churchill, the first objective point on their homeward journey, and these 500 miles were to be made by coasting the Bay in their canoes. This they could easily do if the weather held fine. For a few days they were favored. Then terrible storms came, during which they could only wait. Much time was thus consumed and progress was slow and difficult. Game was scarce and the food supply failed. The frost became severe, thick ice formed along the shore and made further progress by the canoes both difficult and dangerous. Still, with hollow cheeks and enfeebled strength, they struggled on, paddling when they could by day and camping on the shore by night. At last there came one terrible night, the 14th of October, when, by reason of the ice, they could not land. The long dark night was spent in the canoes amid great peril and extreme misery. The canoes were leaking badly, and for seventeen hours Mr. J. B. Tyrrell had to sit or lie in the icy water. When they were able at last to effect a landing, he was in a perishing condition and one man's feet were badly frozen. They judged they could not now be more than 50 miles from Fort Churchill, but further progress in the canoes was impossible and most of the party were in no condition to walk. Two of the strongest were sent out to find the Fort and bring help, while the rest, having camped, waited for their return. After a tramp of 30 miles, the two men reached Fort Churchill, and the next day returned with dog-teams and help, and the following day all the party safely reached the Fort. Here they found hospitality, and, with the exception of the man whose feet were badly frozen, soon recovered health and strength. At Fort Churchill they remained until November 6, when, with the aid of a dog-team and a guide, they set out on their long southward journey, by snow-shoe and dog-team, to Selkirk, where, as we have seen, they arrived on New Year's day. The southward journey was by way of York Factory, the Oxford House and the Norway House—Hudson Bay Company stations—and, though involving much labor and hardship, was comparatively uneventful. The cold was intense, but the travellers probably suffered less from that cause than they had from the black flies and mosquitoes on their northern journey. Two very interesting chapters of the book are occupied with accounts of the Eskimos, their general character, mode of living, etc. An appendix of twenty pages gives the reader a classified list of the plants found by Mr. Tyrrell, and their locality. The book affords a great deal of interesting information concerning a great region of Canada, of which little has hitherto been known, and it affords abundant entertainment. The reindeer, the musk-ox and the polar bear come into the narrative. The reindeer were found sometimes in great numbers, and the bear afforded one of the party some exciting and perilous sport. Numerous fine illustrations adorn the pages of the book. The mechanical part is a credit to the publisher. The volume is altogether of a wholesome character and very suitable as a Christmas or birthday present for a young man or boy.

\* By J. W. Tyrrell, C. E., D. L. S., Toronto: William Briggs



## The Study of Literature.

Critics sometimes say of a book that it is or is not "convincing." What they mean is that the author has or has not been able to make what he has written seem true to the imagination of the reader. The man who in daily life attempts to act a part is pretty sure sooner or later to betray himself to the observant eye. His real self will shape the disguise under which he has hidden it; he may hold out the hands and say the words of Beau, but the voice with which he speaks will perforce be the voice of Jacob. It is so in literature, and especially in literature which arouses the perceptions by an appeal to the imagination. The writer must be in earnest himself or he cannot convince the reader. To the man who invents a fiction, for instance, the story which he has devised must in his imagination be profoundly true or it will not be true to the audience which he addresses. To the novelist who is "convincing," his characters are as real as the men he meets in his walks or sits beside at table. It is for this reason that every novelist with imaginations is likely to find that the fictitious personages of his story seem to act independently of the will of the author. They are so real that they must follow out the laws of their character, although that character exists only in imagination. For the author to feel this verity in what he writes is of course not all that is needed to enable him to convince his public; but it is certain that he is helpless without it, and that he cannot make real to others what is not real to himself.

In emotion we express the difference between the genuine and the counterfeit by the words "sentiment" and "sentimentality." Sentiment is what a man really feels; sentimentality is what he persuades himself that he feels. The Bad Boy as a "blighted being" is the type of sentimentalists for all time. There is about the same relation between sentimentality and sentiment that there is between a paper doll and the lovely girl that it represents. There are fashions in emotions as there are fashions in bonnets; and foolish mortals are as prone to follow one as another. It is no more difficult for persons of a certain quality of mind to persuade themselves that they thrill with what they conceive to be the proper emotion than it is for a woman to convince herself of the especial fitness to her face of the latest device in utterly unbecoming headgear. Our grandmothers felt that proper maidenly sensibility required them to be so deeply moved by tales of broken hearts and unrequited affection that they must escape from the too poignant anguish by fainting into the arms of the nearest man. Their grandchildren today are neither more or less sincere, neither less nor more sensible in following to extremes other emotional modes which it might be invidious to specify. Sentimentality will not cease while the power of self-deception remains to human beings.

With sentimentality genuine literature has no more to do than it has with other human weaknesses and vices, which it may picture but must not share. With sentiment it is concerned in every line. Of sentiment no composition can have too much; of sentimentality it has more than enough if there be but the trace shown in a single affectation of phrase, in one unmeaning syllable or unnecessary accent.

There are other tests of the genuineness of the emotion expressed in literature which are more tangible than those just given; and being more tangible they are more easily applied. I have said that sham sentiment is sure to ring false. This is largely due to the fact that it is inevitably inconsistent. Just as a man has no difficulty in acting out his own character, whereas in any part that is assumed there are sure sooner or later to be lapses and incongruities, so genuine emotion will be consistent because it is real, while that which is feigned will almost surely jar upon itself. The fictitious personage that the novelist actually shapes in his imagination, that is more real to him than if it stood by his side in solid flesh, must be consistent with itself because it is in the mind of its creator a living entity. It may not to the reader seem winning or even human, but it will be a unit in its conception and its expression, a complete and consistent whole. The poem which comes molten from the furnace of the imagination will be a single thing, not a collection of verses more or less ingeniously dove-tailed together. The work which has been felt as a whole, which has been grasped as a whole, which has as a whole been lived by that inner self which is the only true producer of art, will be so consistent, so unified, so closely knit, that the reader cannot conceive of it as being built up of fortuitous parts, or as existing at all except in the beautiful completeness which genius has given it.

What I mean may perhaps be more clear to you if you take any of the little tinkling rhymes which abound, and examine them critically. Even some of more merit easily afford example. Take that pleasant rhyme so popular in the youth of our fathers, "The Old Oaken Bucket," and see how one stanza or another might be lost without being missed, how one thought or another has obviously been put in for the rhyme to fill out the verse, and how the author is obliged to consider what he might say next, putting his work together as a joiner matches boards for a table-top. Contrast this with the absolute unity of

Wordsworth's "Daffodils," Keats' "Ode to a Grecian Urn," Shelley's "Starza written in Dejection," or any really great lyric. You will perceive the difference better than any one can say it. It is true that the quality of which we are speaking is sufficiently subtle to make examples unsatisfactory and perhaps even dangerous; but it seems to me that it is not too much to say that any careful and intelligent reader will find little difficulty in feeling the unity of the masterpieces of literature.

Another test of the genuineness of what is expressed in literature is its truth to life. Here again we tread upon ground somewhat uncertain, since truth is as elusive as a sunbeam, and to no two human beings the same. Yet while the meaning of life is not the same to any two who walk under the heavens, there are certain broad principles which all men recognize. The eternal facts of life and of death, of love and of hate, the instinct of self-preservation, the fear of pain, the respect for courage, and the enthrallment of passion—these are laws of humanity so universal that we assume them to be known to all mankind. We cannot believe that any mortal can find that true to his imagination which ignores these unvarying conditions of human existence. He who writes what is untrue to humanity cannot persuade us that he writes what is true to himself. We are sure that those impossible heroes of Guida, with their superhuman accomplishments, those heroines of beauty transcendently incompatible with their corrupt hearts, base lives, and entire defiance of all sanitary laws, were no more real to their author than they are to us. Conviction springs from the imagination, and imagination is above all else the realizing faculty. It is idle to say that a writer imagines every extravagant and impossible whimsy which comes into his head. He imagines those things, and those things only, which are real to his inner being; so that in judging literature the question to be settled is: Does this thing which the author tells, this emotion which he expresses, impress us as having been to him when he wrote actual, true, and absolutely real? To unimaginative persons it might seem that I am uttering nonsense. It is not possible for a man without imagination to see how things which are invented by the mind should by that same mind, in all sanity, be received as real. Yet that is precisely what happens. No one, I believe, produces real or permanent literature who is not capable of performing this miracle; who does not feel to be true that which has no other being, no other place, no other significance save that which it derives from the creative power of his own inner sense, working upon the material furnished by his perception of the world around him. This is the daily miracle of genius; but it is a miracle shared to some extent by every mortal who has the faintest glimmer of genuine imagination.

To be convincing literature must express emotion which is genuine; to commend itself to the best sense of mankind, and thus to take its place in the front rank, it must deal with emotion which is wholesome and normal. A work phrasing morbid emotion may be art, and it may be lasting; but it is not the highest art, and it does not approve itself to the best and sanest taste. Mankind looks to literature for the expression of genuine, strong, healthy human emotion; emotion passionate, tragic, painful, the exhilaration of joy or the frenzy of grief, as it may be; but always the emotion which under the given conditions would be felt by the healthy heart and soul, by the virile man and the womanly woman. No amount of insane power flashing here and there amid the foulness of Tolstoy's "Kreutzer Sonata," can reconcile the world to the fact that the book embodies the broodings of a mind morbid and diseased. Even to concede that the author of such a work had genius could not avail to conceal the fact that his muse was smitten from head to feet with the unspeakable corruption of leprosy. Morbid literature may produce a profound sensation, but it is incapable of creating a permanent impression.—Talks on the Study of Literature—Bates.

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## The Secret of Joy.

BY REV. THORODD L. CUYLER.

Ought every Christian to be happy? Yes; and may be so, provided that he seeks in the right quarter for his joys. Brave old Paul, who never uttered a whimper or a whine, sent from Nero's guard-house this cherry message: "Rejoice in the Lord always, and again I say rejoice." He was too wise to exhort us to rejoice in money, for wealth is a shifting sand bank; or in health, for it is a variable possession; or in the society of our households, who may be snatched away at any moment. Our soul's joys, to be solid, must rest on something immovable. The one permanent, unchangeable joy is to have Christ Jesus in the heart and to serve him in the daily life, and to walk in the sunshine of his love.

A healthy joy is not a mere exhilaration or a rapture; neither the mind nor the nerves could stand a continual ecstasy. I have observed that some people who live on moods and frames, and are shouting on one day are very liable to be sulking or scolding on the next day. A strong bow loses its tension. Even spiritual exhilarations are apt to be followed by reactions. Just as soon as we hang our happiness on emotions or changing circumstances of any kind, we go up or we go down with the tide. The thermometer, of our joy is at the mercy of outside atmosphere. But if an indwelling, strengthening and gladdening Saviour be in the heart, if we strive to keep his commandments, and walk in the sunshine of his smiles, then we can expect to "rejoice evermore." No blow that does not strike Christ and a clean conscience away, can seriously disturb a healthy Christian's inward peace. Although his fig-tree shall not blossom, neither fruit shall be in his vines, although his flock may be cut off in the fold, and there be no herd in his stalls, yet he rejoices in the Lord, and joys in the God of his salvation.

Constant external prosperity is the lot of no man, and

perfect sinlessness is the attainment of no man. But (here is one thing which Christ's followers can do, and that is to keep themselves in the delightful atmosphere of His love. It is our fault and our shame if we spend so many days in the chilling fogs, or under the heavy clouds of unbelief, or in the contaminating atmosphere of conformity to the world. "Is it always foggy here on the banks of Newfoundland?" inquired a passenger of an old Cunard captain. "How should I know, madam? I don't live here."

The love of Jesus Christ is our sunshine, and there are three things which the Master enjoins upon us; if we fulfil them, we have got the secret of spiritual joy. The first one is Obedience. "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in His love." The only real and tangible evidence of faith in Christ is obedience to Christ. A lad leaves home for college, and his good mother puts a Bible in his trunk, and says to him: "Now, my dear boy, you will read this every morning and night, and when you are reading it, and on your knees in prayer, your mother is with you." By and by he writes home from college that he is doing just what she bade him; and every time that boy opens his Bible and bends on his knees before God, he is surrounded by the sweet atmosphere of his mother's love. He gains two blessings; he gains strength to resist temptations, and also the heart happiness of pleasing his devoted mother.

In like manner we who call ourselves Christians should abide in the bright, warm atmosphere of obedience to Him who laid down His life for us on the cross and commands us to lay our lives at His feet. We must heartily accept a whole Christ, both as Saviour and Lord, and accept Him without any reserves or limitations. He has a right to command; it is ours simply to obey. "Lord, what wilt thou have me to do?" The why to do it we must leave with Him; and the how to do it we learn by Bible study, by prayer and by practice. Genuine, hearty obedience to a faithful Saviour is not a reluctant task work; it becomes a source of grateful joy. Jesus sends His sweet smile into our conscience, and tells us that our "joy shall be full."

The second direction for keeping in the bright beamings of Christ's love is growth in strong, godly character. If you will turn to the short epistle of Jude you will read these words—"building up yourselves on your most holy faith, keep yourselves in the love of God." The construction of an edifice. Some church members never get beyond the foundation. Not far from my residence is the grass grown foundation for a great cathedral—laid nearly thirty years ago; but no walls have yet risen upon it. Some people start with professing before the world their faith in Christ, and there they stop. They do not "add to their faith, courage, temperance, meekness, patience, godliness, love," and all the other stones that enter into a solid and effective Christian life. Such self-stunted professors know nothing of the joy of Christ's approving smile. They may be growing rich, or growing popular, or in self-conceit; but there is no growth in grace. They make a wretched attempt to live in another atmosphere than the love of Jesus, and they attain to no more size and beauty and fruitfulness than the stunted plants, and frost-bitten flowers that Nansen found on the dreary shores of the Kara Sea.

There is one more essential to a strong and happy life. Obedience to the Master's commandments; and the building of a solid and useful and fruitful character cannot be done without the divine help. Therefore the apostle says, "praying in the Holy Spirit keep yourselves in the love of God." Every one who desires to be lifted into the sunshine of fellowship with Jesus might use the wings of fervent prayer.—Independent.

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## The Mote Hunters.

BY REV. J. H. GAMBRELL.

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." That is a good piece of advice our Lord gave some ancient mote hunters, though it was not relished greatly. Things disharsh are often the things most helpful. Medicine, as a rule, is not palatable, but it helps a disordered system. The cleavage of the skillful surgeon's knife is not the occasion of rejoicing, but its incisive touch saves life. The important question with humanity is not what will be relished, but what is needed, what will help me?

Christ undertakes to supply the needs of humanity rather than tickle its fancy and vanity. In this how pronounced and striking his wisdom and goodness! He graciously brings to the surface the hidden things of dishonesty, by a single declaration: "Thou hypocrite." How the imperious nature of the royally clad deceiver, must have quivered under this terrible indictment, that revealed the real character. Nothing hurts a hypocrite so much as exposure of the real character. To keep covered the real character is the great task of the hypocrite. He who brings to naught this effort, incurs the enmity of the deceiver. It was so with Christ. It will be so with others to the end of time.

The beam-eyed are a shrewd, adroit set. They are often conscious of their defects, but divert attention from themselves by magnifying the smaller imperfections of others and keeping public attention away from themselves on the conduct of others better than themselves. The "stop-thief" cry is often raised by the rogue, who shows,

on the surface, a correct and upright character. As a wrong doer. As a beam cast down as a beam cast wrong with that of imperfections of others cannot be a good, as his fitness and skill and skill, the more danger of his operating the trouble from themselves to the retain their motives state is worse than

"First cast out is the prime condition your own sins rather be healed. He that no difference what prayer, superintendent preach, but the beam good for others or for the blind go into is a good motto for act according to the Until the beam be This painfulness of things: (a) that the ances; (b) it is known who will deal with former may result in by increased zeal or will cast out the beam the godly sort. The by the revealing light searchings of the revealing agencies of beam-eyes and w homies, churches, or their graves are being

It is worth emphasizing helps to the truth the truth. They will not come improved. They lo than light. They darkness in themselves verted in feeling, a that seemeth right do not, cannot, until life, usefulness and ners but mote hunt their pastors but relieving him of p their blindness to p of mission, educational enterprises, sight nor usefulness

Dear reader, be brethren, in your business belittles of his influence for go preacher was present in connection with thoughtful brother against that brother I have read his new is not what he or pastor. He seems do not agree with little things, things declined to call him hunter, friend. It out of one's eye. Greensboro, Ga.

## The

As I lay musing ship. She was by builder and maker strong oaks of Zion and her riggings of doctrines of salvation Faith, Hope and broken. Her helm Her anchor was fu head was the emblem the Word of God.

From stem to stern ship. Her deck was tians of all deno thundered forth the emphatically peace spiritual, mighty th strongholds. Her with light and spr were the Apostles a lievers. Her cargo the inscription. earth, and good will She sailed over hell drove furious were impregnable, cause she could ne ward, wafted by th She sailed from th was to the habitab to the ends of it. joy. She scattered homeward bound, anchored under th "Where there is no Christ Jesus."—An



on the surface, a commendable zeal to bring to judgment wrong doers. As a rule, the mote hunter may be put down as a beam carrier. There is something radically wrong with that one who constantly magnifies the imperfections of others, real or imaginary. A blind man cannot be a good, safe oculist. The more he insists upon his fitness and skill, the more he advertises his fitness and skill, the more he advertises his unfitness, and the danger of his operations. The clear-eyed only can remove the trouble from the eyes of others. Those who submit themselves to the operations of the beam-eyed, not only retain their motes, but have beams added, and their last state is worse than the first.

"First cast out the beam out of thine own eye." That is the prime condition of being helpful to others. Confess your own sins rather than the sins of others, that ye may be healed. He that covereth his sin shall not prosper, no difference what else he may do. He may lead in prayer, superintend Sunday School, sing in the choir, or preach, but the beam must go out before he will do any good for others or himself. He may, nay, will do harm, for the blind go into the ditch together. "Know thyself" is a good motto for the beam-eyed church member, and to act according to that knowledge is the highest wisdom. Until the beam becomes painful, it will not be cast out. This painfulness may arise from a consciousness of two things: (a) that the real character is known by acquaintances; (b) it is known by the great judge of all the earth, who will deal with each according to what he is. The former may result in greater effort to cover up the beam, by increased zeal and religious enthusiasm, but the latter will cast out the beam by confession and repentance of the godly sort. The beam-eyed may know themselves by the revealing light of God's Word and the invited searchings of the Holy Spirit. Those to whom these revealing agencies are intolerable are in a hopeless state of beam-eyes and will make no end of trouble for their homes, churches, communities and denomination, until their graves are being dug.

It is worth emphasizing, the beam-eyed are not "fellow helpers to the truth." The beam prevents them seeing the truth. They have no affinity for the truth. They will not come to the light lest their evil deeds be reproved. They love the darkness of their deeds rather than light. They call light in another darkness, and darkness in themselves, light. They are entirely perverted in feeling, vision, judgment and deed. The way that seemeth right to them takes hold on death. They do not, cannot, until they cast out their beams, help to life, usefulness and happiness. They are not soul winners but mote hunters. They do not co-operate with their pastors but ruin his usefulness, under the pretext of relieving him of hurtful imperfections. They seek in their blindness to pull imaginary motes out of the eyes of mission, educational and all other kinds of denominational enterprises. If they succeed, they have neither sight nor usefulness. Are you a mote hunter?

