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What the English Editor of the Review of Russia Said. Mr. William T. Stead, the English Editor of the Review of Russia, has recently returned to London from a visit to Russia and other parts of the Continent. Mr. Stead was received by the Czar who conversed with great freedom and dwelt at length upon his proposal for the disarmament of the nations. Speaking last week at a great public conference held in St. James' Hall, London, favoring the Czar's peace proposals, Mr. Stead gave the following as the substance of what His Majesty had said to him on the occasion alluded to above:

"I look out over the world: I study our civilization, and I do not find it very good. I see nations all engaged in seizing or trying to seize all territory not yet occupied by European powers. I look at the results. They do not seem to me to be good. For the native races, what does imperial expansion mean? Too often opium, alcohol and all manner of foul diseases, a great gulf between the governed and those who rule, and crushing taxation upon the natives for the blessings of this civilization. And for the nations who seize what does it mean? A continual increase of suspicion, jealousy and rivalry; the heaping up of fleets and armies in order to take part in a scramble with the world, with the result that the army and navy are swallowing up more and more millions that should be used for the welfare of the people and the advancement of the world.

"On top are a few very rich and comfortable; down below, with an ever-increasing pressure of taxes for armaments, is the great mass of poor people whose position is not very good. There is an ever-increasing multitude of those below with their brooding discontent ripening into Socialism and developing into all kinds of anarchy. No, I do not find our civilization good. Why do we make it so? We have at the present moment arrived at this stage that we have put all our very best manhood in the army. So much is this the case that we cannot mobilize the whole fabric of the social community.

"War has become so expensive that no State can stand the strain of protracted war without having to look bankruptcy in the face, and we are so perfecting our modern weapons of destruction that no army can go into the field without losing so large a proportion of its officers that when the war is over, even if that army be victorious, the war will have inflicted irreparable loss on the country. What with disconnection caused by mobilizing, what with empty exchequer, what with decimated ranks of leading and governing men, I see nothing before any nation but a terrible heritage of revolutionary anarchy."

Russia Desires Peace. There are said to be indications of something in the way of an overture on the part of Russia toward a better understanding with Great Britain in reference to affairs in the far east, and if Russia really desires such an understanding there is probably no doubt of the willingness of Great Britain to meet her in a reasonable spirit and to arrange on equitable terms the matters in which they are mutually interested. While the Czar is generally credited with the most sincere convictions, and the loftiest motives in connection with his proposal for disarmament, it is perhaps quite as generally believed that, so far as the Czar's official advisers are concerned, Russia's peace policy is quite as much a matter of prudence as of principle. "It becomes more and more evident," writes Mr. Henry Norman, "that Russia must by hook or by crook insure herself against external complications. Her treasury is drained dry by demands for the army, the navy and the trans-Siberian railway. She is spending money like water at Port Arthur. She has discovered that the Siberian railway will disappoint the hopes of commercial development, and is unfitted at present for military purposes on a large scale. She must have 200,000,000 rubles in order to provide the army with quick-firing artillery before she can fight on land. Macedonia is seething, and an explosion may come at any time, when she would have to move an army. Famine is devastating whole territories.

Leprosy is spreading and has five thousand victims, many recruits being rejected for this disease. An external loan is absolutely essential to her and hitherto she has failed to raise it on favorable terms in Berlin, in Paris, or in London. Under present circumstances, therefore, it is not to be expected that Russia should desire to rush into war with Great Britain; and though the latter may be ready to make a diplomatic use of the present situation to insure her interests in the east from Russian aggression in the future, she is not likely to exhaust the resources of diplomacy in that direction.

Reciprocity in Lumber. In the negotiations for reciprocity in trade which the Joint Commission has in hand, one of the principal objects on the part of Canada is to secure the removal of the heavy duties which the United States now imposes upon Canadian lumber. This duty of \$2 per thousand feet is practically prohibitive of a business in the cheaper kinds of spruce and hemlock lumber which would be very profitable for Canada. It is understood that the McKinley administration is not averse to such a measure of reciprocity, which without doubt would be strongly in the general interests of the United States, but the lumber kings of the Northwest are able to marshal in their interest a sufficient number of Senators to prevent a reciprocity treaty with a free lumber clause receiving the necessary endorsement in the Senate, which requires a two-third vote. It is said however that a proposal to reduce the lumber duty from \$2 to \$1 per thousand would be approved. Whether or not the Canadian Commissioners will consider such a reduction a sufficient inducement to abolish the export duty on logs is uncertain. It is said, however, that Canadian lumbermen were not averse to such a compromise when the Dingley bill was before Congress in 1897, and it is recalled that such a course was followed by Sir John MacDonald's government in 1890, when the McKinley bill reduced the American duty on lumber from \$2 to \$1 per thousand.

Work of the Joint Commission. The Joint Commission which has been in session lately in Washington, and previously in Quebec, with a view of settling difficulties and effecting better commercial relations between the United States and Canada, has adjourned for the Christmas holidays. The Commission will resume its work on January 5th. It is said to be the intention of the Commissioners to proceed with their work as rapidly as possible, with the hope of concluding it before the end of January. It is of course very desirable that Congress shall deal with the report of the Commission during the present session, otherwise the adoption of the treaty which the Commissioners are expected to frame will be delayed for another year at least, while the whole business will hang in suspense; for it is not easy to predict whether the action of the United States Senate will be to confirm or to nullify the work of the Commission. The chances of getting the matter dealt with by Congress during its present session depend largely upon the time which the Senate shall consume in dealing with the treaty of peace with Spain, which it is understood will be submitted for consideration immediately after the Christmas recess. If the provisions of that treaty meet with strenuous opposition and become the subject of prolonged debate in the Senate, as seems not unlikely to be the case, the consideration of the matters in which Canada is especially interested would stand a good chance of being crowded over into next year. What are the present and prospective results of the work of the Commission cannot of course be stated with

confidence, since it makes no report of its proceedings. It seems, however, to be understood that certain statements contained in Washington despatches concerning the results so far reached may be accepted as approximately correct. On the authority of such statements, we have it that a treaty, covering practically all points under consideration by the Commission, will be signed and that some matters of reciprocal trade relations will be adjusted, but that these will be fewer in number than the Canadian commissioners had hoped for in opening negotiations. Negotiations in connection with lumber and agricultural products. The Canadian commissioners, it is said, have presented a very full statement covering the lumber trade, the gist of which is that forest products are so large a percentage of Canada's exports, and yet are relatively so small compared with the United States total forest products, that liberal concessions on this point are essential to satisfy public sentiment in Canada and could be made without serious detriment to the United States. Practically the same statement has been presented concerning agricultural products. The Canadian commission has urged that Canada is a larger consumer per capita of American manufactures than the whole western hemisphere south of the United States. Further, it is urged that last year Canada gave the United States a \$40,000,000 free list, and in view of these facts some essential concessions must be made to the Canadian farmers, it being represented that agrarian sentiment is fully as important to the Dominion as it is to the United States.

The Chinese are understood to be making experiments with a view to adopting more modern equipments and methods of warfare, but gunpowder in the hands of the Chinese would appear to be as yet quite as dangerous to themselves as to their enemies. A late despatch from Shanghai states that a powder magazine situated in the centre of the Chinese camp at Hangchow has exploded with the effect of throwing down the houses on a square mile of ground and killing troops to the number, it is estimated, of three thousand. Hangchow is a port situated in the Province of Chekiang, at the head of the Hangchow Bay and the Tientsang-Kiang River, the southern terminus of the Imperial or Grand Canal. By the treaty of peace with Japan, the port was opened to foreign commerce in 1895. It is a silk manufacturing centre, and its population is estimated at 800,000. American and French missions are situated there, and the Mission buildings are reported to have been damaged, but no lives were lost among Europeans.

Cairo advices say that Lord Kitchener is organizing a campaign for the recovery for Egypt of the Soudan provinces still held by the Mahdists. Soudanese levies will form a large part of the army of conquest. The Khalifa was last reported from Dufur, in the region of the oases in the heart of the African desert, a thousand miles west of the Nile. That province and Kordofan, a few hundred miles to the eastward, are still held by the dervishes. Lord Kitchener realizes that the long desert marches and the impossibility of using water transportation will render the conquest an exceedingly difficult one. His plan is to make use of the Soudan tribes, after proper training, as they are more familiar with desert warfare than the British regulars. The Sirdar has therefore proposed to Lord Cromer that a force of 5,000 Soudanese drawn from the Shiok tribe be utilized to assist in the campaign. Lord Cromer has given his approval, and the organization of the tribesmen into regiments will begin at once.

Corporeal Christianity.

Practical Christianity.—I. e., genuine Church-Life Paul describes in these hortatory words,—“I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable to God, which is your reasonable service; and be not conformed to the world.” This, yes, this is true Church-Life and Worship.

I. “Why, and on what grounds is it most reasonable that the Christian should render unto God such devoted service? To this question Paul’s answer is, because of “the mercies” he has received from God—those mercies he has detailed in chapters third to ninth of his epistle to the Romans.

Many professing Christians, and even many popular ministers and evangelists sadly misunderstand, misplace and misapply this supremely important doctrine of practical Christianity—of Christian holiness. They tell us, “You must be holy in order to secure and retain God’s favor in order to pass safely through the severe trial of the last day of judgment, in order to fit yourself for admission to heaven.” The apostle says no such thing; that is not his argument at all; but it is thus he reasons.—Because you are already the subjects of God’s securing mercies because you are already the regenerated children of God—“heirs of God and joint heirs with Jesus Christ”—therefore I beseech you, “Live like the royal family;” because you do now enjoy Jehovah’s everlasting redeeming grace, because you now are the favored objects of divine election and salvation, O I beseech you to live out your gratitude in your present physical and terrestrial lives! Holiness is no part of the price of our salvation, but only the God-glorifying evidence that we are saved. Rooted and grounded in Christ by the act of God’s sovereign grace, let us “have our fruit unto holiness.” What can be more “reasonable?” Indeed, it is “reasonable service.”