Dear reader, be not a mote hunter among your brethren, in your community, in your home! Such business belittles one in his own esteem, and destroys his influence for good. Not long since the name of a preacher was presented to the church for consideration in connection with its pastorate. At once a very thoughtful brother said: "I shall be compelled to vote against that brother. I do not know him personally, but I have read his newspaper articles and am impressed that he is not what he ought to be, nor what we want in a pastor. He seems anxious to expose and hurt those who do not agree with him. He appears to be a stickler for little things, things not worth considering." The church declined to call him. It does not pay to be a mote hunter, friend. It does pay immensely to get the beam out of one's eye. "Look to thyself!"  
Greensboro, Ga.

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**The Vision of the Bible.**

As I lay musing a vision passed before me of a noble ship. She was built in the New Jerusalem, and her builder and maker was God. Her timbers were of the strong oaks of Zion. Her masts of the tree of Calvary, and her riggings of the cords of love. Her sails were the doctrines of salvation. Her cable of three gold cords of Faith, Hope and Charity, which could not easily be broken. Her helm glittered like the star of prophecy. Her anchor was from Emmanuel's laud. Her figure-head was the emblem of righteousness, and her name was the Word of God.

From stem to stern, from deck to keel, she was a good ship. Her deck was a broad platform on which Christians of all denominations might stand. Her guns thundered forth the terrors of the law; but her mission was emphatically peace, for her weapons were not carnal, but spiritual, mighty through God for the pulling down of strongholds. Her painting was beauty; she was streaked with light and sprinkled with blood. Her ship's crew were the Apostles and Prophets; her passengers true believers. Her cargo was truth, and her broad banner bore the inscription, "Glory to God in the highest, peace on earth, and good will to man."

She sailed over a tempestuous ocean, the billows of hell drove furiously over her bows, but her bulwarks were impregnable. She carried no boats for safety, because she could never go down. Her progress was onward, wafted by the breath of the Eternal Spirit of God. She sailed from the port of Heaven and her destination was to the habitable parts of the earth, and her mission to the ends of it. The nations hailed her approach with joy. She scattered blessings in her course and returned homeward bound, freighted with living souls and anchored under the Throne of God and of the Lamb. "Where there is no sorrow, but all is love and joy with Christ Jesus."—Amen!

**Thanksgiving.**

Thanksgiving and the voice of praise  
To Thee, O Lord, our God, belong,  
To thee, our hearts and voices raise  
In glad thanksgiving and in song.

Our thanks are due for life and health  
And the rich blessings we receive;  
For fruit and grain, and all the wealth  
That our abundant harvests give.

No dire disease or famine sore,  
Or bloody war afflicts our land;  
No fire or flood—no cyclone's roar—  
These were prevented by His hand.

Praise we the Lord who sent his Son  
To ease us from sin's crushing load,  
To atone for crimes that man had done  
And bring lost sinners back to God.

For peace and plenty we rejoice,  
Give thanks and laud His holy name.  
Praise Him alike with heart and voice  
Who is from age to age the same.

Then let us all with one accord  
Give thanks and laud His holy name.  
Loud praises sing unto our Lord,  
Who is from age to age the same.

—Dr. Edward Young.

Thanksgiving Day, 1897.

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**Not Lost.**

BY PASTOR J. CLARE.

Not lost are the friends we have cherished,  
Although they have passed from our view;  
The love of their hearts has not perished,  
Nor aught that is holy and true.

Who knows but their hands may yet guide us  
Although we discern not their touch?  
Perchance, did we see them beside us,  
We should hinder their ministry much.

No sorrow, no sin can surprise them;  
No earth-mists their visions can dim;  
No pleasure our Father denies them,  
They live evermore unto Him.

We inwardly treasure their features,  
Their virtues we cannot forget;  
They still, in degree, are our teachers,  
Their blessing abides with us yet.

Bourne onward by forces supernal,  
The boundaries of time they have crossed;  
But goodness and truth are eternal,  
And love such as theirs is not lost.

Bass River, N. S.

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**Trust.**

SUSIE P. ELDER.

It comes to me more and more,  
Each day as I pass along,  
The love of the Father in heaven  
Is over us—tender and strong.

'Tis not alone in the sunlight  
Our lives grow pure and true,  
There is growth as well in the shadow  
And pain has a work to do.

A message comes in the heartache  
A whisper of love through the pain,  
The pang we have fought and conquered  
Tells the sweet story of gain.

The path that is steep and rugged  
Leads to rest upon the hill,  
The heat of the long dense valley  
Is lost by the cooling rill.

From the night of storm and tempest  
The glad new day is born,  
And the passion-cries of sorrow  
Are soothed by a brighter morn.

After the well fought battle  
Cometh a day of rest,  
And He who commands the army  
Awards what seemeth best:

So it comes to me, more and more,  
As I enter each new day,  
The love of the Father Eternal  
Is over us—all the way.

There is never a child too lowly  
For His loving care to reach,  
There is never a mind so simple  
That His wisdom cannot teach.

Then trust Him, child of sorrow,  
Who died, who lives for thee;  
Rest in that love eternal—  
Changeless, tender, free!

Trust in the testing hour  
That purges away thy dross;  
Trust, through the hot, hard conflict,  
Thou shalt glean the "gain of loss."

Trust, when the day is brightest,  
Trust, when the shadows fall,  
The sun is always shining  
And God is over all.

Wolfville, November 29.

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It is not the people who are helping the world who are pessimistic over the condition of things; it is the idle on-lookers.—M. J. Savage.

**Unbelief.**

Christ came into Nazareth, the humble place of his childhood, though he had once been rejected by his countrymen. He, like us, loved his native place, not because it was most beautiful of all, but because it was his own. As he taught in their synagogue they repulsed him because of his obscure ancestry and his lack of rabbinical education. He replied in no abusive epithets. He knew that bitter retorts never win a soul. His simple remark was, "A prophet is not without honor, save in his own country, and in his own house." Here the record of this visit ends, except that the evangelist says, "He did not many mighty works there, because of there unbelief."

What might he not have done in Nazareth if that great mountain had not stood in his way? What might he not do in our hearts if the same obstacle did not hinder? We fancy what he would love to have done for the people he had known since boyhood. There must have been sick, old, sorrowful ones whom he well knew, toward whom his heart went out in tender sympathy. How he would love to heal them, to comfort them, to bind up the broken hearts, and open the prisons of care and sin and suffering! But he could not because they had no faith in him; of course they would not listen to one they did not believe in.

There must have been young men and women in Nazareth whom he could have helped so much in their starting out in life—those who had grown up with him when he was a carpenter in business with his father—and how interested he was in their welfare! How glad he would have been to show them what it meant to seek the kingdom of God, and how true success would come to them only through the righteous principles of that kingdom! He must have been grieved in heart indeed when he closed the book and sat down in the synagogue that Sabbath morning, knowing that the blessed message he had read to them would be rejected by the very people he was so well acquainted with, and whom he longed so much to help.

And nothing hindered but their unbelief. He had all power to do everything for them. Mighty works in their behalf might have bought gladness, strength, and prosperity to many a heart and home, if they had only believed him. Alas for Nazareth and its lost opportunity! But what of ourselves? Is Jesus doing mighty works for us, or are we losing our opportunity through unbelief? Nothing else hinders. He repeats to us the message of that Sabbath day. He is here to give deliverance to the captive, to open the eyes of the blind, to set at liberty them that are bound, to heal the broken-hearted, to comfort all that mourn. He is fully able to perform all the mighty works of his glorious mission if we will believe and trust him. It is said that Jesus marvelled because of the unbelief of these people. Is it not still more surprising that we who have known so much of his saving power should make it impossible for him to do even mightier works for us because of slowness of heart to believe?—E. X.

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**A Test of Courage.**

One of the finest tests of courage is found in the utterance of our sincere convictions. Probably most of us have had a friend come to us and we have not had the downright courage to tell him our honest thought. He came seeking sympathy in some difficulty, and we did not venture to tell him that, in the matter in hand, he was taking an unworthy course, and that we did not and could not sympathize with the troubles in which he had involved himself. Or he came for advice, and it was so much easier and more pleasant to tell him the thing he wanted to hear rather than the sober truth we thought we saw. The exercise of courage always involves the risk of losing something we would like to keep, and because we do not like to strain pleasant relations, we leave the wise and honest word unspoken. Deliver us from the so-called "candid friend." He is almost always a nuisance, and his friendship is simply a guise under which he can say unpleasant things without incurring the consequences of it. But to almost every one there comes a critical moment when the brave and true word might open the eyes of one we love to things and tendencies to which he is blind. To leave that word unspoken through fear of a misunderstanding is not courageous.—The Watchman.

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The Lord has given me the greatest inalienable riches—his image and likeness. He has given me himself. What earthly riches do I want after this? What honor? There is no higher honor than to be a Christian and a member of the body of Christ. There is no one richer than the man who always bears Christ and his grace in his heart. "Whom have I in heaven but thee? And there is none upon earth that I desire in comparison of thee. My flesh and my heart faileth; but God is the strength of my heart and my portion forever." And yet we are greedy, covetous, avaricious, proud, envious. Men! be rich through God; everything comes to you from God.—Sergieff.



## Messenger and Visitor

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### British Civilization.

That the civic ruler is a minister of God is the teaching of Scripture, and that prayers should be made for those who are appointed to this ministry is an apostolic injunction. The prayers we offer for rulers may well be earnest and continuous. For the permanency of Christian civilization is of the greatest consequence to mankind. Stable and righteous civil government has been ever in the past a most important condition of the advancement of the Kingdom of Christ, and will doubtless continue to be so in the future. That our own nation has been called of God to so eminent service in the cause of Christian evangelization is for us a matter to inspire profound thankfulness and gladness. Under the favor of God she has obtained a large place in world's life, and should be in our hearts as was Jerusalem in the Hebrew poet's. There are indeed prophecies of evil uttered against Britain and many who share the spirit of the envious nations round about her would doubtless rejoice in the fulfilment of those pessimistic predictions. If one look only at the things that are seen, one might indeed feel alarm for the future. But if the signs of the times seem portentous of evil for England, and for all that she stands for in the interests of Christian civilization, let us not forget that it is not the first time that disaster has threatened. He who delivered her of old from all the expectation of her enemies and made her great and strong to fulfil the ministry to which He has called her, will still deliver and make strong. Only let the people remember who is their God and serve Him with faithful hearts. We do not therefore share the pessimism of the following statement from a writer in a recent issue of the Forum, but what he says of the connection of England with the best elements of the world's life is well worth pondering:

"The close of Victoria's reign will find her in a position of great difficulty and with a very gloomy outlook for the future. Isolated and alienated from the rest of the world, and unable to cope with its combined opposition, she bids fair to be stripped of many of her possessions, and like Spain, once the mistress of so many lands, to sink into the position of a second-rate Power, with none so poor to do her reverence. Though this is a consummation devoutly wished by most other nations, and by the world in general, hardly any greater calamity could befall the world and the cause of human civilization. For, with all her faults and errors, all her superciliousness and rapacity, she is today the chief bulwark of freedom and civilization in Europe; the champion of liberty of thought, speech, action and intercourse; the representative of healthy, vigorous, clean human life. Annihilate her influence in Europe, and the despotic empires which are gathering and combining their forces to undo the progress of five hundred years, to crush old popular movements and restore the political claims of the dark ages, would soon have full sway over the old world. One must be blind indeed who fails to see that the efforts of these Powers to isolate Great Britain, while making court to France and Italy, have for their end, not merely the subversion of a powerful rival, but the suppression of all that she represents. The overthrow of Great Britain means the triumph of despotism, with all the oppression, cruelty and barbarism which Russia even now practises or connives at. Well may Russia flaunt her affinity with Turkey! Surely this is a consummation not to be devoutly wished by any friend of humanity, but to be averted by every possible means."

### A Divine Fellowship.

Our Bible lesson this week is from John's first epistle. Easily we perceive that the voice speaking here is not Paul's. John's thoughts are cast in another mould, his method of argument and his diction are his own. God does not make mere machines of men when He charges them with His message. Everyone's individuality is sacredly respected. Each writer tells what he has seen and declares what he has known. And as each one has seen something which the others have not seen, or have not seen so clearly, as each one knows something which the others do not know or knows less profoundly, the result of the many voices speaking give a grander music, a richer, fuller revelation of divine truth and grace than any one human voice could have uttered.

Here in the lesson the apostle goes straight to the heart of things, and in a luminous sentence declares the holiness of God. The language is figurative and yet so plain that the wayfaring man or the child shall not mistake its meaning. Light is everywhere the symbol of truth and purity, and in declaring that God is wholly light, and that in Him is no darkness at all, John declares the absolute holiness of God. Such a declaration may sound like a platitude to us. It is indeed, a commonplace of Christianity, but it is none the less important. Belief in the absolute purity and goodness of God must ever be for men a condition of moral living, for how shall men have any incentive to make the earth pure, if they do not believe that the heavens are clean? How shall a man agonize for purity in his own heart if he is not assured that the Ruler of the universe is holy? For lack of the knowledge that John's message contained the world was perishing. The ancient polytheism pictured its gods as lustful, cruel, envious and unjust, as beings possessed of all the degrading vices of their worshippers. No wonder then that ancient paganism grew more and more corrupt, and no wonder that modern heathenism has followed its false deities down into an even deeper degradation. Even the Jew, taught as he was of Moses and the prophets, lacked much of the full Christian conception of God. How much the world needed that message of Jesus with its announcement of God as the "Holy Father"!

A good key-word by which to unlock the treasures of this lesson is *Fellowship*. The apostle declares a fellowship in order that those whom his words reach may enter into it and rejoice in its fullness. It is a Divine fellowship. Its centre is God. It is the fellowship of the Father with the Son and the Son with the Father. Yet men—weak, ignorant and sinful men—may enter into it. This is the gospel of the grace of God which John declares, that men may be God's sons and enter into the fullness of an eternal life. It is a fellowship of light. God is light and in Him is no darkness at all. This is the message from the Son of God, the word of Him who knew, as the world in its poor wisdom could not know. God is light, the absolutely pure and perfect One. No flaw, no fleck nor shadow of imperfection is in Him. His infinite fullness fills and overflows all human conception of goodness, and men have no language in which to declare His glory.

It is a fellowship which involves on man's part acknowledgement of sin and the forsaking of darkness for light. The man who denies that he is a sinner deceives himself and makes God a liar, for all the divine revelation in the Old Testament and the New proceeds upon the ground that man has sinned, and that his prime and paramount need is salvation. But mere acknowledgement of sinfulness and profession of fellowship with God amount to little. "If we say that we have fellowship with him and walk in the darkness, we lie and do not the truth." It is not submission to some ordinance, it is not the miraculous efficacy of a sacrament upon the heart of an unconscious child that insures fellowship with God. It is much less a question of creed than of conduct. It is not a profession but a life that is required. It is renouncing sin and following righteousness so far as sin and righteousness are known, it is a forsaking of darkness and walking in the light as He is in the light, that conditions fellowship with God and the assurance that the blood of Jesus His Son cleanses us from all sin.

It is a fellowship that means help for man. It means that in the largest possible significance of the word. How indeed could it be otherwise when man comes into fellowship with God? The divine ful-

ness comes to the supply of all human needs. The divine love undertakes the cure of human sin. Divine compassion pities man's misery, listens to his complaints and confessions, comforts his sorrow. Divine strength helps his weakness and enables him to set his heel upon the serpent's head. Divine Light enswathes his being and purifies his soul, and in all his infirmities and, when overtaken by strong temptation he falls into sin, he has as a brother and an Advocate with the Father, Jesus Christ the Righteous One, whose divine life throbs in his own human being and makes him also a son of God.

### Editorial Notes.

—We regret that an over-abundance of matter and a pressure of advertising makes it necessary to hold over to another issue some contributions which are in type.

—Our esteemed brother, Rev. P. S. MacGregor, will perceive that we have found a better place than the waste basket for his contribution. Our readers, we feel sure, will be glad to hear from him again.

—Many of our readers will learn with deep regret of the death of Rev. Michael Gross, late of Surrey, Albert County, of whose life and labors a brief sketch appears in another column. Bro. Gross was a man highly and justly esteemed, and one who will be sincerely mourned. To the bereaved friends in their affliction we desire to tender Christian sympathy.

—Excavations at Windisch, the old Roman colony of Vindonina in the Swiss Canton of Aargau, have led to the disinterment of large Roman villas and an amphitheatre, besides a large quantity of coins, pottery, bronze and ironware. Among the things thus brought to light are some large silver vessels, which are said to be unequalled except in the famous German treasure trove of Hildesheim, brought to light in 1868.

—Mr. Gladstone's health is reported to be considerably improved since his arrival at Cannes, in the South of France, where he and Mrs. Gladstone are spending the winter. His neuralgic pains are leaving him and he finds himself able to resume literary work. For his long article on Arthur Hallam's influence on Tennyson, which is to appear at Christmas, it is said that Mr. Gladstone receives eighteen cents a word. From this it would appear that the "Grand Old Man" is able still to earn a very comfortable living by means of his pen.

With this issue the length of the MESSENGER AND VISITOR's columns is increased by nearly an inch, which both improves the form of the paper and adds in all two or three columns to its reading matter, facts which no doubt our readers will know how to appreciate. It affords us pleasure to state here that the relations entered into by the Maritime Baptist Publishing Company at the beginning of the year with the Messrs. Paterson, printers, have proved highly satisfactory. The paper itself has borne weekly witness that the printers' work has been faithfully done. Beside printing the MESSENGER AND VISITOR, Paterson & Co. carry on a considerable job printing business, for which they have excellent facilities, and any of our readers who have work to be done in that line can be sure of having their orders satisfactorily executed at 92 Germain Street.

—Those who have seen and examined the Illustrated Bible, which the MESSENGER AND VISITOR is now offering as a premium, will, we feel sure, admit that its intrinsic excellence and the exceedingly low price at which it is offered fully justify us in specially commending the book to the attention of our readers. Its convenient size for handling, its full, clear type, excellent paper and binding all commend it to the attention of every reader; and its illustrations, which are not mere pictures to please a childish fancy, but many of them of much artistic excellence and real illustrations of the text, add much to its value as a family Bible. Such a book could not heretofore be purchased for less than ten dollars, and in fact, we believe, that such a book has not been obtainable at any price. There are many cases in which no more suitable or welcome Christmas present could be made than this Bible, and the terms on which it is offered are such that many a one by doing a little work at odd times for the paper can obtain the book free.

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At his h 5th inst., 70th year o Mr. Gros 1828, being 8th; 1852, Mary Beatt Rev. John ing with th after his co him to pro known to t licensed to River in 18 five differe Elgin and Mr. Gros bodily infir much work last two ye during the on his farm his bed. H weeks before During thos most beauti and his love life, he pla deemer and

Mr. Gross and two dau Jones, of Su City, Monta Clarence, of and C. F. G Few men's Mr. Gross. most leaders speech and p the temperan District Chie charged with Grand Secre organizing 1 preaching ter country have reform. He community, who were in was able also cern the lif godly charac for good. E man of God,

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A large asse Prayer was off Surrey. The Harvey, the where the serv who read the Moncton, who Miles, preche which text, he ceased, who ha occasion, Rev



The New Brunswick Baptist Annual, which has just come to hand, is a neat pamphlet of 120 pages, containing, in addition to the minutes of the N. B. Convention and the N. B. Baptist S. S. Convention, numerous reports and statistics in reference to the work of the Convention and the state of the denomination in the province. The Annual also contains a list of the ordained Baptist ministers of the Dominion, obituary sketches of the ministers of the province who have passed away during the year, and much valuable information concerning denominational interests. A good picture of the late Rev. Elias Keirstead appears as a frontispiece.