II. To whom is this exhortation addressed? I beseech you . . . that ye present? To what part of the believer is this addressed? Plainly to the Regenerated Spirit now dwelling in his body.

No need is there for Paul to exhort the Christian’s spiritual nature thus about itself. The nature and the life of the regenerated spirit is already essentially divine. He that is born of God sinneth not, for His seed remaineth in him, and he cannot sin because he is born of God.” In other words, all the inherent desires and aims, purposes, propensities, and passions of the Spirit-born human spirit are in harmony with the divine nature. Just as the lamb naturally loves the green pasture,—just as the fish naturally plunges into the pure depths of the vast ocean,—just as the Scottish lark, springing from the heather, soars, heavenward, singing as it soars, even so those who have been born again of the Spirit of God naturally love and long after heavenly things. It is no sacrifice for the spirit of the Christian to be holy. It prefers and enjoys holiness.

Thus it is obvious that it is about the body of the Christian the apostle is now speaking. He is speaking to the believing soul about the management of his corporeal faculties. And oh, how much needed is this exhortation! Our bodies are still unregenerate—fallen—bent upon the indulgence of those sins they naturally like. Yes, alas! after conversion, after years of Christian experience, our bodies are still Adamic and animal, corrupt and lustful and doomed to penal death. Thirty years after his conversion Paul’s own experience was, “In me, that is in my flesh, dwelleth no good thing.”

This is the real believer’s present compound state. “The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other.” For the inspired description of this chronic conflict of our two natures—the spiritual and divine with the Adamic and carnal—let us thoughtfully consider Romans 7: 14-23, and 8: 5-13. As the horse, if he is ever to be profitably used either in business or in war, must first be broken and trained into habits of obedience and then controlled, restrained and compelled to study persistent work by the master-hand of the teamster or rider, even so must our animal nature be conquered and controlled by the purpose and object, the eye and the hand of our spiritual manhood. In other words, our mental and corporeal powers and faculties must become the passive servants—the tools—the instruments of Christian spirit-service.

III. “How, then—in what way and manner are we, believing spirits, to use and employ our bodies?” To this question the plain spoken answer of the apostle is this: “Present your bodies a living sacrifice to God.”

Every reader of the Bible knows well what “sacrifice” signifies. Under the Levitical economy the Jews were required to present to God frequently animal and material offerings expressive of their gratitude, thank-offerings indicative of their obligations, burnt offerings, meat offerings, free-will offerings. Thus they made perpetual public profession of their covenant relation to Jehovah of their direct and continual dependence upon Him, and of his supreme sovereignty over them.

Now, under the Christian economy our own “bodies” are the sacrifice God demands. This is very, very plain in this first verse of Romans chapter the twelfth, as well

as in chapter the sixth and verses the 13th, 16th and 18th, and in Paul’s first epistle to the Corinthians, chapter 6 verses 13 and 20.

We cannot but notice that under both economies the offerings enjoined upon God’s people resemble one another in this important particular, they are both animal, both unregenerate, and both unwilling to be sacrificed in God’s service. Sacrifice means a thing consecrated totally and unconditionally to God and used in His worship and service.

Where can we see an illustration of this? Consider you pious Jew of the olden time—watch him closely as he sets about making a sacrifice to the God of his father Abraham. Having carefully selected the very best animal he can find in his flock or herd, he sets out for the holy city, distant seven or ten miles from his farm. The road is a mere foot path, and all the fields and pastures on each side of it are without fences. What an amount of labor, skill and patient perseverance it must take to drive that living sacrifice of his to the altar! All the long way the animal acts just like an animal. Here it sees a little fresh grass, and of course must taste its sweetness; there, down in a hollow five furlongs distant, it sees a pool of water glittering in the warm sunshine, and away it scampers for a drink; yonder, grazing upon a rising hillside are some of its natural kindred, and off it runs to enjoy congenial fellowship. “Nothing for it,” says the driver, “but a halter,” so round the animal’s neck he fastens a rope and pushes on to the city of the Great King. But even with the halter in his grip the journey is a crooked and toilsome one; he has to coax and admonish, to check and restrain his self-willed animal companion all the way, both through the fields of the open country and through the streets of the city. At last, after weary hours of zig-zag tramping, see the Jew near the altar and wiping the sweat from his face as he delivers his sacrifice to the priest.

Now, that pious Jew, driving his ignorant, wayward and unwilling animal sacrifice to the temple, is your example and mine in presenting our animal nature—our body—our corporeal faculties and strength to the Lord. Mark, it is “a living sacrifice,” and that is just where the difficulty and toil lies. Were it only dead we could shoulder our burden and carry it in peace, but it is “living,” with propensities and passions altogether out of sympathy with our spiritual desires, aims and objects. The religious labor of the devout Jew extended over perhaps six or eight hours of the day on which he offered his sacrifice. After getting to the temple in Jerusalem his care and toil were ended; he saw his animal sacrifice killed and part of it burned, and then he returned quietly home. But you and I, if we honestly present our Christian sacrifice, have a whole life-time’s work and care in doing so, from this Monday morning on to Monday morning following, from month to month, from year to year, by day and by night we and the animal nature we have to sacrifice are never for one moment separate. Our bodies are a daily sacrifice while they live. The apostle’s injunction could not be expressed in plainer terms than these, “Present your bodies a living sacrifice to God.” Certainly this means self-denial and incessant work.