Rev. Michael Gross.

At his home in Surrey, on Sunday morning, December 5th inst., Rev. Michael Gross passed to his rest in the 70th year of his age.

Mr. Gross was born in Hillsborough on January 28th, 1828, being a son of the late William Gross. On January 8th, 1852, he married Mary Ann, daughter of John and Mary Beatty. He was converted under the ministry of Rev. John H. Hughes and baptized by him in 1859, uniting with the First Hillsborough Baptist church. Shortly after his conversion Mr. Gross felt that God had called him to preach the gospel. This conviction he made known to the brethren of his home church and he was licensed to preach in 1859. He was ordained at Little River in 1880. During his ministry he had charge of five different fields: Coverdale, Hopewell, Miramichi, Elgin and Dawson Settlement.

Mr. Gross suffered a good deal during his life through bodily infirmity. A part of his life he was unable to do much work which demanded physical strength. For the last two years his friends saw that he was failing, and during the last summer he worked beyond his strength on his farm. For about three weeks he was confined to his bed. He was conscious up to his death. About two weeks before he died he could not speak above a whisper. During those days he talked to all who called and spoke most beautifully of his home on high, his trust in Jesus and his love for God. Turning from all trust in his own life, he placed his entire confidence in Christ as his Redeemer and Lord.

Mr. Gross leaves a widow and seven children—five sons and two daughters. The daughters are: Mrs. Edward Jones, of Surrey, and Mrs. W. Tate Taylor, of Dillon City, Montana. His sons are Albert J., Howard E., and Clarence, of Moncton, George V., of Middleton, N. S., and C. P. Gross, of Surrey.

Few men in Albert County will be missed more than Mr. Gross. As a temperance man he was one of the foremost leaders. He was always ready for a temperance speech and put forth faithful, earnest, persistent effort in the temperance cause. For a number of years he was District Chief Templar, the duties of which office he discharged with marked ability, and for one year he was Grand Secretary. All over the country he travelled organizing lodges, resuscitating declining ones and preaching temperance. Few men in the history of the country have had so large an influence in temperance reform. He will be missed also in his own church and community. He was a man who was sought by many who were in trouble and needed counsel and help. He was able also to advise his church in matters which concern the life of every church. Mr. Gross was a man of godly character. His pure, true, strong life was a power for good. Everyone who knew him believed he was a man of God, and deeply and truly respected him.

As a preacher of the gospel he was above the average. The matter he presented was excellent. He was conservative in his religious views holding on to the grand old truths of the gospel with a grasp which meant no surrender. He preached Christ crucified; he preached the doctrine of holy living; he proclaimed a Gospel that was the power of God unto salvation; his trust in Jesus was sincere and child-like; he was a loyal servant of God and sincerely believed the truths of the Gospel. And so when he came to die he clung with strong faith to his Saviour. He had no fear of death, being satisfied that it was all for the best, and with this unflinching trust in Christ he stepped down into the Valley of the Shadow. As sinks the sun behind the western hills after a beautiful day in summer, so this life passed away amid splendor and glory because God was in his life giving to it beauty and loveliness.

A large assemblage of people attended the funeral. Prayer was offered at the house by Rev. Thos. Allen, of Surrey. The scriptures were read by Rev. T. Bishop, of Harvey. The casket was carried to the Valley church, where the services were commenced by Rev. C. Comben, who read the lesson, followed by Rev. W. B. Hinson, of Moncton, who led in prayer. The pastor, Rev. J. C. Miles, preached very acceptably from Phil. 1: 23, which text, he explained, had been chosen by the deceased, who had requested him to speak from it on this occasion. Rev. S. H. Cornwall (a former pastor) then

gone, of his own appreciation of the aid and encouragement which Bro. Gross had given him. Earnest and solemn addresses were also delivered by Revs. C. Comben, W. Camp, and W. B. Hinson.

Rev. I. B. Colwell, of Hopewell, read the last hymn; the congregation, after a farewell look upon the face of the departed, passed out of the church to follow to the grave at Grey's Cemetery, the remains of him "who loved his fellow man."

The pall bearers were Revs. W. B. Hinson, W. Camp, Chas. Comben, T. Allen, I. B. Colwell and T. Bishop.

Boston Letter.

Boston, December 8, 1897.

The weather was so cool in Yarmouth County, N. S., and we had so many visitors during the summer that I decided to take my vacation in the fall. I came to New England a few weeks ago and think that some of the things I have seen and heard will be of interest to some of your readers.

We in the Maritime Provinces sometimes fear that conscience is decaying, but it is much worse here and some of the people at least are beginning to realize the fact. A Unitarian speaker in Boston said not long ago, "I feel for one that we need to have sin preached and realized, we are losing out of our souls two things, the old healthy Socratic sense of ignorance and the old Pauline sense of sin." The late Evangelist B. F. Mills is holding forth in Music Hall, Boston. I have heard that he did not change much in his views of truth, but when I compare his statements now with the sermons preached in Montreal a few years since, I am constrained to exclaim, "How are the mighty fallen."

Henry Varley has been holding meetings in connection with the Evangelistic Association of New England in Park Street church, but his meetings are now held in Tremont Temple. He seems to be an old man possessing an acute intellect, and is thoroughly loyal to the Word of God; believes in regeneration and immersion and is not afraid to say so. His name is a household name in England and he has received 15,000 letters thanking him for the information and counsel given to men and young men in his invaluable lectures on social subjects. His lecture on "The Curse of Manhood" was given in the Boston Y. M. C. A. Hall and was listened to by a full house. He marshals his arguments, illustrations and reasons with the skill of a trained dialectician, and then at the close makes an onset which reminds one of the resistless rush and assured victory of soldiers who bear everything before them in the tremendous charge. Mr. Verley believes that the coming of Christ is near at hand and thinks he can prove his statements from the Word of God and the state of the world. He says "there is not a government on earth that dares to do right." They only do what is politic, and that means to do right if you can without offending the devil. The statements of good men in reference to the coming of Christ differs so widely that your correspondent feels the force of Christ's words, "Take heed that no man deceive you."

I had the pleasure of spending a few hours in the city of Fitchburg at the home of Pastor A. Kempton, who is doing a good work for the Master and winning golden opinions among the people of that city. Bro. Kempton and his friends were putting forth every effort possible to get the city to vote no license. The friends of temperance were fearful but I see by today's report that the city went no.

I spent most of my time in Baldwinville, Mass., assisting Pastor J. H. Balcom in special gospel meetings. Bro. Balcom has been with his people four years, and during that time has been called more than once by churches that offered more than twice the salary he is getting where he is. He would not go because he feels that his work is not done at B. The Lord blessed our meetings to the deepening of Christian life in the church, and a number manifested their purpose to live henceforth for Christ and His church. We left Bro. Balcom with a work on his hands which will tax his energies for weeks to come.

I am now making pastoral calls; for a number of my church members are in Boston and vicinity. Next Monday I expect to attend a meeting of the graduates of Newton Theo. Institution in Tremont Temple, and if you do not relegate this to the waste basket I may write a little more later.

P. S. MACGREGOR.

Book Notices.

The Potter's Wheel. By Ian MacLaren. Toronto: Fleming H. Revell Company. Price \$1.00.

The reading public will be prepared to give a cordial welcome to a new book from the author of "The Bonnie Brier Bush" and "The Mind of the Master." It is a small volume this time—a duodecimo of some 200 pages, which the publishers have given an attractive setting. It is written in serious vein, and deals with the adverse

show that there are springs of consolation for those who grow weary and faint in their pilgrimage and that the discipline of life at its hardest has large compensations for those who discern the moulding hand of God in their lives. The tone of the book is serious. The dramatic power and the humorous charm of "The Bonnie Brier Bush" and "Auld Lang Syne" are not here of course, and yet there is a peculiar charm in Dr. Watson's style which one feels in this book as in all the others he has given us. Upon a subject which has so long and so constantly occupied the minds of men great and small, the writer must perforce pursue paths well-worn by innumerable writers who have gone that way before him. Dr. Watson says little, perhaps nothing, in this book which had not been said in substance by others. But the freshness and vigor of his style and his sympathy for men, with the never failing interest of the subject, will be sure to win for him a hearing. He who reads a page will finish the chapter, and, having read one chapter, he will wish to read them all.

The Search-Light of St. Hippolytus. By Parke P. Flournoy. Published by Fleming H. Revell Company; Toronto. Price \$1.00.

In the year 1551 some excavations made not far from the church of S. Lorenzo, near Rome, revealed the marble statue of a figure seated in a chair. From a list of works inscribed on the back of the chair it appeared that the statue represented Hippolytus, a presbyter of Rome, who was a disciple of Irenaeus and suffered martyrdom under the Emperor Maximin. He was also known as the author of a number of important works. The statue which was somewhat mutilated was removed to the Vatican, and, so far as might be, was restored by artists under the direction of Pope Pius IV. Dr. Schaff says of Hippolytus: "The Roman Catholic church placed him in the number of her saints and martyrs, little suspecting that in the nineteenth century he would come forward as a witness against her." But this in due time came to pass. A lost book of St. Hippolytus, entitled "Philosophizings; or a Refutation of all Heresies," was discovered in a monastery of Mount Athos in 1842, and an English translation of the work was published in 1851. The title agrees with one of those inscribed on the back of the marble chair in the Vatican, and on this and other grounds Protestant scholars generally agree in identifying the author of the book with Hippolytus, the saint of the Roman calendar. He has become certainly "a very inconvenient saint," for what he has to say, in the work above mentioned, concerning some of his contemporary popes, is far from supporting Rome's pretensions in reference to the chair and the successors of St. Peter. It is with the light that Hippolytus' work brings to bear on these pretensions and also on the contentions of certain modern scholars in opposition to the authenticity of some of the New Testament writings that Mr. Flournoy's book is concerned. His treatment of the subject is popular and somewhat discursive, suggesting the probability that most of the chapters were first written and delivered as lectures with a popular audience in view. The book is a very interesting one, it presents with a good deal of force the main arguments for the authenticity of the New Testament scriptures and brings within the reach of the ordinary reader matters of much importance.

A Concise History of Missions. By Edwin Munsell Bliss, D. D. Published by Fleming H. Revell Company; Toronto. Price 75 cents.

Emphasis may be laid upon "Concise" in the title of this book. It is comprised in 321 duodecimo pages. Its survey of the field of Christian missions cannot therefore be minute, and may not in all respects be so complete as one could desire. The aim is to present a bird's eye view of the whole scope of the work of missions in its extent, progress and results. There is no detailed statement of different epochs or of the various phases of mission work. The aim is rather to indicate the general character of the epochs, show the mutual relation and influence of the phases and thus make it somewhat easier to place correctly the details as we come across them elsewhere. In carrying out this purpose the general subject is treated in three separate parts. The first part traces the missionary idea and spirit in the church itself from apostolic times to the present. The headings of the chapters in this part are: I. Apostolic and Medieval Missions; II. Roman Catholic Missions; III. Early Protestant Missions; IV. British Missions; V. American Missions; VI. European and other Missions. The second part takes up the different fields, sketching the progress of both their occupation and development. This gives us chapters on North and South America; Africa; The Levant; India; South-eastern Asia; China; Japan-Korea and the Pacific. In the third part, the organizations and methods adopted in the prosecution of the work are set forth as they have developed historically from the very simple forms of the apostolic age to the more elaborate systems of the present time. In this part are discussed: The Object and Motive of Missions; Organization of Mission Work; Agencies on the field; Methods—Evangelization—Zeal and Medical Work; Education, etc.; Church Formation, Self-support, etc. Two appendices—(A) A list of societies, and (B) a Bibliography of missions, add to the value of the book. Dr. Bliss, the author, is also editor of The Encyclopedia of Missions, and therefore no doubt especially fitted for the task undertaken in this "concise history." This little book impresses us as of being of great interest and value. We do not know where one would find elsewhere so valuable a discussion of this great subject in so brief a compass.

With the January Magazine Number of The Outlook will begin the series of papers by Edward Everett Hale on "James Russell Lowell and His Friends." These papers will constitute the leading feature of The Outlook for 1898, and will be illustrated by many scores of pictures, including not a few portraits of the famous American authors never before printed. Another feature of great interest in this issue will be an article by Charles Dudley Warner on "The Picturesque in American Life." This article will be illustrated from photographs specially taken for the purpose by Mr. Clifton Johnson. The story of the number will be by Mr. William Canton, whose "W. V., Her Book," was such a delightful study of child life, and is in similar vein. \$3 a year. The Outlook Company, 13



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

### The Message to Dorothy.

As Miss Dorothy Mills, a fair-faced, brown-eyed young teacher, graduate of W—— College, class of 1896, went her morning way along the pleasant country road that led to the district school-house of Mile End, something very much like a tear rolled down her pretty cheek. The first day of the term her heart had been light and her step buoyant. She had beautiful theories concerning the teacher's vocation. The story of Arnold of Rugby, Hopkins of Williams, and of Mary Lyon and Fidelia Fisk furnished an inspiration which made her cheeks glow and her eyes shine as she read of their wonderful lives. Such would she be as the years went on. Every step of her course in the little school-house at Mile End should be a leading toward that glorious future when one and another man and woman should say, "To my teacher, Dorothy Mills, I owe my first inspiration to right living." For this reward the young teacher felt that no pain could be too great, no labor too difficult.

Yet Dorothy was innocent of vanity or conceit. Her aim was high, but it was not a narrow, personal ambition that she wished to gratify. She was a true Christian woman, though only twenty-one years had passed over her fair head. She had old-fashioned ideas concerning the beauty and blessedness of woman's life in the home. No mission seemed to her so glorious as the mission of a mother, and closely akin to it, that of a teacher. The training of young hearts and minds for eternity itself, what nobler work could a young, immortal mind find to occupy her years in this great world!

But this October morning, as Dorothy walked slowly down the road under the brilliant russet branches of late fall, she was scarcely thinking of her high privilege in teaching the children of Mile End. Arnold and Hopkins and Mary Lyons were far enough from her thoughts. In fact, her whole mind was directed toward solving the problem of Abe Hinchley's bad ways. For weeks the image of this black sheep had haunted her thoughts, sleeping and waking. Abe Hinchley, a great shuffling Dutch boy with eyes that never met one in a frank, open glance, with careless dress, indifference to study, and, worst of all, with sure and pernicious influence over the younger lads that to lose control over him meant to lose control of the school! Every day, Abe had some new trick in store for the young teacher's dismay. He stole dinner pails, he stuck book leaves together, he dropped rubbish in the ink wells, he made excellent caricatures of the teacher on the blackboard, he put paper on the floor; and his latest achievement, dropping match-heads in the aisles to be exploded by the feet of the innocent, had added the last fagot to Dorothy's burden.

But it is not of Dorothy's conquest of the worst boy in town that I wish to write, but rather of the divine leading which made that conquest possible.

As the young girl sought the Spirit's guidance on each day's duties, Abe Hinchley and his tricks were ever present in her mind, and she could not be calm and trustful. Again and again, with strong crying and tears, she asked for wisdom to direct and for strength to walk in this path, and rough thorns of which she had not foreseen, but her prayers seemed to rise no farther than the little circle which contained herself and Abe. The weight of a duty not yet accomplished, or a burden which she felt was destroying all her influence in the little school, held her spirits fast. All the beautiful theories had long ago faded. The only question was, "How long could she hold out?" Could she endure until the Thanksgiving vacation offered a decent excuse for leaving?

Much depended upon her success or failure as a teacher. If she failed, who would support the delicate, widowed mother? Who would pay off the mortgage on the little house, raised in order to meet her college expenses? Who would help educate the young sister if Dorothy's hand was stayed from toiling? All these questions were interwoven with the Abe Hinchley problem, and would have been quite enough to distract an older head than Dorothy's.

So far in the school year, Dorothy had denied herself all outside pleasures and given all her waking hours to preparation for the day's duties, but this very October morning came a tempting invitation to join a party going into the city a few miles away to hear a great oratorio rendered by some of the finest musicians of both continents. Dorothy loved music as she loved few things in the world. Her heart beat quickly at the thought of listening to those grand, familiar choruses, those pleading, inspiring solos. Perhaps some sweet singer or some note of the grand organ might bring her a heavenly message, and, hoping this, pretty Dorothy went to the oratorio.

Abe had been at his very worst that day, and all through the rich overture, played by skillful hands that understood well the secret of harmony, and through the opening choruses, sung by well-trained voices, and beautiful beyond earthly comparison, Dorothy's heart was anxious and troubled. Defeat and failure seemed just

ahead of her. Tears were welling up in her eyes. Tomorrow would be Wednesday, and that meant three more days of Abe Hinchley this week.

Suddenly her miserable thoughts came back from the little school-room at Mile End, as the firm, commanding notes of trumpets in unison rang out from the orchestra, and, like a mighty, rushing wave, swept out from the great chorus of half a thousand voices those wonderful words of the prophet, "And his name shall be called Wonderful." The triumphant peal of that glorious name was taken up by the trumpets, which, in their turn, sang, "Wonderful!"

"Counselor," sang the great chorus, and "Counselor" repeated the trumpets.

The chorus continued the prophet's marvelous psalm, "The Mighty God, The Everlasting Father, The Prince of Peace;" but Dorothy heard no more than the first two of these great names. It entered her soul a heavenly message, bringing that wonderful, divine exaltation which comes to us all sometimes, when the soul's great need is met by a great blessing which the Lord vouchsafes to give in time of struggle. Dorothy's heart melted like water before the mighty word, and at first she could not tell what had come to her, could not analyze her deep emotion, or do aught but tremble in the presence of it. Then came a more gentle tide of feeling, and she knew that God the Father had revealed himself to her as never before. The music might go on and on; she could think only of the new name, new to her by special revelation, and stronger by reason of the word going before it. "Counselor," and "Wonderful Counselor"—an eternal, ever-loving, ever wise Counselor, to whose bright, large vision all human problems stood revealed in clearest light, in the light of eternity; a powerful Counselor, but something more—a tender, sympathizing, near-at-hand Counselor, with whom possession of power implied willingness to use that power for even the feeblest and humblest of his children, for all his children, and that included Dorothy herself. A willing Counselor, an able Counselor, in whose hand is the king's heart; in whose hand rested the wayward heart of the boy who had made Dorothy's life so wearisome. The girl longed to be alone, that she might fall on her knees and aloud thank him for this power and for the gracious revelation of it to herself. And with new knowledge of him in this new office came a deep, sweet, abiding assurance that the Counselor would from henceforth never leave her, that this revelation was for life, that all duties would henceforth be lightened, because he would graciously show her the way to peace and to wisdom. Over and over again Dorothy sang to herself, while the glorious cadences of the choir went on, and feared lest she should boldly sing aloud in the presence of the great company that sublime refrain, "And his name shall be called Wonderful, Counselor."

"You are thoroughly enjoying the music, dear," whispered Dorothy's friend; "one can easily see that by your eyes."

Dorothy's lips trembled and she could not speak, for the thoughts that she had to utter just then were unspeakable.