IV. By what process is this living sacrifice to be made? By the Levitical knife and fire? No, but by holiness; for only thus can our sacrifice be “acceptable to God”—by practical holiness.

“Holy” means separate—separate from a common and worldly to a sacred use. In what sense was the gold of the Jewish Temple holy? In what sense was the metal of which the golden candlestick was composed holy? It certainly was not intrinsically and essentially, spiritually and morally more holy than any other gold. The only sense in which it was holy was its separation to the service of God. This is the sense of the adjective, “holy,” when we apply it to that volume we call the Bible. The Bible is the one book that stands separate from all human literature as the Word of God. It stands alone—separate—holy, that is “wholly” the Lord’s. That this is the idea of the apostle here is abundantly confirmed by this exhortation in his letter to the Christians of Corinth, “Come out from among them (from among all sinners and worldlings) and be ye separate, saith the Lord; and touch not the unclean thing.”

This idea is reiterated in these words of the second verse of this twelfth chapter, “And be not conformed to the world.” Christians are non-conformists and separatists; not in the narrow and sectarian historical sense of these terms, but in the moral and practical sense. Spiritual separation and non-conformity are the transformation of the relations, the motives and the conduct. “Be not conformed to the world; but be ye transformed by the renewing of your mind.” Non-conformity means transformatory.

Constituted as we are; related as we are to the people and the business of this material world, does not this apostolic exhortation about self-sacrifice appear very severe and extreme? No, answers our apostle. It is reasonable,—“your reasonable service.” Yes, indeed. Most reasonable it is when we look at the sacrifice made by the Son of God to redeem us. Jesus Christ consecrated body and soul in sacrifice for us. “He poured out His soul unto death.” “Who Himself bear our sins in His own body on the tree.” If Jesus Christ’s total personality bought us, our total personality is His. His sacrifice for us makes our sacrifice to Him only reasonable.

If the Baptist denomination emphasize any doctrine it is the doctrine of this text, for when we make public profession of our faith in Christ what does the ordinance plainly teach? How much of us is the Lord’s? Just as much as the baptismal waters cover. Spirit, soul and body, the believer is totally immersed; from the crown of his head to the very nails on his fingers and toes, the whole personality is solemnly consecrated to the Lord—“a living sacrifice.”

Dear brethren of the Baptist churches may I beg your very serious consideration of this practical subject.

J. DENOVAN.

A Year in North Carolina.

The People and Schools.

BY REV. JOHN LEWIS.

IN THE SCHOOLS. (CONTINUED.)

The race question confronts us again in connection with the school committees. At present there is only one committee in each district for the schools of the two races. Where the negroes are numerous they have often appointed men of their own race. Sometimes these are qualified but far oftener they are not. All goes well until the colored committee man claims his rights and exercises his authority in connection with the white school and teacher. If he insists on inspecting the white school and stands as the equal or superior of the white teacher there is trouble. The Superintendent has recommended to the legislature that separate school committees be appointed in each district. If the colored people want to elect white men all well, but no colored man will be allowed to inspect or manage a school for white children. The following incident, of which much was made during the recent political campaign, will show the condition of affairs and make clear, I think, that as long as the feelings of the races remain as they are today, there can be no solution of the race problem except through government by white men alone, dual government from top to bottom, or deportation of the negro. In Raleigh there is a State institution for the deaf and dumb, and blind. It has two departments. The buildings are in different parts of the city. There is but one board of trustees or directors and one principal. Under this principal the school has flourished. He was once secretary of the Baptist State Convention and Sunday School missionary and the name of Bro. John E. Ray is revered by our people everywhere. The board of trustees is composed of seven men appointed by the governor of the State. All went well till the Republicans and Populists, by fusing, got hold of the government. The Republican governor appointed a mulatto named James H. Young, but popularly known as “Jim Young,” as one of the seven trustees. He is the son of a white politician, is a graduate of Shaw University, a member of the legislature, an editor, a colonel of a regiment of colored volunteers, and Superintendent of the largest Baptist colored Sunday School in the State—a school which spends more money on Sunday School literature than any other school, white or colored in the State. Whatever about his character—and nothing wrong has been proved so far as I know—it is conceded that he has considerable ability as well as influence. Bro. Ray said that he had always conducted himself as a gentleman towards him and that he was sorry to see him resign to take charge of the volunteers, an impolite and offensive negro should be appointed in his place. It is probable that Young was appointed for the special purpose of looking after the interests of the negro department, but he had the same authority, privileges and responsibilities as anyone of the other six, and no more. He was appointed to inspect the condition of the institution. If he had simply inspected the colored department it is likely that very little, if any, fault would be found, but he inspected the white department as well as the colored. His name also appears on a marble slab on the corner of one of the buildings with the names of the principal and the other trustees, of course, as trustee he was in a sense placed in authority over the white employees, teachers and principal of the institution. It made no difference that there were six white trustees, some of them possibly less competent than Young, and that these white trustees inspected the colored department. But there was a hue and cry from one end of the State to the other, because this one colored trustee was made equal with the six, had his name placed with theirs on the slab, had the audacity to inspect the white department and be in authority over white teachers and principal. It was not a question of culture and competency, but of color and race.

That six white trustees should inspect the colored department and be over colored teachers was all right, but that one colored trustee should dare to inspect the white department and be over white teachers was all wrong. Even the Biblical Recorder said “If there must be a negro to look after the institution for negroes let there be two boards, but there exists no necessity.” Had When, however, it is considered that the bulk of the taxes for the support of that school, as well as for every other State school, is paid by the white tax payers, it is not so unreasonable that they should want the full control of it. And when it is borne in mind how many more negroes than white men there are who are utterly unfit to be trustees of such an institution the unfairness does not appear quite as much as at first. Then it must be borne in mind that capacity, ability, merit and fitness have very little to do with the making of such appointments. Under the spoils system, which is well-nigh universal here—and one must live here to realize what it means—“the pull” has a great deal more to do with the appointments than either principle or push. The Biblical Recorder says again:

“The people of North Carolina had better give the negroes once for all to understand that, though politicians

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Whether the blacks would b it is not likely t be. It is in the his authority, S and in some se numbers of his he is going to schools and wi For my own remain safe. I been the best education and of ingratitude aught I know people who ar with their own for his educati that education fit to occupy.

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may cater to them for their votes, the negro race must keep to its place both for the good of the race and the welfare of the State. When the Anglo-Saxon becomes inferior to the African, then we may consider the necessity of putting negroes on boards, under which are both white and colored children. Meanwhile the sensible negro, the unselfish negro, will recognize that it is better, infinitely better, for him and his children to have white boards and white committees to look after their welfare; but the demagogue, both white and black, will continue to harangue the negroes about their "rights" and "recognition," seeking, of course, an office, not for a moment caring, never having dreamed of caring, either for the State or for the negro race.

Whether the educational and other interests of the blacks would be safe in the hands of the whites or not, it is not likely that the blacks will believe that they would be. It is in the nature of the negro to display and exert his authority. Since he makes up a third of the population, and in some sections out-numbers the whites, and since numbers of his own race are receiving a liberal education he is going to claim a share in the government of the schools and will not "be kept under" without a struggle.

For my own part I cannot see how their interests can remain safe. It is claimed that the Democratic party has been the best friend of the negro in providing for his education and his general welfare. The negro is accused of ingratitude when he votes against the party, and for aught I know that is true. But it is difficult to see how people who are looking upon the negro as a competitor with their own children will continue to provide liberally for his education especially if the very same people believe that education spoils the negro for the only position he is fit to occupy.

A great many who are deeply interested in the welfare of the negro advise him to keep out of politics though they may not approve of his being kept out. Is it right? Is it expedient? Is it safe? A creditor will often get more from a debtor by coaxing than by urging. Would not the negro get more from the Southern white man by keeping out of politics altogether, or by being content with casting his vote without seeking office? I was for some time inclined to think that he would, but since the campaign my doubts have increased. Would it be safe for him to let politics alone? Would he be treated fairly, would his highest interests be looked after if he did? These are difficult questions to answer. I am inclined to answer yes or no, according to the point of view. Taking the Southern white man's point of view he would probably be fairly treated, but taking the negro's own point of view, and the point of view of many Northern white men as well, he would not receive fair treatment. If he is good only as a servant to do the drudgery why educate him? If education spoils him why educate him? "If he is to become a rival to and a competitor with my own child why should I pay taxes to give him even a common school education? If he is a failure as a skilled workman why waste money on industrial schools? If higher education for him is not only unnecessary, but injurious why waste money on schools for the higher education of the negro? It is very true that the constitution of this State demands that the same amount of money be spent on the elementary education of a colored boy or girl as on the education of a white boy or girl and that the bulk of the taxes for that purpose is paid by the white people. But whether that clause is in the constitution because the people willed it or because the negro has been in politics and has held the dread balance of power I cannot say. The fact that there is considerable agitation to have it changed makes one doubt whether it is safe for the negro to get out of politics today.