The test of the revelation came, not by any miraculous change of heart in the case of Abe Hinchley, but in the gift of a calm, trustful attitude to Dorothy herself, in which attitude her soul waited, asking with confidence for guidance, and then going on her way serenely, believing surely that she had the counsel for which she asked. New ways of meeting difficulties, ways that might readily occur to a teacher of experience, now suggested themselves to our college girl. She discovered one cause of Abe's wayward temper in the conditions of his poor, ill-kept home. This brought her into sympathy with his faults, and so won his affection. Then followed a revelation of his possibilities as an observer of natural phenomena, a discovery of the old truth that a boy who is thoroughly interested in a good cause has no time or inclination for vicious ways.

And, as she had foreseen, when the day was won with Abe Hinchley, Dorothy's school became a success. With a heart free from anxiety lest she should fail, trustfully leaning on him to whom she had a heaven-given right to look for assistance, Dorothy's nervousness and distress left her, and she could walk calmly down the road to the schoolhouse, expecting and finding success in the vocation which she loved.—The Christian Advocate.

\* \* \* \*

### What Came of a Practical Joke.

Aunt Marcia had no thought of eavesdropping, and the boys were not aware that the window right over them was up, so, without anyone being at fault, she heard all about their plan for frightening poor little Tommy Nichols on Hallow eve.

At last when the schemers rose to go, she put her head out of the window and called pleasantly, "Fred, Charlie, come here a minute; I want to tell you a story."

Usually they were eager for Aunt Marcia's stories, but

knowing the nature of their conversation during the last half hour, they reluctantly retraced their steps.

"Excuse me for interrupting your amusement, boys, but there is a little Hallow'en story shut up in my heart that I feel like telling you this morning."

It is nearly forty years since father and Uncle Joshua left their New England homes to try their fortunes in what was then called the Far West.

Taking up claims adjoining each other, they went to work clearing out forests, draining marshes and building cabins. In those days, town were many miles apart, and stores, churches and school houses were not dotted thickly over the country as they are today. We were twenty miles from Port Huron, the place where the settlers around us went once or twice a year to exchange the products of their farms for clothes and groceries. One bright October day, the day preceding Hallow eve, father and Uncle Joshua started to town to lay in their winter supply. As there were frocks and bonnets to purchase for the girls, as well as jackets and trousers for the boys, mother and Aunt Jane went along, leaving Cousin Susan and me in charge of the houses.

The first night we got on famously. Cousin Susan and her two brothers, Dick and Jamie, came across the fields at sundown, and the hours to bedtime were spent cracking nuts, eating apples and telling stories. At nine o'clock we separated, declaring that we had never enjoyed a more pleasant evening. As the supply wagons, with their rolls of finery, were expected the next night, we youngsters were in the best of spirits and managed to have all our work done up, long before dark. Just at dark, my two brothers, Ben and Jack, came in, and, drawing on their heavy roundabouts, said that they were going down to the Willow Swamp to look after a coon the boys had treed. They promised to be back in an hour, and before that, if they heard the wagons coming across the marshes.

"Put on your hat and come along, George," said Ben, with a sly wink at Jack.

These words were addressed to the third boy of the family, who sat pouring over his books, as was his custom. George was our scholar, but, in spite of his intellectual superiority, he was a veritable coward. Ben knew that he would have as soon thought of going into a lion's den as coon hunting, and did not wait to see what the boy was going to do.

Being the eldest daughter in the family, it fell to my lot to put the little ones to bed and look after the small details of housekeeping just as mother did.

While I was out in the kitchen, putting the finishing touches on the dainty supper that I had prepared for the expected travelers, the outside door opened noiselessly and in bounded a live coon, dragging behind it a hideous face, from whose eyes, mouth, ears and nose gleamed flames of fire. George dropped his books and ran screaming toward the narrow stairs that reached to the loft above, but here the poor, frantic coon, in its efforts to dislodge the fire-brand fastened to its tail, swept past him and crouched down under the lower step, just at his feet. With a shriek of terror the poor fellow made for the kitchen, but before he had reached the outer door he fell upon the floor, limp and white, as if he were dead.

"It's only a faint," said Ben, sprinkling his upturned face with water. "Bring the camphire, Marcia, and see if you can be of some use."

I obeyed passively, but when I tried to hold the bottle to George's nose my hand trembled so violently that I let it fall and the contents ran all over his face. I was frightened, but the accident proved to be the best thing that had been tried, for patient immediately began to show signs of returning consciousness. After a little he opened his eyes and gazed wildly around, but he did not know us, and all our clumsy efforts to pacify him were unavailing.

A little before ten o'clock the welcome sound of wheels was heard coming over the bridge at the end of the lane. In our anxiety about George, all these rolls of finery, thrown carelessly upon the table in the room, were forgotten. Mother's soothing presence soon coaxed the nervous boy into a quiet sleep, and hoping that all would be well in the morning, Dick and Jamie bade good night, and the rest of the children slipped quietly off to bed. But instead of being better, George was worse in the morning, and Ben was dispatched for a doctor. When the old man came he shook his head gravely, saying, "We will hope for the best, but must be prepared for the worst."

A long illness followed, and when at last George was given back to life, we knew that he would never be himself again. He might live many years, the doctor said, but his reason would never return, and so for forty years, our George—the boy of so much promise—has wandered about from place to place among his kindred, a hopeless imbecile.

"Then Uncle George was not a natural born fool," said Fred, with tears dropping over his flushed cheeks.

"On the contrary, he was the most clever of all my brothers," answered Aunt Marcia. "Ben and Jack saved their earnings for many years in order to carry him to a noted asylum in the East, but after a year's treatment by the very best physicians, he came back, thin and pale from fretting over his separation from the dear home faces, but with his mind unhealed."

"It is a wonder father never told us about him," said Charlie.

"After we knew the worst, the subject being so pain-

ful was seldom mentioned. We all carried on our efforts to soothe him, but he was so cruelly been so cruelly been very painful morning, but of young and timid sad story I might regret and remon-

Her real name was Polly Pease. She came to have everything as long as she could. "Oh! you can't do that," she would say. "I'm sorry to say that I shall I ever be."

It was just then that she had been wondering intended to give her the best thing that a man would do for the honor of the pretty Polly. "I don't want you," she said. "Yes, mother, in her pocket."

As she reached the door, the bell rang, so she looked at the door next town, "Oh! it's after school."

After school she said, "Did you post Polly was studying in her pocket. 'I faintly."

"It is too late, the letter is not haven't his address for it was an order. 'O, mother?' 'I don't know you had not put it too late now.' 'Wasn't that a and she has an Uplook."

Tiny looked up came in one day his hands. "Tiny," "Oh, Tom, what thing for me?" "No," said Tom, "are doesn't need the strings and o'clock." "Why, it's a clock another?"

Tom began with he said. "Whirrr!" a way for a clock. "It's an alarm." "Tiny's wonder." "Strike at any time have to leave the Tom was on the

"How very, very eyes." "Goes off." "O, how I wish I could." "There's another." "If people don't think they will be less liable to be any impression at

Tiny considered own," she said a go off." "You have on." "I? An alarm." "Tom nodded." "Where?" "Right in their heart."

"Well, I don't Tiny." "Yes, I'm sure something wrong Tiny, don't!" "Tiny laughed and call came from the

Tiny's mouth he out cheerfully. "Y room, looking be good and loud."

Tom nodded and said, "And all you lit sure to answer th in vain, and tur women.—Great T



ful was seldom mentioned. As if by mutual agreement we all carried our sorrow, vying with each other in our efforts to sooth the pathway of the dear one who had been so cruelly cheated out of his birthright. It has been very painful for me to tear open the old wound this morning, but overhearing your plans for frightening a young and timid companion, I thought by repeating the sad story I might save you from years of unavailing regret and remorse."—Christian Intelligencer.

Polly Putoff.

Her real name was Polly Putman, but everybody called her Polly Putoff. Of course, you can guess how she came to have such a name. It was because she put off everything as long as she possibly could.

"Oh! you can depend on Polly for one thing," Uncle Will would say. "You can depend on her putting off everything, but that is all you can depend on." And I am sorry to say he spoke the truth.

"Polly! Polly!" mother would say in despair, "how shall I ever break you of this dreadful habit?"

It was just three days to Polly's birthday, and she had been wondering very much what her mother and father intended to give her. She thought a music box would be the best thing, but she was almost afraid to hope for that. A man who went about selling them had brought some to the house, and Polly had gone wild with delight over their pretty musical tinkle.

"Polly," mother said that morning, "here is a letter that I want you to post before school."

"Yes, mother," answered Polly, putting the letter in her pocket.

As she reached the schoolhouse, she saw the girls playing, and she stopped "just a moment." Then the bell rang, so she could not post the letter then. She looked at the address. It was directed to a man in the next town, "Oh, it hasn't got very far to go; I will post it after school."

After school she forgot all about it. "Did you post my letter, Polly?" asked mother, when Polly was studying her lessons that evening.

Polly's face grew very red, and she put her hand in her pocket. "I will post it in the morning," she said, faintly.

"It is too late," answered mother. "The man to whom the letter is directed went away this evening and I haven't his address. It really only matters to yourself, for it was an order for a music box for your birthday."

O, mother?" exclaimed Polly. "Is it really too late?"

"I don't know where he is now," said mother. "If you had not put off posting the letter he would have received it before he started, and left the music box. It is too late now."

Wasn't that a hard lesson? It cured Polly, though, and she has nearly lost her old name.—Christian Uplook.

Tiny's Alarm Clock.

Tiny looked up from her slate as her big brother Tom came in one day with an odd-shaped paper bundle in his hands. Tiny ran to meet him.

"Oh, Tom, what is it?" she asked, curiously. "Anything for me?"

"No," said Tom. "Such a wide-awake puss as you are doesn't need aids to early rising;" and he untied the strings and opened the package.

"Why, it's a clock!" said Tiny, disappointed. "We've got three clocks now, Tom. What made you bring another?"

Tom began winding the little clock. "You just listen," he said.

"Whir-r-r! Rattle, rattle, rattle! Whir-r-r? What a way for a clock to strike!"

"It's an alarm clock," exclaimed Tom, smiling at Tiny's wonder. "We can set it so that the alarm will strike at any time of night and wake us. You know I have to leave home before daylight sometimes"—for Tom was on the railway.

"How very, very funny!" said Tiny, with sparkling eyes. "Goes off all itself, without anyone touching it! O, how I wish I had one!"

"There's another funny thing about it," went on Tom. "If people don't mind the alarm when it strikes, but think they will sleep a little longer, they grow less and less liable to be waked by it, and soon it does not make any impression at all!"

Tiny considered. "I wish I could have one all my own," she said again. "It must be such fun to hear it go off."

"You have one," said Tom, gravely.

"? An alarm clock?"

Tom nodded.

"Where?"

"Right in there," said Tom, with his hand over Tiny's head.

"Well, I don't believe it ever went off," laughed Tiny.

"Yes, I'm sure it has. Wait till you feel like doing something wrong. That little clock will say, 'Whirr! Tiny, don't!' You see if it doesn't!"

Tiny laughed and went back to her lessons. Soon a call came from the kitchen: "Tiny, dear, I want you."

Tiny's mouth began to pout, but she suddenly called out cheerily, "Yes, mamma," and danced out of the room, looking back to say, "It went off then, Tom, good and loud."

Tom nodded and smiled. "I thought it would," he said.

And all you little folks with alarm clocks want to be sure to answer the first call, or they will ring and ring in vain, and turn you out good-for-nothing men and women.—Great Thoughts.

The Young People

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

Prayer Meeting Topic for December.

C. E. Topic.—Our sins, and how to get rid of them; Luke 13: 23-30.

B. Y. P. U. Topic.—Man's failure: God's success, 1 Cor. 1: 16-25.

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

(Baptist Union.)

Monday, December 20.—1 Cor. 2. The basis of our faith, (vs. 5). Compare 2 Cor. 4: 7.

Tuesday, December 21.—1 Cor. 3. The best foundation, (vs. 11). Compare Eph. 2: 20.

Wednesday, December 22.—1 Cor. 4. Hidden things shall be revealed, (vs. 5). Compare 1 Cor. 3: 13.

Thursday, December 23.—1 Cor. 5. Avoid evil-doers in our character building, (vs. 11). Compare Rom. 16: 17.

Friday, December 24.—1 Cor. 6. Of what is my body the temple? (vs. 19). Compare 2 Cor. 6: 16.

Saturday, December 25.—1 Cor. 7: 1-24. We are workmen bought by Christ, (vs. 22, 23). Compare 1 Pet. 1: 18, 19.

B. Y. P. U. Prayer Meeting Topic—December 19.

Man's failure: God's success, 1 Cor. 1: 21, 18, 25.

I. Man's failure.—It is very humbling to the pride of the great and learned men of the schools to be told that they have failed to enlighten humanity on the subjects they profess to teach, and it must be really exasperating when some obscure person outside the schools stands forth to prove them wrong and give light upon the same subjects. We naturally have faith in our great and learned men and look to them as the teachers of the people. When, therefore, any one opposes what they teach he must be prepared to give the very best of reason for his opinions, and even then we may expect many will not forsake old doctrines. When that obscure Benjamin St. Paul stood forth to proclaim the wise men of the Jewish and heathen world wrong and dead fathers as enlighteners of the people he took a bold stand indeed, and must have felt very sure of his ground. It is not to be wondered at that the sages of the east and the wise men of the west united to persecute him, more especially as he used such severe language to characterize them and their doctrines.

Vs. 19, 20. Rom. 1: 22, 23.

The first part of the 21st verse means that God thought it wise to give men a fair chance of finding him and knowing him by their own unaided wisdom, and they had miserably failed.

1st. God thought it right that man's power should be fully taxed before he would introduce his plan.

2nd. Sufficient time was given for this trial. Nearly four thousand years were given.

3rd. The circumstances were most favorable for this trial of man's natural powers. The greatest men the world has ever seen were raised up and their minds were brought to bear on philosophical and theological subjects, but all ended in dismal failure; the world grew worse and worse as Paul shows in the letter to the Romans, chapter 1, verses 23, 24, 25:

1st. Their speculations were senseless. "Hath not God made foolish the wisdom of this world," verse 20.

2nd. Their lives were corrupt, Rom. 1: 24.

3rd. Their religious systems were degrading, Rom. 1, 23. II.—God's success.

"For after that." That is after all the experience of the world, it was ascertained that men would never by their own wisdom come to the true knowledge of God, it pleased him to desire another plan of salvation.

The foolishness of preaching. Not foolish preaching, but the preaching of that which was absurd in the opinion of the great philosophers of the world, viz., the preaching of the cross, verse 19.

This preaching would be successful.

1st. Because it set forth God's plan, not man's plan, for saving the world, verse 18.

2nd. Because as the world was lost through human pride, it could only be saved by a system which would humble human pride, verse 20.

3rd. Because the longer the cross is preached the more evident it becomes that this preaching has power to purify, elevate and save humanity, verse 24.

4th. Because God designed to make this preaching the means of displaying his wisdom and power before all men, verse 25.

MR. EDITOR.—Please allow me to put the Banner Award right. Your "correction" in last week's issue is misleading. The Banner for the three Courses was and is (according to the minutes) awarded to the Union sending in the largest number of successful examination

papers. As President of the Union receiving this banner for past two years, desire to make the above statement clear so that competing Unions will know the exact basis of award. In the S. L. C. Banner award your correction is right.

Yours, GEO. A. McDONALD, Pres. North Union, Halifax.

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Canning.

Our Union has entered upon another year of earnest work for the Master. The officers elected are: Mr. Edgar Eaton, President; Mrs. Annie Parker, Vice-President; Mr. M. S. Eaton, Secretary; Miss Addie J. Rand, Cor.-Secretary; Mr. Eaton Dickie, Treasurer. We are taking up the lessons of the Sacred Literature Course, which we find very interesting.

ADDIE J. RAND, Cor.-Sec'y.

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The Annual Report of the Junior Union of Main Street Baptist Church.

We organized our Junior Union October 3, 1896, with a membership of 29, which has increased to 106, with an average attendance of 60. We admit children under eight years, but do not place their names on the same roll with the rest. We have twenty-four of such at present. February 27 we began Conquest meetings, which we have since held monthly; collections of these are for missionary purposes. We also started a Dorcas Club April 25, also for missions. The missionary subject seems to be the one our Juniors are the most interested in. On February 13 we had a sleighing party, which we all thoroughly enjoyed. September 19 we enjoyed another very pleasant outing at Deacon Scott's farm, Mahogany. We re-opened our Union October 2, 1897. Rev. Mr. Corey, of Charlottetown, P. E. Island, addressed us at that meeting. We have now taken up the Junior C. C. Courses. We are hoping for better work this year. NELLIE GALLOP, Sec'y.

St. John, November 31.

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Our Best For Christ.

Simple business fairness demands that we should give our best to Christ; that a man should be worth at least as much to his church as he is on a bank or railroad directory, or on the town council, or as attorney in a suit, or tenant on a farm. In all these positions, and others, the demand of society is: "Your best or your resignation!" The spectacle of the genius of a Tesla backing old Niagara into the shafts to earn his living by the sweat of his face, is simply a response to the world's demand for the best. Steam power is no longer good enough for certain industrial uses. The Erie canal-boats and the Empire State express, side by side, are a further example of the workings of this law. In Eggleston's "Hoosier Schoolmaster" he describes "The Church of Best Licks." There should be no church or Christian of any other sort. Yet some churches and Sunday Schools are trying to advance the kingdom of Christ by canal-boat methods. The gospel demands more despatch in its transmission than the affairs of the world. "The King's business required haste."—S. S. Times.

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Among the Orientals there is a beautiful custom that tells the story of Christ's atonement on the cross very clearly. When a debt has been settled, either by full payment or forgiveness, it was the custom for the creditor to take the cancelled bond and nail it over the door of him that had owed it, that all passers-by might see that it was paid.

O blessed story of our remission! There is the cross, the door of grace, behind which a bankrupt world lies in hopeless debt to the law. See Jesus, our surety, coming forth with a long list of our indebtedness in his hand! He lifts it up where God and angels and men may see it and then, as the nail goes through his hand, it goes through the bond of our transgressions to cancel it, forever blotting out the handwriting of ordinances that were against us. He took it out of the way, nailing it to the cross. He paid the price due to the justice of God, and thus redeemed those who believe in Him from the power of the wicked one.

Come to the cross, O sinner! Not in order that you may wash out your sins by tears or atone for them by good works, but rather that you may read the long black list that is against you, and be pierced to your heart by sorrow that you have offended such a gracious God, and then lift up your eyes, that you may see God turning His eyes to the same cross at which you are looking, and saying: "I, even I, am he that bloteth out thy transgressions for my own sake, and will not remember thy sins." (Sins forgotten by God! What a glorious thought!—Kind Words.



Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

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PRAYER TOPIC FOR DECEMBER.

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

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DEAR SISTERS OF THE W. B. M. U.—Because I believe that your prayers have been graciously answered I am impelled to write so soon. Have had a very exceptionally fine passage for this season of the year and my fears re sea-sickness were never realized.

The steamer "Labrador" is probably the best of the eleven ships of the "Dominion Line" and although the route via Quebec is two or more hundred miles longer than by Halifax, yet it may have an advantage in enabling one to become accustomed to sea and ship before entering the more tumultuous waters of the Atlantic.

Our passengers numbered somewhat more than two hundred. In the summer season there have been upwards of a thousand. The decrease in passengers and the giving up of the mails to the "Beaver Line" does not seem to affect the expected prosperity of the "Dominion Line," as they say there is plenty of freight for all.