I think there can be no doubt that the industrial schools and the schools for the higher education of the negro established and supported by Northern Christians are not in favor with even the rank and file of Southern Christians. Sectional feeling still surviving may have something to do with that, but it is very doubtful whether they would be established by Southern Christian white men even today. Of course, there are grand exceptions. What do you think is best to do with the negroes? I asked an intelligent Christian man not quite sixty years of age. "If we were left to ourselves we would keep them under, but we are not left to ourselves, was the prompt reply." Now there are others who consider that negro education elementary, industrial and higher are no longer an experiment. Even some of those who believe that the negro has been and is too much in politics believe this. They believe that it has been proved beyond a doubt that the negro has not only made remarkable progress in accumulating property, considering the odds against him, during the thirty-five years of freedom, but they believe that he has shown capacity to learn and become a skilled workman, an intelligent and successful professional man and a useful citizen. Given the time and the opportunity which the white man has had the negro will be hardly inferior, they say. It must be admitted that those who say so have had considerable experience with negroes as well as with white men and they are entitled to a hearing.

If I mistake not it was said at the time of the civil war, in the North as well as in the South, that the negro would never make a soldier. I heard a Southern soldier say that a Southern white man could put fifty negroes to fight any time. But the battle of San Juan seems to

have proved that the South American negroes, as well as the Egyptian fellahen, can fight when properly led, and that some of the white troops would have been annihilated, were it not for the fearless negroes that protected them and helped them. The great question now is whether he can lead as well as follow and we can simply let him have a chance and let old father Time tell us, or our descendants, whether he can command successfully or not. To him that hath shall be given. "God helps those who help themselves."

Even the Superintendent of Public Instruction has to be careful how he approaches the race question. Not long ago he wanted to help the teachers in Vance County. He arranged for a meeting with the teachers. In order to save time and strength he appointed one meeting only. The colored teachers were to occupy a comfortable gallery, as they often do in the churches, but they objected. He then appointed a meeting for each, but when the time for the meeting with the colored teachers came they were not present. It is said the negro has had too much attention in education. He must be helped in his own way, he is possessed of the phantom of social equality for which he will forsake everything else.

The State also maintains seven normal schools for training negro teachers. It is likely they will be reduced to three, in order to make them more efficient. Booker T. Washington is quoted as saying: "Our race is in too big a hurry. The preachers want the title of D. D., before they know divinity. Almost every graduate in the English course must be addressed as 'professor.' We want a biography before we have lived. Some want to take Latin and Greek, who do not know the personal pronoun in English. Some want post offices who do not know how many stamped envelopes to give for eleven cents. Go to the farm, stick to the farm. We do not want to govern the country until we learn to govern the home." But it would be impossible to convince those who have taught and studied with colored students, that the colored man has no brain power, and that he is good only as an unskilled laborer.

A colored student represented my class before the Boston Social Union in 1889 and we were not ashamed of him. Even southern young men have their eyes opened to this now and then. When one of them was speaking very highly of some colored men one day, I remarked, "You seem to have a better opinion of some of the colored people than most of the people here." His reply was, "I have been among their best men and have observed how worthy they are."

So far as I know there is nothing like this problem in the Northern States, or in any part of the British Empire. Race difficulties abound in India, but they are not exactly the same as these. The merit system of the British government, which enables no-caste children of our mission schools, to compete successfully with the children of high caste parents, may give a clue to the solution of the problem here. It is hardly good policy to encourage any child to depend on the color of his skin, rather than on his brain and brawn and industry and energy and frugality, for advancement and promotion. Whites as well as blacks ought to depend on manhood rather than on race, on what a man does for himself, rather than on what others have done or may do for him. The Anglo-Saxon may be a superior being, but if he depends on race pride to carry him through the world, he is going to find out his mistake when it may be too late. Under the influences of the gospel and education, the wild Karens of Burma are beginning to command the respect of the proud Burmans, and their former oppressors. Many a negro is proving himself a good student, and the superior white man will do well to see to it that his crown is not taken from him, by the very one whom he despises. Race merit means something, but personal merit means much more.

Brother Quartus.

BY REV. THRODOR L. CUYLER, D. D.

Coleridge once said that the Epistle to the Romans is the profoundest work ever written; and John Calvin declared that every Christian ought to feed on it as his daily bread. Certainly it merits these high encomiums; and the eighth chapter alone lifts the soul like a chorus of hallelujahs over-head from the heavenly world. The twelfth chapter might be cut out and carried in one's pocket as a *vade mecum*, with a practical precept for almost every step. But I confess to a liking for a chapter that is often passed over as neither very profound nor very inspiring or very edifying. It reads like a catalogue or church directory and is chiefly occupied with proper names; it is the sixteenth chapter.

Very true; but those names are well worth studying. They are not the names of famous prophets, or apostles, or martyrs. Mostly they are persons who appear for a moment on the scene; we catch a glimpse of them, and then, as if a trap-door were opened under them, they drop out of sight and never appear again. But that one appearance gives them a place on the pages of God's Word, and that confers on them immortality. The ruling monarchs of the apostolic age are mostly gone to utter oblivion; but all over the wide world, millions of Bibles keep fresh the names that are recorded

in the closing chapter of Paul's Epistle to the church at Rome.

There is one character in that catalogue that I have a drawing to, and would like to know more about him. When Paul has reached the end of his magnificent Epistle, it seems that some of his intimate friends come in and ask to send a salutation to the infant church in the imperial city. Timothy who is Paul's spiritual son and "work-fellow" sends his message. Then come three "kinsmen" or perhaps only fellow-countrymen of Paul. Then comes big hearted Caius, who keeps open doors for Paul and his Christian neighbors, and no doubt had many a social prayer-meeting in his hospitable house. Then Erastus, the city treasurer of Corinth, sends his loving salutation. After these more prominent persons have presented themselves, up comes a modest man and asks the privilege to be remembered at Rome and simply gives his name as "Quartus, a brother."

What has Quartus done to entitle himself to a place on the roll in a heaven-inspired Epistle? He is not a man of genius or scholarship or eloquence. He has founded no church and has not the gifts of an apostle. He does not perform the part of an amanuensis like Tertius, and do Paul's writing for him. All that is said of him is that he is Quartus, a brother. He is not a captain in Christ's Corinthian army, or even a staff-officer; he is only a private in the ranks, who knows his place, and is found in his place when duty calls. God is his Father, and he has been adopted into the spiritual household of faith; Jesus Christ is his Master, and he has such a blood-relationship to the other Christians in Corinth and at Rome that he simply asks to be recognized as a brother. He loves his Master, and he loves his brethren, and he wants them to love him, and be sure not to forget him.

All blessings and honor to Brother Quartus! What would our churches do without him? Everybody cannot be a minister or an elder, or a superintendent, or an ecclesiastical office-bearer; but every true Christian can be a brother, with a brotherly heart under his ribs, and a brotherly word on his tongue, and a brotherly hand to give a gift to those who are in trouble. We do not read that Quartus was a preacher, or that he ever exhorted in a devotional meeting but we must not think the less of him on that account. Every good man is not born with the gift of public speech. There are devout, godly and useful Christians who can do everything else better than to address a public assembly. There is pure sterling gold in their Christian character, but they cannot readily coin it into current words. They can give for Christ, and they can live for Christ; but they cannot speak acceptably in a meeting. Their lives are eloquent; their actions speak louder than words. When the most distinguished man of science in America united with the Presbyterian church in Princeton, he made a stipulation that he should never be called on to take part in a devotional meeting. But if he did not speak, he was always present: if he never preached, he could practice. Quartus must have been a faithful servant of Christ in his way, or else Paul never would have allowed him to send his salutations to Rome.

I confess to a great liking for the shy, modest Christians who in a public meeting feel that their "strength is to sit still." They open their purses if they do not open their lips. They can visit the poor, they can teach a Sunday-school class, they can distribute Bibles or tracts, they can let their light shine in deeds of brotherly love, even if they have no "gift of tongues." Andrew has left no recorded speeches, but he brought his powerful brother Simon Peter to Christ. Dorcas' needle was more useful than some glib tongues that I wot of. "Neglect not the gift that is in thee;" and it is a great thing for a lover of Jesus Christ to find out just how, and in what line, they can be the most thoroughly useful. Brother Quartus had probably found that out, and came up to his duty, or else he would not have ventured to ask Paul to give him a little corner in the great Epistle to Rome. He got it, and he got that one lovely word attached to his humble name—"a brother."—Evangelist.

"Sursum Corda."

The American Baptist Publication Society, (120 Chestnut Street, Philadelphia, Pennsylvania), is desirous of entering into correspondence with pastors, music committees, and others interested in the introduction of a new hymnal. In general it may be said that the price of the new hymn book, "Sursum Corda," is to be one dollar and fifty cents per copy (the prices given refer to the edition with music), and one dollar per copy when first introduced and for three months thereafter. Specimen copies will be loaned to any pastor or organist for examination. There are other matters entering into the question of price, the number of copies purchased, the disposal to be made of the hymn book in present use, and various other matters which may make it possible for the Publication Society to give even yet more favorable terms, so that correspondence is certain to be of advantage to those thinking to introduce a new book.

Messenger and Visitor

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The Passing Year.

Through the good providence of God we have come to the close of another year, and if we are attentive and wise to consider what the year has brought and what its lessons are, we shall doubtless find much food for profitable reflection, and abundant reasons for gratitude.

The year 1898 certainly cannot be described as uneventful. It has witnessed events which must exercise important influence upon coming history. The world has seemed intensely alive and its political elements have seethed with excitement. There has been war between two civilized nations, with results that are highly significant, and there have been conditions out of which it has seemed quite possible for other and perhaps more serious wars to arise. There is, however, much reason for gratitude in the fact that the year is closing with the world, generally speaking, in a condition of peace, and perhaps it is not too optimistic a view to take of the general situation, to say that the prospect for continued peace among the nations is now better than it has been at any time during the year.