Met many interesting people on board ship. The singing of a few gospel hymns was a magnet to draw all those who loved the Lord Jesus into an acquaintance with each other. Before we could understand the broken English of not a few we knew by the light of love shining in their eyes that Christ was there. In our gospel services among the one hundred and twenty-seven steerage passengers Mr. Higgins said we would not in India be brought in contact with much harder characters. Yet they listened well, and we believe the light dawned in some hearts.

Have enjoyed reading Dr. Rand's poems, "At Minas Basin," which were kindly presented by the Y. W. C. A. of Acadia University. I could not read "By the Love" too often, and this one entitled "Revelation" was soon learned in view of the surroundings:

"As rising waves, rich jewelled in the sun, In movement link their brilliant eaves to each, And flash their glories in one crest of light, Even so, unveiling, the Eternal One Did show Himself by signs and glimmering speech, Then flashed in Christ his love-lit glory bright."

At Liverpool we were delighted to meet Mrs. David Freeman, who came on with us to London. Her genial presence and kindly advice has already given much help and cheer.

Dear sisters, the farewell words of many of you—"Be of good cheer, the Lord will be with you all the way," have thus far been fulfilled, and I believe that however much our work may at times seem stamped with failure, that there can be no defeat but a grand victory in proportion as we fulfil the condition of being true—true to ourselves, true to others, true to Christ. Oh, Lord Jesus, thou hast been ever true to us, make us true to thee, and grant us a large share in bringing in the time when the full light of the Eternal One as unveiled in Christ shall have flashed through all the earth.

Yours in Christ's service, London, Eng. Nov. 23, '97. MABEL ARCHIBALD.

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P. E. I.

On the 13th of Aug. a few sisters met in the Eldon church, after a short devotional service and a mutual consideration of the needs and claims of mission work, we organized a W. M. A. S.

It was our privilege to meet with them the first Friday in Nov. The devotional exercises were earnest and spiritual, the business was done in an intelligent and orderly way. Four new members were enrolled, making in all sixteen. We trust that this society will be a blessing to the sisters of the church and helpful in the spread of the glad tidings of salvation at home and abroad. Every new society formed enlarges the number of organized and interested workers, and helps on in the great work of rescuing the perishing. We hope to organize another society at Ugg in the near future. The sisters in connection with that historic church are anxious to be more fully identified with the great missionary enterprises of our denomination.

The Alexandra society still continues its course of usefulness under the leadership of sister Mrs. T. K. Wood. Though a large number of faithful members were dismissed last February to form the Hazelbrook society, several new members have been enrolled who are becoming deeply interested in the Lord's work. The Hazelbrook society has also been reinforced by the addition of

exercises are participated in by nearly all. The outlook for usefulness in the Master's service is encouraging. We hope ere long to have all the sisters in these churches where our lot has been cast, members of a W. M. A. S., and seeking for the extension of the Master's kingdom. N. J. SPURR.

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St. Stephen.

On the evening of Oct. 14th our W. M. A. Society observed Crusade Day, by holding a public meeting in the vestry of our church, which was quite largely attended and very interesting. The President, Mrs. J. B. Robinson, took the chair and opened the meeting with singing, followed by prayer. The President then made a few remarks in reference to the work of our Society. We then had readings, bearing on the work of Missions, interspersed with music, and a short address from Miss Wright one of our returned Missionaries who is with us in St. Stephen for the winter, she was listened to with very much pleasure. A collection was taken from which we received \$9.40. Cake and coffee were served by the ladies of the Society, and all present were unanimous in saying they had spent a pleasant evening. Two new members were added to our Society. OLIVE LINDON.

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Tusket.

Glad to report some progress in our Mission work in the Tusket and Argyle churches.

On Oct. 28th, Mrs. P. B. Foster, Cor.-Sec'y. for Yarmouth, was present at our W. M. A. S. at Argyle. Her earnest, heartfelt address we trust has been helpful to all present. After the closing of the meeting a Mission Band was organized, with a membership of nineteen, which has since increased to twenty-five. The following officers were appointed, viz: Mrs. Maynard Brown, President; Miss Alice Slocumb, Vice-President; Miss Iva Nickerson, Sec'y.; Master Adelbert Roberts, Treas. On Nov. 3rd Mrs. Foster visited the Tusket W. M. A. S. We regret that more of the sisters were not present to listen to her tender appeals for more earnestness in the Master's work. These visits from our Co.-Sec'y. must do good. MRS. MAYNARD BROWN.

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Canning.

Crusade Day was not forgotten by us. No public meeting was held but quite a number of visits were made by the sisters. Our society is small but the meetings are much enjoyed by those who attend. We feel we have the presence of the Master with us. Urgent solicitations are being made for new members and we hope soon to have our number increased. We trust through our feeble efforts we may be some help in sending the gospel message to those who have never yet heard of a Saviour's love. LALIA SHEPHERD, Sec'y.

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CORRECTION.—The officers of Mission Band in Middle Sackville are:—2nd Vice-Pres., Julia Hicks; Secretary, Eliza Wry; Treasurer, Alice Sharpe.

On Friday, Nov. 26th, I had the pleasure of organizing an Aid Society at Cape Tormentine. The officers appointed are as follows:—Mrs. John Tucker, President; Mrs. Arthur Bent, Vice-President; Miss Maggie Briggs, Secretary; and Miss Amy Bent, Auditor. We ask the earnest prayers of all our sisters for this Society, that, as they try to help others, they may be richly blessed. FLORA CLARK.

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Foreign Mission Board.

NOTES BY THE SECRETARY.

At the last meeting of the Foreign Mission Board, Rev. W. B. Hinson was appointed to represent the Board in the Eastern N. B. Association. Mr. Hinson is a member of the Board and is deeply interested in the work of Missions. He will hold meetings in the interest of the work in different places throughout the year. The pastors are asked to co-operate with him in seeing that every church in the Eastern Association has the cause of Foreign Missions presented at least once a year. Mr. Hinson will not be able to visit all the churches personally, but by a system of exchange and by the help of the Secretary of the Board it is hoped that the work can be presented to each and every church. At all the meetings offerings for the work will be taken wherever practicable.

Rev. G. N. Chipman, of Great Village, N. S., has been appointed by the N. S. Eastern Association to represent Foreign Missions, in connection with that body. Mr. Chipman did most excellent work last year in arranging for the Missionary Conference, which was held in Truro last spring, for which the Foreign Mission Board was very grateful.

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Appeal.

Brethren of the churches, fellow-worker for the Master.

It is now nearly four months since our annual Convention and the Foreign Mission Board have expended \$7,503.78 for the work which you have put into their hands to manage. During that term they have received only \$3,497.96 which leaves a balance of \$4,005.82 to be provided for in some way plus the deficit Aug. 1st of

\$853.22. The receipts thus far from all sources have been less than usual during the same period: How is this? Every letter that comes from India brings the good news of conversions and additions to the churches. Never in the history of our mission was the outlook so cheering and so full of promise. We have been unable to make our remittance for the first quarter of the new year because we were short of funds fully \$1,000.00. The brethren will remember that these missionaries were sent to the foreign field this Autumn, and this in part accounts for the need at the present time. Pay-day rolls around with unremitting regularity. The offerings from the churches should flow into the treasury of the Lord as regularly. Brethren will you not think and pray, then act. The glad Christmas time is upon us, when we are reminded by God's greatest and best gift to the world, to us, Freely ye have received, freely let us give.

Yours in the work,

J. W. MANNING, Sec'y.-Treas., F. M. B.

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SACRED CANTATAS.

Table listing sacred cantatas with prices: Sheloh, (for choir) (30c), The King in Zion, (for choir) (30c), The Galleon, do (30c), Story of Emmanuel, do (30c), The Great Light, do (30c).

CONCERT EXERCISES.

Table listing concert exercises with prices: Christmas Glory (5c), Glory in the Highest (5c), Great Joy (5c), The Babe of Bethlehem (5c), Ring the Bells (5c), Happy New Year (5c), Christmas Entertainment (5c), Bells of Christmas (5c), Christmas Carols (5c), Hoods Annual (19) (5c).

Not mailed on approval. Send price with order.

GEO. A. McDONALD, Sec'y-Treas.

Vertical text on the right edge of the page, partially cut off, containing various names and dates.



P. E. I. Conference.

The P. E. I. Conference met in regular session with the church at Kingston, December 6 and 7. The attendance was not large, but fairly representative. All the pastors were present, including Pastor Carter, who is recovering from his long illness. The following churches were represented: Kingston, Bedeque, Tryon, Springfield, Long Creek, North River, Charlottetown, Alexandra, East Point, Bonshaw, Clyde River and Cavendish. The Monday evening meeting was devoted as usual to the denominational work, which was set forth in brief addresses, as follows: Northwest, C. W. Jackson; Grande Ligne, Pastor McPhee; Home Missions, Pastor Corey; Acadia, Pastor Warren; Foreign Missions, Pastor Spurr. The reports of churches received on Tuesday morning were encouraging. Charlottetown and Uigg reported baptisms. After the reports the morning was occupied by Pastor Warren, of Bedeque, with an interesting paper on "The right of Private Judgment," based upon 2 Peter 1:20. As these papers seem to be one of the best means of sustaining the interest of our Conference, it was suggested that the Executive see to it that we have more of them. At the afternoon session the correspondence, which the Secretary had been authorized to open with the treasurers of denominational funds in regard to a change in tabulation of P. E. Island funds in yearly reports, was read. After considerable discussion this correspondence was laid on the table to await the developments of the year. The election of officers resulted as follows: Rev. David Price, Pres.; C. W. Jackson, Sec'y-Treas. The committee on apportionment of amounts to be raised for convention funds reported and their report was ordered to be published in MESSENGER AND VISITOR. The apportionment is as follows:

Alberton, \$15; Alexandra, \$25; Annandale, \$20; Bedeque, \$40; Belmont, \$20; Belfast, \$35; Bonshaw, \$20; Charlottetown, \$150; Cavendish, \$40; Clyde River, \$35; Dundas, \$25; East Point, \$105; Fairview, \$20; Long Creek, \$40; Lot 10, \$5; Montague, \$30; Murray River, \$28; North River \$60; Springfield, \$20; Summerside, \$60; Souris, \$5; St. Peter's Road, \$12; St. Peter's Bay, \$10; Tryon, \$40; Tyne Valley, \$5; Uigg, \$35; Hazelbrook, \$20.

On Tuesday evening a powerful sermon, full of deep spiritual insight, was preached by Rev. J. C. Spurr, from the text Matt. 6:22, 23, after which a short evangelistic service was conducted by C. W. Jackson. Appropriate resolutions of thanks were presented to the people of Kingston for their kindly hospitality. Another resolution was brought forward by Pastor Corey, at the close of the Conference, expressing the high esteem which this body felt for Pastors Higgins and Robinson, and their deep sense of loss in the departure of them and their estimable partners from the Island work. These pastors and their wives are followed to their future work by the prayers and sympathies of the entire Conference. The next meeting of the Conference will be with the Belmont church, Lot 16. Collection for denominational work, \$3.33.

C. W. JACKSON, Sec'y.

Acknowledgment.

On Monday, Dec. 6th, the parsonage at Port Elgin was invaded by a host of good friends who came as a "surprise" to their pastor, J. W. Gardner, to bid him a welcome into their midst. They did not come with mere compliments, but heavily laden with the necessities of life suited to pantry and table. From 7 p. m. till nearly midnight the home presented an attractive and lively scene, for young and old came, taking possession, and filled all available space, each seeming to vie with the other in making a most enjoyable evening and gladdening the heart of the pastor. As the guests departed expressions of good-will were heard all around, all saying how much they enjoyed the occasion. May God's richest blessing rest upon one and all in the desire of,  
J. W. GARDNER.

Receipts of Associated Alumni of Acadia College from September 1 to December 1.

Rev. Isaiah Wallace, \$1; Chas. E. Morse, \$1; Rev. M. C. Higgins, \$2; J. E. Barrs, \$5; W. G. MacFarlane, \$12.  
A. V. PINNO, Sec'y-Treas.  
Wolfville, December 1.



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THE YOUTH'S COMPANION, Boston, Mass.

Notices.

The Carleton Victoria and Madawaska counties, Baptist Quarterly Meeting will convene with the Rockland Baptist church on the Third Friday in Dec. (17) at 7 p. m. Sermon by Rev. F. N. Atkinson; missionary sermon by Rev. A. H. Hayward; Quarterly sermon by the writer, on Sabbath morning. We hope to have a large delegation to represent these churches.  
THOS. TODD, Sec'y.-Treas.  
Woodstock, Nov. 26th.

The next session of the Queens County Quarterly meeting will convene with the

Jemseg church on Friday Jan. 14th at 2 p. m. The afternoon and evening session of Friday will be devoted to the Queens County Sunday School Convention. An interesting programme is being prepared. A large delegation from the churches and Sunday School is requested.  
F. W. PATTERSON, Sec'y.-Treas.

If any person or church or Board or Society has been overlooked in the distribution of the Year Books, I shall be obliged by information thereof and will endeavour to supply as needed.  
Yours, etc.,  
B. H. EATON.

Halifax, Dec., 8th.

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Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 98th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly

DAVID MURRAY,  
Sworn before me this 15th day of January,  
1906. ANOUS McDONALD, J. P.

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## The Home

### Two Ways to Win.

"I wish to learn the violin," said she, and to make myself famous."

She spoke to a philosopher, who slowly lifted his tranquil eye, and said, "There are two ways. The first and truest is, get the best master that you can, go by yourself, and put in several years and practice under his instruction. The second best is, get a fairly good instructor, learn something about the violin, and then go to all your friends and ask them to buy tickets to your entertainment, and get the newspapers to say that you play well. For awhile the last succeeds; but if you have really mastered your instrument these social and advertising methods will not be needed; for you will have become like Orpheus, who had but to put his instrument in motion, and even the wild beasts of the forest gathered to listen."

The young lady looked at him with widening eyes.

"I know a case in point," continued the philosopher. "Two young men were graduated from our best university. They were presentable, fine fellows, one of them particularly handsome, and both determined to succeed. I was present at a dinner given by the dean one night, a few years later, and the chief justice was there. The handsome young fellow who wished to get on helped him with his greatcoat, and carried the shawl of a lady of distinction, and made himself useful and delightful to every one. When I went down from dinner I heard the voice of the other young fellow (he had not been asked), who was talking with a group of workmen on the pavement. They were returning from a meeting that had been addressed by him, and he was answering some of their questions. Nobody connected with the dinner gave any thought whatever to Number Two; but ten years later the handsome young fellow was still carrying a lady's shawl, and helping a man of fame with his greatcoat. He was charming to have about, and made a hit in society; but the other had got in his work in a more thorough and solid way. He had gone to Congress, and was the author of standard works on the new political economy, and everybody says he will yet be himself the chief justice."

The young lady rose and said to the philosopher, while her face glowed, "Good-bye, and thank you. I am going by myself to practice the lesson given me on the violin by a great master, and another lesson just given me—by a greater."

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### Cultivated Cheer.

It was a favorite saying of Bancroft, the historian, who was a vigorous old man at ninety, that the secret of a long life is in never losing one's temper. The remark was simply a concrete way of expressing the hygienic value of amiability—a principle which, until lately, has scarcely been considered in the training of children. Hitherto we have regarded fretfulness, melancholy and bad temper as the natural concomitants of illness. But modern science shows that these mental moods have actual power to produce disease. No doubt in most cases imperfect bodily conditions are the cause of irritable and depressed feelings, yet sometimes the reverse is true, and a better knowledge of physiological laws would show them to be effect rather than cause. The fact that discontented and gloomy people are never in good health is an argument in favor of the theory that continual indulgence in unhappy thoughts acts as a poison and creates some form of disease. Moreover, such people radiate an unwholesome influence, which like the atmosphere of a malarial region, one cannot help inhaling. They also lack hope and energy and are far more likely to succumb to prevailing epidemics than those of a cheerful temperament. A variety of motives, therefore—our personal well-being, regard for the dear ones of our households and loyalty to the divine Master, who forbids our taking anxious thought—should inspire us to cultivate a sunny disposition.—Selected.

### CREAM OF TARTAR.

Report of the Dominion Analyst upon its Adulteration—Danger to our Food from Alum and Phosphate Mixtures.

It would seem as if housekeepers who have been in the habit of using in the old-fashioned way soda and cream of tartar or soda and sour milk to raise their cake, biscuit, rolls, etc., would have to make a change, if they have regard for the healthfulness of their food.

The report of the Inland Revenue Department of Canada gives the results of a series of analysis of substances bought for cream of tartar extending over a period of four years, made by Professor A. McGill, assistant to the chief Analyst of the Dominion, Dr. McParlane. The samples analyzed, which were procured from the chief grocers and druggists in every part of Canada, including the Maritime Provinces, were in all cases bought for cream of tartar, and were from the stock from which sales were being made daily to housekeepers for baking purposes.

The number of samples thus collected and examined was one hundred and eighty-three, from as many different dealers. "Out of this number," says the analyst, "I have found only one sample to consist of pure bitartrate of potassium" (cream of tartar). Among the adulterants found are named alum (ammonia alum in most cases), tartrate of lime, sulphate of lime, superphosphate of lime, gypsum, etc. Many samples, though bought for cream of tartar, had no trace of cream of tartar in them, but were made up wholly of phosphates, alum, starch, etc.

Seventy of the better samples, which were claimed to be really and actually genuine cream of tartar, were subjected to special tests. Every sample but one of these was found to contain lime, in quantities sometimes exceeding sixteen per cent. of their entire weight. Lime is a caustic, and like alum, when taken with the food into the stomach acts as a poison.

Sulphuric acid is not a pleasant thing to take in food; yet over seven per cent. of this chemical was likewise discovered in some of these samples of so-called pure cream of tartar.

These being the best specimens of cream of tartar that can be bought in the Canadian market by chemists who are looking for pure goods, what are the chances of the housekeeper when purchasing indiscriminately from the ordinary stock found at the grocers' or druggists'! So long as she trusts to these sources for the agents to raise her biscuit and cake, she is powerless to protect her food from dangerous impurities, for she is all the time mixing it with alum and other poisonous adulterants.

Prof. McGill indicates the remedy which the housewife should apply, and that is to give up using cream of tartar and soda in the old-fashioned way, and employ in their stead a modern high-class baking powder, known to be free from all detrimental substances. In the Royal Baking Powder, for instance, which is a cream of tartar powder, classed by Prof. McGill as a most excellent article, the ingredients before being used are refined to a condition of chemical purity. The enormous output of the Royal Baking Powder Company—probably one half of all the baking powder consumed in America, requiring the use of over one-half of all the cream of tartar manufactured—makes the use of chemically pure ingredients an absolute necessity. Its refineries are the largest in the world, costing the company over half a million dollars, but they have secured to the people what they could not otherwise have had, in place of the adulterated cream of tartar of the market, a baking preparation of absolute purity and healthfulness.

The importance of this subject to the public cannot be over-estimated, for it has a relation to the health of every person in the community.

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The Sunday School

BIBLE LESSON.

Adapted from Hurlbut's Notes.

Fourth Quarter.

GOD'S LOVE IN THE GIFT OF HIS SON.

[Read Luke 2, 1-20.]

Lesson XIII, Dec. 26.—1 John 4, 9-16.

GOLDEN TEXT.

God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John 3, 16.

I. THE GIFT OF LOVE, VERSES 9-11.

9. MANIFESTED.—The correct reading is, "In this the love of God was manifested in regard to us." That love existed long before the occasion for its manifestation came. The highest proof that God is love is that he gave us his greatest treasure, GOD SENT—"Hath sent" is a more accurate rendering, HIS ONLY BEGOTTEN SON—Literally, "His Son, the only begotten, hath God sent into the world." He was the Son of God ere he descended to the earth. THAT WE MIGHT LIVE—He showed his love by his desire to give us life, and by sending such a Son to bestow that life through such means.

10. HEREIN IS LOVE.—In the instance just given, love in its highest character—pure, unselfish, uncompelled. NOT THAT WE LOVED GOD—The motive for such a salvation was not our love impelling the Father to redeem us; for we were enemies. BUT THAT HE LOVED US—At a time when we were unloving and unlovely through guilt. Ever remember that God loved men while men were sinners, and he loves sinners still. PROPITIATION—Or "propitiatory sacrifice," which paves the way for a complete reconciliation between the offended God and offending man. Christ's death was not that of a martyr, but that of a sacrifice.

11. IF GOD SO LOVED US.—When no motive or cause for his love existed in us. WE OUGHT—Though there was no "ought" in his love, there is "ought" in ours. But can love be commanded? Yes; the son ought to love a good father; the one who has received benefits ought to love the benefactor. We cannot see God's reason for loving us, but there are reasons why we should love him. LOVE ONE ANOTHER—If God loved us unregenerate, then we should love those whom he has regenerated and made worthy of love.

II. THE INDWELLING SPIRIT, VERSES 12-16.

12. NO MAN HATH SEEN GOD.—With the bodily sight; Moses and Isaiah beheld his assumed form, but no man has ever beheld him in his spiritual, essential nature. The thought is, "Our love to God, whom we cannot see, is measured by our love to his children, whom we can see." GOD DWELLETH IN US—By love we apprehend God, and possess him in our hearts. HIS LOVE—Meaning "the love of him." PERFECTED—Made complete, by rising from love of man to the highest love of God.

13. HEREBY KNOW WE.—The previous verse asserts God's indwelling presence; this gives the evidence which assures us of it. GIVEN US OF HIS SPIRIT.—This love of the brethren is one evidence of this indwelling; but the presence with us of the Spirit, the gift of the gospel dispensation, is another and a clearer token.

14. WE HAVE SEEN.—With this internal evidence of the Spirit is associated a recognition of God's love in sending his Son. DO TESTIFY.—The apostle rests his testimony on the strongest foundation, that of his own senses. That Saviour he had seen; his divinity he had recognized. SAVIOUR OF THE WORLD.—Not of any one race, but of all mankind who would accept him.

15. WHOSOEVER SHALL CONFESS.—Not only with the lips, but from the heart, and approved by the life. JESUS IS THE SON OF GOD.—Because no one can sincerely say that, unless he has felt its quickening and transforming power. GOD DWELLETH.—That is, whoever offers this as his honest confession must be able to enjoy the living relation of fellowship with God.

16. WE—All Christians. KNOWN AND BELIEVED.—Knowledge and faith are the two corner stones of a true confession. THE LOVE THAT GOD HATH TO US.—Shown by sending his Son as our Saviour.

Is it Natural or Supernatural Faith? Eph. 4: 5.

Since it has become an exceedingly popular thing to become a member of a church and since the church has become so cold and formal and worldly we ask the question is the faith spoken of in the text Eph. 4: 5, a natural or supernatural faith. Natural faith is one of the commonest things we know of, for men every where exercise it in dealing with their fellowmen and in fact it must be exercised in dealing

with the horse and the cow. For instance, if a man goes to the grocer to buy butter he must take the grocer at his word and pay the price he asks, but supposing he had no faith in the man he would buy elsewhere. If the baby is sick you call the doctor and place the child under the treatment of the physician and give it his remedy according to directions, all because you have faith in the physician. If you wish to go 100 miles by rail, you go to the ticket office and buy a ticket and away you go like the wind, you have faith that the engineer is not drunk and that the train will not run off the track. If you go to harness your horse you have faith in your horse that he will not kick your brains out, therefore it is plain that faith is the commonest thing in life and must be exercised in everything and in everybody. Now it seems to me that a great part of the church today has this very kind of faith in God; the same as the purchaser has in the grocer, or the patient in the physician, or as the voter has in the politician or as the man has in his horse. The purchaser has faith in the grocer's butter, but he knows nothing about it until it is tested, the patient has faith in the physician, but has no assurance of recovery until recovery comes, the man on the train has faith that he will reach his destination safely, but he does not know it, and a great mass in the church has faith that they will reach heaven sometime, but they do not know it. Now this is natural faith and we see plainly it has no assurance, no surety of anything. The man on the train has faith that he will reach the place for which he is bound and therefore shows his faith when he buys and pays for his ticket, yea, more, his faith is seen when he puts his life in his hand and goes on board, but his is a faith without assurance for often he becomes nervous and afraid and often the train is run off and hundreds of lives lost. This is faith but not living faith. The man has faith in his horse and believes that as his horse has never kicked that he never will kick, but how many have thus exercised their faith and so met with their death by the very animal in which they trusted. Many today in the church believe God will not bring them into judgment simply because He has not hither to; they believe God will not cast them down to hell, but they have no assurance and therefore tremble for fear that he will. Now this is plain that this is not the kind of faith spoken of in our text, for we read again in Romans 5: 1 that God justifies all who believe on His Son Jesus and gives them a guarantee in their hearts that they have been reconciled to God by the death of His Son and that they shall not come into condemnation, but are passed from death unto life.

It seems to me that this thing is made very plain by the Word of God in Rom. 10: 9, to where it distinctly says that "With the heart man believeth unto righteousness," now here is where the point lies. A man may belong to the church and partake of the Lord's Supper and pay quite liberally to the support of the gospel, yet if he does not believe with the heart, all the rest is but dead works, and like a contagious disease may result in the spiritual death of many.

It is true that John the evangelist says again and again, "He that believeth on the Son hath everlasting life, John 3: 36, 6: 47, and shall not come into condemnation, John 3: 18, but is passed from death unto life," John 5: 24. But the same inspired writer makes it much plainer, and clearly shows his meaning of these texts. In his epistle, 1 John 5: 10, he says, "He that believeth on the Son of God hath the witness in himself." Surely the writings of man cannot make this clearer than what God's Word already has done. "He that believeth on the Son hath everlasting," that is, the evidence that one believes on the Son is, he has everlasting life, and see how beautifully this "everlasting life" corresponds with "the witness in himself," for what is the witness in one's self but everlasting life itself, and what is everlasting life but Christ Himself. See how admirably this agrees with Paul in the passage to the Romans, "That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead thou shalt be saved, for with the heart man believeth unto righteousness and with the mouth confession is made unto salvation." Also see how Philip demanded this of the eunuch, Acts 8: 37, saying, "If thou believest with all thine heart thou mayest."

What a difference we see, therefore, be-

tween natural faith and supernatural faith, or, rather, between intellectual faith and believing with the heart. One is a natural production while the other is a supernatural. One belongs to man, the other to God.

Surely our text declares but "one faith," and Paul says this faith is "the faith of the Son of God," Gal. 2: 20. That is this faith which saves the soul, is the faith that Christ exercised to calm the sea, to open the eyes of the blind, to cast out devils and even to raise the dead. And according Eph. 2: 8 "it is the gift of God," and does not this agree with the words of Christ to Peter when he said "blessed art thou Simon Barjona, for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven, Matt. 16: 17, and also with the prayer of the Lord Jesus in Matt. 11: 25-27. Let us now see the marked difference between these two kinds of faith which we have called natural faith and supernatural faith.

First, natural faith is simply intellectual, while supernatural faith has to do with the heart.

Second, natural faith continues on in sin either outwardly or else by wicked works, while the latter turns from it and returns to God.

Thirdly, natural faith has a fair outward appearance, while the inward is corrupt, while supernatural faith cleanses the inside of the platter first.

Fourth, natural faith cannot stand alone and therefore becomes an easy prey to temptation and the enemy, while supernatural faith laughs at defeat knowing victory is not far distant.

Fifth, natural faith like the man on the train or behind the horse has no assurance of life, but hatches doubt and fear and brings darkness to the soul instead of light, while supernatural faith has assurance, because it is based on knowledge. "This is life eternal that they might know thee, and Jesus Christ whom thou hast sent," couple this text with 1 John 2: 3, "We know that we know Him, because we keep his commandments."

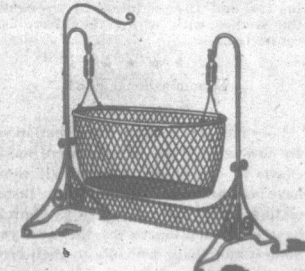
Is natural faith then of no account? It is and it is not! It is not if it goes no further, but if it leads man to repentance, it brings him to the place where God takes from him his false faith and gives him His dear Son's faith. Natural faith is necessary, for "how can they call on him in whom they have not believed." It is as necessary to believe in order to repent as it is to repent in order to believe unto salvation. Mk. 1: 15 teaches us repentance necessary to faith. As John the Baptist prepared the way for Christ, so repentance prepares the way for the "faith of the Son of God."

Now all can have this faith on conditions and the conditions are repentance towards God and faith in the Lord Jesus Christ. The faith will be implanted in the soul when the sinner repents, for God commandeth all men everywhere to repent Acts 17: 31. You say you want life and peace and have been seeking for it for years, then repent, Luke 13: 1-5 and if you are honest in your repentance God will give you life. Except ye repent ye shall all likewise perish. Repent in order to believe unto salvation.

Yours in truth,  
W. A. ALLEN.

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EQUITY SALE There will be held at public auction on Saturday, the 23rd day of January next, at 12 o'clock noon, at Chubb's Corner (so called) in the City of St. John pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the nineteenth day of October, A. D. 1897, in a certain cause therein pending wherein Mary Blanche Williams is Plaintiff and William Holman is Defendant, with the approbation of the undersigned Referee in Equity, the land and premises mentioned in the said Plaintiff's bill and in the said decretal order, and therein described as follows: All the right, title and interest of the Defendant in and to a certain Indenture of Lease bearing date the first day of March, A. D. 1897, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of St. John, of the first part, and William Holman, Junior, of the second part, and by the said William Holman assigned to John M. Robinson (which said Indenture of Lease by certain assignments and the land thereby demised and all the buildings thereon have become vested in the defendant) and in and to the lands and premises therein and in the Plaintiff's bill described as "all that certain lot, piece and parcel of land situate, lying and being in Duke's Ward, in the City of St. John, bounded as follows, namely, beginning at the South Eastern corner of a lot of ground, formerly leased by the said Rector, Church Wardens and Vestry to one, Caleb Radcliffe, the said corner being on the western side of Charlotte Street, thence running along the southern boundary line of said Radcliffe lot the extent thereof eighty feet, thence southerly on a line parallel with the said street thirty-three feet four inches, thence easterly on a line parallel with the said Radcliffe southern boundary eighty feet to the said street and thence northerly on the line of the said street to the place of beginning with all the privileges and appurtenances to the same belonging. For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated at the City of St. John this 16th day of November, A. D. 1897. E. H. McALPINE, SILAS ALWARD, Referee in Equity. Plaintiff's Solicitor. W. A. LOCKHART, Auctioneer.

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From the Churches.

BOYLSTON, GUYSBORO CO.—Rev. J. Miles, who has been our efficient pastor for four years, preached his farewell sermon to a large audience on Nov. 22nd, having accepted a call to the pastorate of the church at Surrey, N. B. At the close of the evening service addresses from the W. M. A. S. and the Sunday School were presented to Mrs. Miles expressing grateful and heartfelt appreciation of her services in connection with the work of the church. The addresses were accompanied by a purse.

PORT ELGIN, N. B.—Upon the retirement of Bro. C. P. Wilson from the pastorate of the Baptist church, Port Elgin, during the summer months our young Bro. Lewis from Sackville occupied the pulpit with much acceptance. An appeal was made at the close of his ministrations for donations toward a "birthday" gift to augment his stipend. The church wishes, through these columns, to express its thanks to all who so kindly responded on the occasion.

BUTTERNUT RIDGE.—Since May last we have enjoyed the services of the Rev. F. T. Snell, a man much esteemed by us, who faithfully declares to us the truth. A few Sabbaths ago we had the pleasure of having a visit from Rev. H. G. Estabrook, Pastor of Petitcodiac Baptist Church, who preached for us in the evening, and after the close of a very interesting discourse, gave our Pastor and Mrs. Snell the right hand of fellowship; the service was much enjoyed by us. Last Sabbath our pastor and Rev. John Hughes exchanged pulpits and we had the pleasure of listening to three of Bro. Hughes good gospel sermons. Our Sabbath schools are still in good working condition, and our church work seems to move along harmoniously under the watchcare of our much esteemed pastor. CHURCH CLERK. Oct. 1st.

FAIRVILLE, N. B.—Sunday, the 12th, was a memorable day for the Baptist church at Fairville. The congregations were large, and meetings full of interest. Beside the regular services it was my joy and privilege to baptize twenty-seven persons at the close of the evening sermon. Six others have been received by letter, making thirty-three in all. The pastor was ably assisted last week by Bros. Gates, Freeman and Halse. Each brother came with the right message at the right time. Rev. J. A. Gordon, of Main St., and others will render assistance this week. We hope many more will follow their Lord. While some are hindered others are halting. One young sister had to leave her home in order to follow Christ, but she followed Him. There has been a great awakening in our midst. The particulars of the work will be given later. When you pray during this week remember Fairville. G. R. WHITE.

ISAAC'S HARBOR, N. S.—It is now three months since I returned from my vacation, they have been months of much waiting upon God for His saving power among the people. The tide has been steadily rising and the meetings growing in interest. Our conference meeting Saturday night, Dec. 4th, capped the climax. The Spirit of God was present and it was indeed a Holy Ghost meeting. Between 75 and 80 took part and three were received for baptism. Sunday morning we met at the water and buried two mothers and a promising young man with Jesus in Baptism. We have had our first offering for denominational work and realized between 55 and 60 dollars. This is a brighter beginning than last year, and we wish by God's help and the prayers of all who are in sympathy with the advancement of His kingdom to make it the red letter year in the history of Isaac's Harbor Church. A. J. VINCENT.

CANTON, ILLS.—The MESSENGER AND VISITOR is a very welcome visitor at our home every week. We read with deep interest the reports from the churches and rejoice in the prosperity of the cause in our native land. We are enjoying a quiet work of grace in our church at the present time. I welcomed fifteen new members last Sunday morning into the fellowship of the church. Among the number was Miss Minnie Robb, of Oxford, Nova Scotia. It seemed good to baptize one from down home away out here in the west. Miss Robb is visiting at her Uncle's, Deacon Gilroy. That is another great pleasure to me to find our eastern people who have moved west so active in church work.

to the MESSENGER AND VISITOR and to all who contribute to its success all prosperity and blessing. W. J. STEWART.

N. E. MARGAREE.—It is now three months since we settled with the Margaree and Mahome churches, and we are praying and believing for a successful year's labor in co-operation with these churches in the advancement of Christ's Kingdom. These churches seem to be comprised of a warm-hearted and social people. Nature has certainly made this place very beautiful topographically. A large flat land in the shape of a flatiron, several miles in length and breadth producing a rich farming country, surrounded by beautiful hills. Through the middle of the valley flows the Margaree River, over which, recently, has been built an iron bridge in place of a wooden structure. This certainly is a lovely summer resort, both healthy and picturesque, only ten miles from Margaree Harbor and thirty miles from Baddeck. This is the birth place of about nine Baptist ministers: Bro. J. H. Macdonald now pastor at Amherst, Evangelist Marple, the Tingley and others. God has often visited this valley with His reviving and saving power, and we are praying that He will soon do so again. Just now we seem to be experiencing a spiritual drought which we hope will soon be broken by refreshing showers of spiritual blessing. Let me here solicit the prayers of all believers in our behalf. W. A. SNELLING.

Wolville.

Affairs at the College are moving on prosperously. The President's success in the appeal for funds has been encouraging. The classes are large and are industriously prosecuting class work. The other departments are doing well. The attendance at the Academy is large, and the students appear to be intent on their proper work. The attendance at the Seminary is larger than last year. The teachers have earnestly devoted themselves to the good of the school, and the students have responded with a sincere desire to gain what they can from the privileges open to them here. The school is, without doubt, winning its way to a more solid appreciation of its worth in our educational system. The Recital on the 3rd gave prominence to elocution. The large audience was greatly pleased with the exhibition. The general verdict was that the young ladies performed their part with great credit. It is reported that the G. P. Payzant prizes are open for competition this year, and that the conditions were announced to the school soon after the opening of the term. Mrs. Theodore Mander and Mrs. Charles Mander, of Wolverhampton, Eng., have donated £200 stg. to found a scholarship in the Seminary in memory of their mother, Mrs. Christiania St. Clair Paint. It is understood that this has been offered for competition to the members of the third year class in the Seminary course. It is to be hoped that these prizes will be very useful in stimulating zeal and thoroughness in prosecuting the studies with which they have been connected.

Denominational Funds. NOVA SCOTIA.

Four months of another Convention year are now past. If the churches were making efforts to contribute quarterly all should have been heard from by this time. Instead of this being the case, only 58 churches have sent remittances for the new year. Some 5 more have amounts to their credit that were intended for the last year, but came to hand after the accounts were closed. Individuals in 9 more churches have sent in small contributions, so that 72 churches in all have something to their credit, making a total of \$1503.17. We are sending notice to all the churches that have not been heard from asking for a remittance before the end of this month.

Brethren let me plead with you to give prompt attention to this matter. You expect your Boards to push forward the work intrusted to them, but they cannot do it without the support of the churches. The Convention has asked for not less than \$15,000 from the churches of Nova Scotia for denominational work for the year ending July 31st, 1898. This is not too much to expect because we are well able to do more. But if the effort to raise this is left till the last weeks of the year, we shall miserably and the debts of the several Boards be increased and the Lord's work

Windsor Baptist Building Fund.

The following amounts have been received since our last report: Pennfield, N. B., church, per Rev. T. M. Munroe, \$12; DeBert, N. S., church, per clerk, \$27; Pirat Harvey, N. B., per Rev. T. Bishop, \$27.25; Margaree, C. B., per Rev. Snelling, \$4.28; Milton, Queens Co., N. S., per clerk, \$7.62; a friend, \$1.67; Westport church, \$6.40; Churchville, N. Y., church, \$5.25; Canso church, \$19.74; Fletcher Wheelock, Torbrook, \$1.50; H. H. Bligh, Esq., Ottawa, \$10; Martha J. Hay, \$10; J. S. Trites and wife, Sussex; John McMillan, Isaac's Harbor, and "A Friend," Truro, each \$5; Albert Casswell, Belleville, \$5; M. Haycock, Westport; James Lawrence, Truro; Metallic Roofing Co., Toronto; T. Eaton, Toronto; F. W. Kinney and wife, Plympton, N. S.; David Higgins, Onslow; Miss F. L. King, Truro; Miss Annie S. King, Truro; "Sister F. T.," Central Bedouq, P. E. I.; Lizzie Lee Pine, Beeton, Ont.; Mrs. Jos. Lantz, Westville, N. S., each \$2; H. B. Price, Sussex; Jas. A. Peters, Westport; R. Morse, Mrs. W. Snook, A. E. Hunt, Dr. Hall, Lee M. Tuppe, Sarah Dunlop, Effie P. Page, B. R. Rice, Miss A. Read, Hattie Creed, E. A. Rennie, all of Truro; R. J. Campbell, Winnipeg; Ethel Davis; Mrs. A. D. Hartley, E. Florenceville, A. R. Tingley, Birtle, Man.; A. D. Hunter Morewood, Ont.; Houghton Mifflin & Co., Boston; Prof. D. F. Higgins, Wolfville; Mason & Reich, Worcester, Mass.; Anon; P. E. Cox, Middleton; S. L. Colpitts, Peticodiac; S. W. Eaton, Canning; G. A. Layton, Mrs. E. J. Carter, Mrs. G. O. Gates, Mrs. W. P. King; Jas. D. Ross; W. F. Linton, Fred B. Schurman, Mrs. Fred H. Schurman; "Friends," Mrs. N. M. King, G. B. Faulkner, all of Truro; Mrs. Jas. Trider, Windsor; "Blank," Ont.; E. W. Vanduzen Co., Cinn., O.; Ira M. Price, Chicago; Mrs. G. R. Marshall, Halifax; A. J. Lebeau, Marieville, P. Q.; Mrs. Wm. Phalen, South Rawdon; Laura Aberdeen, Bergen, N. Y.; Mrs. H. G. Freeman; A. Coscus, Egmondville, Ont., each \$1. PLEDGES—A. J. Walker & Son, Truro, Hardware, \$10; "Friend," Truro, \$50; Anon., Truro, \$50; C. E. Graham, J. H. Brown, Ross Cummings, W. H. Kemp, A. M. Caldwell, Martie F. McCully, all of Truro; Chas. M. Dickson, Onslow, \$1 each; X Y Z, \$100.00. A. A. SHAW. P. S.—In your issue of December 1, H. P. Byronson should read H. P. Bezonson, and Mr. Burnstead should read Mr. Barnstead. A. A. S. Windsor, Dec. 9.

N. B. Home Missions.

The regular monthly meeting of the Home Mission Board was held Tuesday, 7th inst., in Brussels St. church. Present, Revs. J. H. Hughes, R. M. Bynon, S. D. Irvine and Bros. T. L. Hay, M. S. Hall, J. R. Richards, W. E. Nobles, T. H. Hall and Leonard Floyd invited to a seat.

Reports were received from Gen. Miss. Rev. F. D. Davidson, who is energetically pushing his work, and not without success. Since last report he has held services at Scotchtown, Cumberland Bay and Thorn-town. At the latter place he is now with Pastor Ganong, enjoying revival influences. Also from missionary Pastors Revs. M. P. King, N. P. Gross, R. M. Bynon, C. N. Barton. Each giving us assurances that God's approval is resting on their labors, and souls are being added unto the Lord and the church, through their efforts. Communications were also received from others. Among them Hon. H. R. Emmer-son and Lieut. Governor A. R. McClellan, in re the seminary debt. Each giving words of sympathy, encouragement and contributions.

Mr. McClellan says: "I have always regretted what I thought very unfortunate management of the Baptist educational funds, but we are all liable to mistakes; and I quite sympathize with the efforts to pay off the debt. Failure to do so would be a greater mistake. My trifling contribution may help some."

To these forceful words we all say "amen." But can we all say my contribution "may help some." Come, brethren helpers, let us keep the stone on the move. Keep the question alive till the last dollar is paid. Again it seems necessary to remind our people that our Home Mission enterprise is still a burning and a glorious enterprise, committed to us by the Master of assemblies. To do this work success-

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fully money is needed as much as men. A depleted treasury forces us to appeal. Dear brethren, pastors and all fellow helpers together in the work of the Lord, send in your contributions as fast as possible, "that the work be not hindered." That our workers be paid, and our poor churches and mission fields be cared for. We also urge upon you the necessity of pre-arranging prayers to Almighty God for the prosperity of His cause. Cordially, S. D. ERVINE, Sec'y.

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CUTLER 27th, by I and Joseph Co. JONAH- age, Hills Ward B. of Hillsbo FLETCH of the br Nov. 24th. C. Fletche J. Light PALM 14th, by Palmer, of of Cape Isl WHERRER the residen Webber, of Edwin Wel of Selma. JUSTASON at the hous M. Munro, McQuaried Co., N. B. STODDAR Kings, Co., H. Saunder Martville, A McGregor, of Tremont ROSS-BUR Dec. 1st, at Leadbeater, ander D. Ro of N. E. Ma HICKS-KA on Nov. 30th B., David J. PVNE-CHU bride, Clleme Langille, Wil all of Clleme HARVIE-W the officiating Scotch Villag of Newport, worth, Hants HANSON.— 13th, Mrs. El year of her ag JOISE.—At Nov. 28th, M of her age. MCLEAN.— 14th, Alward, Lizzie McLean MACDERMID Donald Macd 28th, to be wit MARTEN.— 4th inst, of di daughter of R aged 13 years. KAY.—At M aged 64 years. part in the fir large circle of WELNOR.— don, Nov. 28th years, leaving mourn his loss YOUNG.—Su burg Co., N. S aged 76 years children and of loss. When 24 perience savin of the Baptist c he remained a removal. His MCELLELLAN— 5th, of old age. William McLe trust was fixed God was preclon widowed daugh home and an ag year, is waiting higher. MOTT.—At W 25th, of old age Joseph Mott, age baptized about 4 ship of the Uppe by the late Rev. time her life h church and com Three sons, one children and 11 vive her. These acquaintances ch HEARTZ.—At Charles Hertz, a known as a stalw error, and a stea business engagem Christia duties, I tion as a citizen His end was one ful companion of and daughters are all comfort sustain



MARRIAGES

CUTTLE-STEVENS.—At Belmont, Oct. 27th, by Pastor J. D. Spiddell, Ezra Cuttle and Josephine Stevens, of Belmont, Col. Co.

JONAH-STEVENS.—At the Baptist parsonage, Hillsboro, Dec. 1st, by Rev. W. Camp, Ward B. Jonah to Bessie J. Steeves, both of Hillsboro, N. B.

FLETCHER-LIGHTBODY.—At the home of the bride's parents, Belmont, N. S., Nov. 24th, by Pastor J. D. Spiddell, Everett C. Fletcher, of Bass River, and Margaret J. Lightbody.

PALMER-CROWELL.—At Overton, Nov. 14th, by Pastor C. P. Wilson, John W. Palmer, of Overton, to Mrs. Mary Crowell, of Cape Island, N. S.

WEBBER-HAMILTON.—On Nov. 24th, at the residence of the groom's father, David Webber, of Burncoat, by Rev. F. E. Roop, Edwin Webber, of Noel, to Addie Hamilton, of Selma.

JUSTASON-MCQUARIE.—On Nov. 29th, at the house of the bridegroom, by Rev. T. M. Munro, Joshua P. Justason, and Lillian McQuarie, both of Pennfield, Charlotte Co., N. B.

STODDART-MCGREGOR.—At Tremont, Kings, Co., N. S., Nov. 24th, by Rev. H. H. Saunders, Robert E. Stoddart, of Stodartville, Anna Co., N. S., to Minnie E. McGregor, daughter of Charles McGregor, of Tremont.

ROSS-BURTON.—At N. E. Margaree, on Dec. 1st, at the residence of Mr. William Leadbeater, by Rev. W. A. Snelling, Alexander D. Ross to Mary Ann Burton, both of N. E. Margaree.

HICKS-KAY.—At Midgic Point, Sackville, on Nov. 30th, by Rev. J. G. A. Belyea, A. B., David J. Hicks and Elizabeth Kay.

RYNE-CHURTIS.—At the home of the bride, Clementsvalle, Dec. 1st, by Rev. S. Langille, William Ryne to Caroline Churtis, all of Clementsvalle, Anna Co., N. S.

HARVIE-WALSER.—At the residence of the officiating minister, William W. Rees, Scotch Village, Dec. 2nd, Walter Harvie, of Newport, to Lillie May Walsh, of Wentworth, Hants Co.

DEATHS.

HANSON.—At Blissfield, North Co., Nov. 13th, Mrs. Elizabeth Hanson, in the 65th year of her age.

JOISE.—At Cain's River, North Co., Nov. 28th, Mrs. Ann Joise in the 74th year of her age.

MCLEAN.—At Cumberland Bay, Nov. 14th, Alward, only child of Brazilla and Lizzie McLean, aged 1 year and 11 months.

MACDERMID.—At Margaree, C. B., Bro. Donald Macdermid departed this life, Oct. 28th, to be with Christ, which is far better.

MARTEN.—At Lower Gasperaux, on the 4th inst, of diphtheria, Janet M., eldest daughter of Robert and Amanda Marten, aged 13 years.

KAY.—At Midgic, Oct. 21st, Robert Kay, aged 64 years. He died in the hope of a part in the first resurrection. He leaves a large circle of friends to mourn their loss.

WELNOR.—At his home in South Rawdon, Nov. 28th, Mr. John Welnor, aged 79 years, leaving a widow and five children to mourn his loss. He died trusting in Jesus.

YOUNG.—Suddenly at Blandford, Lunenburg Co., N. S., Nov. 7th, George Young, aged 76 years, leaving a large circle of children and other relatives to mourn their loss. When 24 years of age deceased experienced saving grace, became a member of the Baptist church at Tancook, of which he remained a consistent member until his removal. His memory is blest.

MCLELLAN.—At Dipper Harbor, Dec. 5th, of old age, Agnes, widow of the late William McLellan, aged 82 years. Her trust was fixed on Jesus. The Word of God was precious to her soul. One lonely widowed daughter is left to mourn in her home and an aged brother, now in his 92nd year, is waiting the summons to go up higher.

MOTT.—At Wickham, Queens Co., Nov. 25th, of old age, Susan relict of the late Joseph Mott, aged 91 years. Our sister was baptized about 46 years ago into the fellowship of the Upper Wickham Baptist church by the late Rev. Merritt Keith. Since that time her life has shone as a light in the church and community where she dwelt. Three sons, one daughter and 28 grandchildren and 11 great grandchildren survive her. These with many relatives and acquaintances cherish her memory.

HEARTZ.—At Charlottetown, Nov. 15th, Charles Heartz, aged 80. Bro. Heartz was known as a stalwart opponent of evil and error, and a steadfast supporter of righteousness and truth. Prompt in all his business engagements and punctual in his Christian duties, he merited a good reputation as a citizen and a church member. His end was one of great victory. A faithful companion of long years and ten sons and daughters are left. May the God of all comfort sustain each.

WARREN.—On Oct. 31st, at the residence of her brother, Wm. Railray, Brackley Point Road, P. E. I., Cathrine L., wife of John A. Warren, Tyne Valley, was called home in the 58th year of her age, leaving a husband, four sons and two daughters to mourn their loss. Remains were taken to Tyne Valley by train for interment. Our sister was baptized by Rev. D. G. McDonald in the year 1885, at the organization of the Tyne Valley Baptist church. She was a faithful and consistent member, and did much to promote the work of Christ in that place. A few days before she passed away when asked concerning her hope in Christ she softly answered, "Only waiting for the messenger." Her end was peace.

BENT.—At Amherst, N. S., Nov. 25th, Deacon Torry Bent, who was stricken with paralysis less than a week before, passed away. Mr. Bent came of loyalist ancestry who settled in Fort Lawrence at the time of the Revolutionary war. He lived to the good old age of 86, and was up to the time of his last illness in the enjoyment of good health. More than forty years ago he put on Christ, and during all the intervening years adorned the doctrine of his profession by a godly life. He was deacon of the Amherst church for thirty years, serving well in his office and gaining for himself a good standing. Two of his family survive him, Blair, of Fort Lawrence, and Mrs. G. B. Smith, of Amherst. It is the testimony of those who know him best that a good man has fallen. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they rest from their labors and their works do follow them."

LOCKHART.—At her home, Hartford, N. B., Nov. 27th, the beloved wife of Mr. C. D. Lockhart, aged 76 years, passed peacefully away. Deceased, who was a sister of the late Joseph Reel, was born at Minudie, Cum. Co., N. S. Her conversion took place under Methodist ministry at Amherst. Subsequently she was baptized by Rev. R. H. Emmerson and united with the Moncton Baptist church. Her remains rest in the Jacksonville cemetery. The Rev. Thos. Todd, in assisting Pastor Atkinson upon the funeral occasion, offered a beautiful and touching prayer. Father Lockhart feels deeply the loss of her who has been a loving companion and faithful helpmeet for more than half a century. Four remaining children of a family of nine mourn with him, A. F. Lockhart, Hartford, Car. Co.; C. B. Lockhart, M. P. P., of the firm of A. C. Smith & Co., St. John, West; Mrs. Hanford Ried, Port Elgin, and the wife of Customs Collector J. W. Hoyt, McAdam Junction. Our aged sister will be missed at home and among her many friends elsewhere.

FLOYD.—At Princeville, Clements, N. S., Nov. 24th, David Floyd, aged 79 years. Bro. Floyd was baptized upwards of 40 years ago and received into the fellowship of the Bridgewater Baptist church. Some years after with his family he moved to Milford, Anna Co., and there united with the Baptist church of which he remained an active, worthy member until practically laid aside by the infirmity of age. He always took great pleasure in supporting the cause of God, both in material and spiritual things, and so he passed to his reward. It was the writer's privilege to visit him during his last illness. While scarcely conscious of anything, he always seemed to revive at the mention of the name of Jesus, thereby evidencing that his was a blessed hope. His body was interred at Milford, Nov. 28th, the sermon was preached by the writer from Job 14:14. The large concourse of people present evidenced the esteem in which he was held while in active life. He leaves an aged widow, three sons and three daughter to mourn their loss while he rests from his labors.

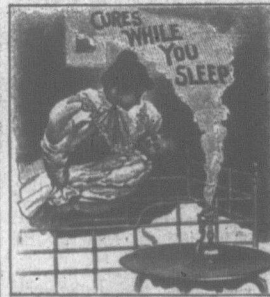
FARRIS.—At White's Cove, N. B., Nov. 16th, Thomas Farris, aged 75 years. This brother had suffered most intensely for several weeks and death was indeed gain to him. Some 37 years ago he put on Christ in baptism, having been converted through the instrumentality of William Allan Corey, whose memory is still fragrant to so many. He united with the Mill Cove church, of which he continued a consistent member until his departure to join the church triumphant. He was of a quiet, unassuming temperament, and made no parade of his religious experience, but those who knew him best had good reason to believe that the root of the matter was in him. He was greatly esteemed by his family, his neighbors and fellow church members. Shortly before he passed away his wife, deeming the end to be near, placed her hand upon his brow; upon which, seeming to divine her feelings, he said softly, "No death there." This blessed anticipation soon became with him a glorious realization as he entered "the land of the living." He leaves behind five children, four of whom have made a public profession of faith in Christ. Two of his sons are engaged in large ranching operations in North Dakota, and are widely known and respected in that region. The younger of these reached home a few days before his father's death.

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NOTARY, PUBLIC, Etc.  
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SAINT JOHN, N. B.

ALL ABOUT  
**FURS**  
A LITTLE PAMPHLET  
ISSUED BY  
**DUNLAP, COOKE & CO.**  
Manufacturing Furriers,  
AMHERST, N. S.  
TELLS YOU HOW TO JUDGE  
GOOD FURS.  
WRITE THEM FOR PRICES.  
Victoria St.-Amherst, N. S.  
Hastings St.-Vancouver, B. C.  
Wholesale Manufacturing,  
26 EMBURY ST. MONTREAL.

### News Summary.

Major Walsh has imposed a tax of \$2 per gallon on whiskey entering Yukon.  
Hon. W. S. Fielding was entertained at the City Club, Halifax, Wednesday evening.

John Paul, I. C. R. employe at Spring Hill Junction, had one of his legs broken Wednesday.

Amos Rourke was severely injured at Spring Hill mines Wednesday by being struck by four loaded boxes.

James Allison was found guilty at Berlin, Ont., Friday, of the murder of Mrs. Andrew Orr, the wife of his employer.

The Acadia Sugar Refinery Wednesday advanced their sugars, both granulated and yellow another sixteenth of a cent.

In the French Chamber of Deputies Tuesday a motion was adopted approving the government's course in the Dreyfus case.

Extensive deposits of bituminous coal have been discovered at Dominion City, thirty miles from Winnipeg, at a depth of one hundred feet.

John Ormiston, collector of customs at Gananoque, Ont., has disappeared. It is thought he feared an examination of his books and an investigation as to the cause of a fire in the office recently.

Tuesday Captain General Blanco, the governor general of Cuba, signed a decree releasing forty-one persons who have been imprisoned on a charge of complicity in the insurgent movement.

The opinion is being expressed in some quarters that the boiler explosion at Gold Lake Mines, Lakeville, N. S., in which James Hennessey, of St. John, was killed, was due to dynamite or powder in the boiler.

The British exports last month to Canada increased 35 per cent., compared with November, 1896. On the other hand, Canada is making great strides in the British produce markets, having sold 24 per cent. more in eleven months.

J. H. Hardwell, of the C. P. R. at Toronto, has been appointed division freight agent to the intercolonial, with headquarters at Montreal. His division will extend from Montreal to St. Flavie.

It is stated that Hon. Mr. Dobell, now on his way back to Canada, carries a report to the government from Mr. Petersen that he has not succeeded in the fast line negotiations.

An explosion of sewer gas in London, which tore up the street, shattered windows and damaged a house adjoining that of the United States ambassador, Col. John Hay, caused much excitement among the inhabitants of Carlton House terrace.

The action brought by Mary Ann Angell against Helen Gould and others to enforce an admeasurement of dower in the estate of the late Jay Gould was on Monday dismissed by a jury in the Supreme Court of New York.

A deputation of retail merchants waited on the Toronto Council Monday night and urged an imposition of a progressive tax on the departmental stores. The aldermen said the Council was powerless to do anything without the consent of the Legislature.

Wm. O'Hearn, of Cornwallis, was working with his father in Kentville recently cutting stone, when a chip from the father's chisel flew into the son's left eye and, it is feared destroyed the sight. He lost the sight of his right eye some years ago.

James Ferguson was roasted alive in the Spring Hill mines Wednesday. He went too near the fire district and the roof caved in, imprisoning him in a furnace. The government inspector, General Manager Cowans, Manager Hargraves, and Underground Manager Lorimer, who were behind him, had a very narrow escape.

Three of the eight surviving soldiers of the war of 1812, now on the pension rolls of the United States government, are over 100 years of age. They are Hosea Brown, of Grant's Pass, Ore., 105 years old; Elijah Glenn, of Newark, N. J., and Elcazar Smith, of Danbury, N. H., each 101 years old.

Extraordinary interest will be taken in Mr. Gladstone's reminiscences of his friend, A. H. Hallam, the hero of Tennyson's great epic, "In Memoriam," which will appear in the New Year's Number of The Youth's Companion. Though mainly depending on his own recollections of that gifted youth, Mr. Gladstone makes some reference in his article to the new life of Tennyson which has just appeared.

At Bucharest, the capital of Roumania, Sunday a fanatical mob, 20,000 strong, armed with iron bars attacked the Jewish quarters, pillaged the shops and destroyed windows and furniture. Sanguinary encounters took place between the rioters and the police, the latter being too weak to make an effective resistance. Finally the gendarmes, with fixed bayonets, dis-

## OUR PERIODICALS, 1898.

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

**BAPTIST TEACHER.**  
Enlargement. Each number will consist of sixty-four or more pages.  
Illustrated Articles. Each number will contain at least one article with pictorial illustrations of Bible places or people.  
Editors: Drs. P. S. Henson and C. R. Blackall, aided by a large corps of lesson writers and general contributors.

The Lessons: Drs. Z. Grenell and Chas. Manly will furnish Expository Notes; Dr. Kennedy will continue Topics; Mrs. M. G. Kennedy will furnish hints to Primary and Intermediate Teachers; Rev. Harold Kennedy will furnish Previews of the Lessons, and also articles under the general heading of When the Christ came, showing contemporary history; W. Taylor Smith will provide Orientalisms of the Lessons.

The Primary Department will be conducted by Mrs. Frances R. Ford, of Troy, N. Y.  
Missionary Intelligence will be furnished by the same persons who have made it so acceptable last year.

With Authors and Readers will be continued by Rev. Frank S. Dobbins.  
Sidelight Articles are in hand or engaged from vigorous writers in various parts of our country.

MONTHLY. Forty cents a year in clubs of five or more; single copies, fifty cents a year.

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

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

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# OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

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

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

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

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

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

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

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

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

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

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

Bible Lesson Pictures (Roll), \$1.00 per quarter; \$4.00 per year.

**OUR YOUNG PEOPLE.**  
The success of this admirable periodical has been phenomenal. "Better and better" is the motto for 1898. The year will open with a stirring story of Revolutionary Days in Our Republic, by the Rev. Everett T. Tomlinson; it will run through a large part of the year.

The Senora's Grand-daughter, by Mrs. Janie P. Duggan, will be commenced during the first half of the year.

Short stories by various authors are in hand or engaged.

Its several popular departments will be maintained up to the highest standard.

The equipment of a Sunday-school is defective if it does not include this unique and sprightly paper for the young people.

WEEKLY. In clubs of four or more, thirteen cents for one quarter, or fifty cents a year. Single copies, sixty cents a year.

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

WEEKLY. In clubs of five or more, eight cents for one quarter; thirty cents a year. Single copies, thirty-five cents a year.

**THE YOUNG REAPER.**  
This paper is made up from Our Boys and Girls, to provide for schools that do not wish a weekly. It can be obtained either monthly or semi-monthly.

MONTHLY. Eight cents a year, in clubs of five or more.  
SEMI-MONTHLY. Sixteen cents a year, in clubs of five or more.

**OUR LITTLE ONES.**  
This universal favorite will be handsomer and better than ever. The four chromolithographed pages during the year are the finest we have ever furnished. Mrs. Frances R. Ford will provide the weekly illustrated lesson on fourth page.

WEEKLY. In clubs of five or more, twenty-five cents a year.

The which affirmati of Illinois cerned, will show nearly of horns, the large complete. On app why he li that it m docile, an increase in done. Th appearance afraid of th Now as th question. towns and with stock, But it is no vent cows l there is litt than there i The cows themselves modern civil from her ene the horns for herself seems great Texas their lives ag bers of their cruel horns w and they have to live. The as her friend, larger than a little horns of and doubtless even these. C tleman.

Feedin Following is tion made by th in regard to fo hogs: Cottobas when fed in s amount require this case from 7 fact that this ar even when fed is sufficient to pounds or over is cottonseed meal is used at all, in Hogs in this ex injury for 17 we were fed from cottonseed meal Cottonseed meal meal ration for and cheapen th meal alone. Cut clover hay meal ration, and feeding gave no corn and cob meal.

Sow M George M. Clark experiments sowed quarts of timothy a to the acre. Over is a grand result, b his ideal 8 tons to farmer, writing in Farm, Field and F There are farme quarts of timothy a clover and consid Will such seeding hay? Why, my d question is preposter not. And then anot sidered. In seeding made very fine, mello growth of grass is to harrow ground ver for grass seeding, but well. It is perfectly many farmers do not get the best catch, a most satisfactory crop



**The Farm.**

**Dishorning.**

The dishorning of cattle is a subject which may be said to be settled in the affirmative so far as the great dairy districts of Illinois, Iowa and Minnesota are concerned. A journey through these states will show to the intelligent observer that nearly one half the cattle are minus their horns. And it appears to be the case that the large herds have been dishorned more completely than the smaller ones.

On approaching a farmer for his reasons why he had dishorned his stock he stated that it made the cows more gentle and docile, and that he noticed somewhat of an increase in the milk yield since it had been done. The cows lost the fidgety, nervous appearance and did not seem to be so much afraid of the leader of the herd.

Now as to the humanitarian side of this question. Humane people who live in towns and have had no practical experience with stock, speak of dishorning as cruel. But it is not. It is an act of mercy to prevent cows from injuring each other, and there is little more pain connected with it than there is in trimming a fingernail.

The cows were given horns to protect themselves from their enemies, but in our modern civilization man protects the cow from her enemies, and she does not need the horns for defence. Even Mother Nature herself seems to recognize this fact. The great Texas steers that have to fight for their lives against wolves, bears and members of their own kind, have long, sharp, cruel horns with a spread often of four feet, and they have to use them savagely in order to live. The gentle Jersey cow, with man as her friend, and with no persistent enemy larger than a house fly, has stubby, useless, little horns of four or five inches in length, and doubtless Nature will in time eliminate even these.—Correspondence Country Gentleman.

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**Feeding Cottonseed Meal.**

Following is a summary of an investigation made by the Iowa experiment station in regard to feeding cottonseed meal to hogs: Cottonseed meal is fatal to hogs when fed in sufficient quantity, the total amount required to prove fatal being in this case from 7 to 33 pounds per hog. The fact that this amount of cottonseed meal, even when fed in the most careful manner, is sufficient to kill shoats weighing 100 pounds or over is abundant reason for using cottonseed meal with extreme caution, if it is used at all, in feeding hogs.

Hogs in this experiment were fed without injury for 17 weeks, following cattle that were fed from four to seven pounds of cottonseed meal per head daily.

Cottonseed meal added to a corn and cob meal ration for hogs materially increased and cheapened the gains over corn and cob meal alone.

Cut clover hay added to a corn and cob meal ration, and soaked 12 hours before feeding gave no advantage in gain over corn and cob meal alone.

\*\*\*\*\*

**Sow More Grass Seed.**

George M. Clark, of Connecticut, in his experiments sowed 14 quarts of red-top, 14 quarts of timothy and 4 quarts of red clover to the acre. Over 6 tons of hay to the acre is a grand result, but Mr. Clark has set as his ideal 8 tons to the acre. A New York farmer, writing in this connection to The Farm, Field and Fireside, says:

There are farmers who sow only four quarts of timothy and two or three of red clover and consider this amount ample. Will such seeding produce a nice crop of hay? Why, my dear Mr. Farmer, the question is preposterous. Of course it cannot. And then another thing is to be considered. In seeding the soil needs to be made very fine, mellow and rich if a large growth of grass is to be expected. It pays to harrow ground very thoroughly not only for grass seeding, but for any other crop as well. It is perfectly clear to my mind that many farmers do not sow seed enough to get the best catch, and consequently the most satisfactory crop of hay is not realized.

**Generous Horse.**

The horse is generally rated as one of the most intelligent of animals, and a pretty incident that was witnessed by a number of persons recently shows that generosity also enters into his character.

Two fine-looking horses attached to single buggies were hitched at the curb opposite the Chestnut Street entrance to the Merchant's Exchange. They were hitched several feet apart; but the hitching-straps allowed them sufficient liberty of movement to get their heads together, if they so desired. The owner of one of them had taken the opportunity of a prolonged stop to give his horse a feed of oats, which was placed on the edge of the sidewalk in a bag.

This horse was contentedly munching his oats, when his attention was attracted by the actions of the other horse. The other horse was evidently very hungry. He eyed the plentiful supply of oats wistfully, and neighed in an insinuating manner. The horse with the feed pricked up his ears politely and replied with a neigh, which must have been in horse language an invitation to the other fellow to help himself. Evidently he accepted it as such; for he moved along in the direction of the bag as far as his hitching-strap would permit. But the strap was not long enough, and his hungry mouth fell about a yard short of the bag.

The other horse noticed, and seemed to appreciate this difficulty. Fortunately there was some leeway in his strap. So he moved slowly along the curb, pushing the bag with his nose until the other horse was able to reach it. Then, after a friendly nose-rub of salutation, the two horses contentedly finished the oats together.—St. Louis Republic.

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A visitor to the Mayor's office Tuesday afternoon was Mr. George Hare. While he was there the two Kaffirs called to say farewell to His Worship. Mr. Hare was for some years a resident of South Africa and learned the Kaffir language. He was introduced to the two visitors and had a long conversation with the Kaffirs in their native language. The latter were delighted and told Mr. Hare he was the second person they had met since leaving Africa who could speak their language.—Globe.

\*\*\*\*\*

**Three Great Men.**

Representatives of Three Great Nations.

One of Them Devised Paine's Celery Compound

A Medicine That is the Wonder of the Age.

The Ablest Medical Men Recommend it.

Makes People Well When Other Prescriptions Fail.

Three men have done a mighty work for the profession of medicine, and they will ever be remembered as true benefactors of the human race.

Right Honorable Lord Lister, President of the Royal Society, Professor Edward E. Phelps, M. D., of Dartmouth College, and Professor Charles Richet, of the University of Paris, are men that have lived to benefit mankind.

Professor Edward E. Phelps, who gave the world his famous Paine's Celery Compound, has gone to his well earned reward, but his great medicine still saves men and women every day. Thousands live today who owe life, health and vigor to Paine's Celery Compound, the mighty disease banisher. The weak, nervous, sleepless, rheumatic, neuralgic, dyspeptic and constipated are soon made hale and vigorous, and the deadly dangers of liver and kidney troubles are quickly dissipated.

There is now no necessity for continuing in agony and danger when such a rescuing agent as Paine's Celery Compound is held out to sufferers. Paine's Celery Compound assuredly cures; its thousands of magnificent testimonials in the past are sufficient proof. Have you tried it?



**Stick to the Directions,** if you want to get the most good out of Pearline. Otherwise, you'll be putting in too much, and wasting the Pearline, and calling it expensive. Or you won't put in enough, and so you won't get as much help from it as you expected, and you'll have to do more work. Directions on every package for hot and cold water washing, with and without boiling. These simple, easy directions have revolutionized the work of washing.

**Millions NOW USE Pearline**



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

**EDDY'S THE MATCHES THAT MAKE HULL, CANADA.**  
Famous in the Dominion.  
HULL, MONTREAL, TORONTO, QUEBEC, HAMILTON, KINGSTON, HALIFAX, WINNIPEG, VANCOUVER, VICTORIA, ST. JOHN'S, Nfld.

**HARPERS WEEKLY**  
JOURNAL OF CIVILIZATION

during 1898 will present to its readers a faithful pictorial representation of the world's most interesting and important news.

**THE NEWS THAT BECOMES HISTORY**  
National and International Politics  
Social and Economic Questions  
Industrial Enterprise  
Art and Literature

The Weekly will continue to participate in the great political events of our country. It will treat of the social and economic questions, and of the development of the middle west. Its special correspondent in the Klondike region will trace the story of the great gold discoveries.

**LONG SERIALS AND SHORT STORIES**  
Two long serials will appear during the year, contributed by authors of international fame, and will be illustrated.

**THE RED AXE** By E. R. CROCKETT  
**THE ASSOCIATED HERBERTS** By FRANK R. STOCKTON  
Owen Wister  
Howard Pyle  
John Kendrick Bangs  
Mary E. Wilkins

These and a score of equally prominent writers will contribute short stories to the Weekly in 1898, making the paper especially rich in fiction. Other features are the

**DEPARTMENTS AND SPECIAL ARTICLES**  
THIS BUSY WORLD By E. S. MARTIN  
LETTERS FROM LONDON By ARNOLD WHITE  
A SPORTING PILGRIMAGE AROUND THE WORLD  
FOREIGN NOTES By POULTNEY BIGLOW  
AMATEUR SPORT By CASPAR WHITNEY

In the interest of the Weekly, Caspar Whitney is on his way around the world. He will visit Siam in search of big game, making his principal hunt from Bangkok. He will visit India and then proceed to Europe to prepare articles on the sports of Germany and France. (No. a copy sent for free prospectus). Subscription \$5.00 a year. Postage free in the United States, Canada, and Mexico.

W. D. Howells  
Address HARPER & BROTHERS, Publishers, New York City  
Henry James

**Printing** For anything in the PRINTING LINE Try PATERSON & Co., St. JOHN They PRINT THIS PAPER.



## Ayer's Cherry Pectoral

"When the doctors considered me incurable, Ayer's Cherry Pectoral cured me of

### Chronic Bronchitis"

L. B. LARDINOIS, Rosiere, Wis.

Medical Advice Free. Address, J. C. AYER CO., Lowell, Mass., U.S.

#### N. B. Convention Receipts

Macnaquack church, H. M., \$3; Rev. A. A. Rutledge, H. M., \$5; 3rd Elgin church, H. M., \$7.45; 2nd Elgin church, H. M., \$2.55; 2nd Springfield church, H. M., \$4.20; Richmond and Hodgen church, H. M., \$4; St. John and Kings Quarterly Meeting, H. M., \$3.65; M. S. Hall, H. M., \$5; 1st Springfield church, Grande Ligne, \$1.50; 1st Springfield church, Northwest, \$1.50; St. John and Kings Quarterly Meeting, F. M., \$3.64; Mrs. Rachael Smith, F. M., \$1; 1st Kingsclear church, F. M., \$3; 3rd Canterbury church, H. M., 32c; Tobique church, H. M., \$2.54; Nashwaak church, H. M., \$1.78; Cloverdale church, H. M., \$1.30; Windsor church, H. M., 96c; 1st Grand Lake church, Seminary debt, \$5.40; 2nd Grand Lake church, Seminary debt, \$18.50; Rockland church, H. M., 64c; Glencoe church, H. M., \$5; Sussex church, H. M., \$1.4; Millville church, H. M., \$2.68; 1st St. Martins church, H. M., \$13.25; Rev. S. D. Ervine, French Mission, \$5; 1st Kingsclear church, H. M., \$3; Rev. J. W. Manning, H. M., \$52.19; W. M. A. Society of Havelock church, H. M., \$6.70; Leverett Estabrooks, H. M., \$3. Total \$181.75. Before reported, \$51.24. Total to date \$532.99. J. S. Trus, Treas. St. Martins, N. B., Dec. 6th.

## D-O-D-D-S

### THE PECULIARITIES OF THIS WORLD.

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

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

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

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

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

#### MINARD'S PILLS.

Are prepared from vegetable Medicines only. The combination is so carefully arranged as to meet all cases when a cathartic is necessary. They not only evacuate the bowels, but will open the secretions and expel foul humors from the system. Their action is gentle and thorough.

Without any flaring advertisement, we send these Pills forth to make their own market, as our Liberator has already done. A Trial is all That is Necessary to Ensure Success.

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

#### News Summary.

Charles Heintzman, of the piano firm of Heintzman & Co., died at Toronto on Friday, aged 33.

The Conservatives have decided to contest Nicolet. Mr. Joseph Beauchesne will be their candidate.

The Governor General has dropped Col. Strathy, late commandant of the Royal Scots, from his personal staff.

Humboldt Sharp, of Woodstock, claims to have made a gold strike on the Tobique. He is having the quartz assayed.

There were twenty-nine failures in the Dominion this week, against forty-three in the corresponding week last year.

At Lake La Rose, Annapolis county, Thursday, Miss Maud Mailman, daughter of Mr. George Mailman, was drowned while skating.

Sir Richard Cartwright has returned to Ottawa from Mount Clemens, Michigan, where he had been drinking waters for the past two weeks.

General J. W. Foster, at Washington, has taken up the subject of treaty relations with Canada, and Friday he was in close consultation with a delegation of prominent fish merchants from Gloucester, Mass.

Two French-Canadians, belonging to Coteau de Lac, named Joseph Lalonde and Gideon Deguire, were brought to Montreal, Thursday, and arraigned on a charge of murdering an Italian named Alicio Gacco, who worked on the Soulanges canal.

A record-breaking fast run was made by the Union Pacific east bound fast mail between Cheyenne and North Platte. The train made the run between Tipton and Wamsutter on the Wyoming division at the rate of seventy-eight miles an hour.

Arrangements have been made for a direct interchange of parcels by parcel post between Canada and Bermuda, commencing Jan. 1. The postage rate to and from Bermuda will be sixteen cents per pound, and twelve cents per pound for each subsequent pound.

A deputation of lumbermen waited on the Ontario government Friday and urged the imposition of restrictions on the timber limit holders, compelling them to saw logs in Canada instead of exporting them to Michigan. The government promised consideration.

The Educational Review for December treats of a wide range of educational topics. The review which is published in St. John, Mr. G. U. Hay, manager, is giving special attention at present to the enlargement of its subscription list, and to this end \$500 in scholarship prizes is offered to industrious students intending to enter any Canadian University.

The Marquis of Lansdowne, secretary of state for war, speaking Thursday night at Edinburgh, outlined the military policy of the government. He said that three army corps were required, adding that two must be available for offensive purposes abroad. In summing up he said: "Our intention is to maintain what is good of the present system and supplement where deficient."

Representative Johnson, of North Dakota, is preparing a bill providing for the complete extermination of the seal herd of Behring Sea. It is on the same lines as the bill proposed last year by Representative Dingley, but is much more brief and makes the extermination unconditional, whereas Mr. Dingley's measure provided the extermination as an alternative if pelagic sealing was not stopped.

The delegation of native Hawaiians who have been in Washington for the past few days had an interview on Friday with Secretary Sherman. They presented the secretary with a memorial protesting against annexation, or at least soliciting a secret plebiscite of the Hawaiian population if such a course was determined upon by the government of the United States. The document has been sent to the Senate.

#### Personal.

Rev. H. S. Baker, who is taking a course of study at Acadia, is spending his Christmas vacation in St. John, and supplying with much acceptance the pulpit of the Leinster St. church.

Rev. D. H. Simpson, of Berwick, N. S., is at present in the city. He supplied the Carleton pulpit last Sunday and is expected to do so again next Sunday. We are glad to see the Berwick pastor looking hale and vigorous as ever. Mr. Simpson reports a very encouraging condition of things on his field.

A note from Rev. E. J. Grant informs us that he is for a few weeks supplying the First Baptist church in Winnipeg. After that he is coming East, and we learn that the people of Sussex, his former charge, hope to secure his services for a time, while they are waiting for their new pastor.

## Christmas Presents

BY MAIL.

We will pay postage on any of the following goods:

#### FOR LADIES.

##### KID GLOVES.

The \$1.00 Kid Gloves are guaranteed. They are the same quality as are sold in other stores at \$1.15. They have seven hooks with lace; black and colored; sizes 5 1/2 to 7 1/2.

The \$1.35 quality is a real French Kid, with seven hooks, lace; gusseted fingers; and guaranteed to wear as long as any kid glove at \$1.50.

##### HANDKERCHIEFS.

Ladies Silk Handkerchiefs, drawn thread work, with initial beautifully worked in corner, 25c.

White Silk Embroidered Handkerchief at 45c., 49c. and 65c.

Hand Embroidered Silk Handkerchiefs, rich design, \$1.10 each.

Children's Pure Silk Handkerchiefs, hem-stitched, three for 25c., assorted colors.

Swiss Embroidered Handkerchiefs, beautiful design, two for 25c.

Lace Edge Embroidered, 24c. each.

Lace Edge Cambric, ladies' size four for 25c.

If you order any of the above by mail and the articles you receive are not up to your expectation, we will gladly return your money. Money must accompany order.

F. A. DYKEMAN & CO., 97 King St.

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