The event which stands out with especial prominence in the history of the year is of course the war between the United States and Spain. Its active operations occupied four months, with the result of wresting from Spain her large possessions in the West Indies and the Philippines, and correspondingly extending, for the present at least, the empire of the United States. Though the status of Cuba and the Philippines remains to be determined, it is probable that the latter, and perhaps the former also, will remain permanently under the American flag. This means for the United States the assumption of few relations and responsibilities of great importance both to that country and to other nations. Spain's sense of what "honor" required of her has cost her dear. If she had been willing a year ago to surrender Cuba to the United States, she might have retained the balance of her colonial empire and delivered herself from the ruinous expense involved in the attempt to retain a colony which, as was evident to all the world, she could never successfully govern. The sore humiliation which Spanish pride has suffered appeals to the world's sympathy, but the loss of Spain in the surrender of her colonies is doubtless far more apparent than real, while to the colonies themselves, it may be confidently hoped, the result will be large gain.

Of great interest also has been the Anglo-Egyptian expedition under Lord Kitchener on the Upper Nile, carried through with admirable precision and thoroughness of military science, and leading through the decisive battles of Atbara and Omdurman, to the complete achievement of the objects aimed at, in the shattering of the Khalifa's power and the reconquest of the Soudan. The work of Lord Kitchener must be regarded as of great importance, for besides effecting the reconquest of the Egyptian territory, it has done much for the consolidation of British interests in Africa and for the extension of civilization and Christianity on that continent.

The attention of the world has been strongly called to China, partly because of the internal affairs of that decaying empire, and partly because of the attitude toward it of the powers of Europe. On account of what was believed to be the aggressive and intriguing policy of Russia towards China, the evident determination of Germany and France to secure portions of the dissolving empire and the serious menace which these conditions involved to British commercial interest, popular feeling in England was strongly excited, and it seemed at times

as if war between Great Britain and Russia was imminent. But the acquisition of the Philippines by the United States and the latter's common interest with Great Britain in maintaining an "open door" policy in China have been favorable to British interest. The more friendly relations that happily have sprung up between Britain and Germany, and the present disposition of Russia to arrive at an understanding with Britain in respect to their interests in the East, make it seem far less probable that the Chinese question will prove the occasion of war between European powers.

Of late—as is well understood—the relations between Great Britain and France have been seriously strained. The Fashoda incident has brought the two nations dangerously near to war. France's jealousy of Britain and the exasperating policy which she has been following in respect to colonial affairs had quite exhausted British patience and led both government and people to feel that the point had been reached when forbearance ceased to be a virtue. War for the present at least is likely to be avoided, but if France has learned her lesson, she is in a decidedly sulky mood about it, and cherishes strong resentment toward her powerful neighbor.

One of the most notable, and at the same time one of the most gratifying, events of the year has been the Czar's note to the Powers, embodying a proposal looking to a disarmament of the nations, and an invitation to a conference for the consideration of the matter and the establishment of a universal peace on assured foundations. That the Czar is a man of peace and that in this matter he is prompted by the highest motives there is no reason to doubt. He sees how heavy and constantly increasing are the expenditures of the nations for military purposes, how crushing the taxation which must be imposed upon the people to meet these tremendous expenditures, and all this, as their governments profess, is not for the sake of war and conquest, but in order to insure peace. The Czar's proposal is, in brief, that each nation shall exercise faith in its neighbors, and cease from taxing their people to death for the purpose of maintaining huge military establishments which to nations who desire peace must be unnecessary. What will come of the Czar's proposal and of the approaching conference to which he has called the Powers we cannot tell, but it is a most noteworthy thing that such a proposal has been made, and it is a distinguished honor to the Ruler of the Russias to have sown this good seed, whether it shall find a lodgment in good ground or not.

So far as our own country is concerned the year has brought much good. Taking the Dominion as a whole, it has been a year of good crops, and of much activity in trade and industry. The resources of the country are steadily developing, and new resources are from year to year being brought to light. The year has been remarkably free from great floods, conflagrations or other disasters, and, in addition to all other blessings, we continue to enjoy the inestimable blessing of peace. The thing chiefly to be deplored is doubtless that we are so little thankful for the blessing received and that our spiritual enlargement does not keep pace with our material prosperity.

One thing which we note with particular pleasure in connection with a review of the year is the increasing friendliness between the two great branches of the English speaking people. This is in large part a result of the late war between the United States and Spain. The anti-British feeling which had survived in the United States from revolutionary days was not well understood in England, and certainly was not reciprocated. When the Americans became involved in war with Spain, they had an opportunity to put to the test the friendship of European nations, and they found that the one really friendly nation was Great Britain. The friendship of the mother country to the United States during the past summer has been to the latter of immense value, and the American people have come to recognize that they have much more in common with the people of their own race and language than with any other people. We can but hope and pray that these more friendly relations between the two nations may continue and be more strongly cemented with the passing years, and that their flags and their forces may ever be found united in the promotion and the protection of freedom and righteousness.

Editorial Notes.

A lady who was present at the welcome to Lord and Lady Aberdeen at Haddo House on the occasion of their return from Canada, has written the following paragraph for the "British Weekly": "On Saturday afternoon through the gloom and darkness of a December night might have been seen many hundreds of people wending their way from all directions to Haddo House, the ancestral home of the Earl of Aberdeen. On every side were signs of rejoicing—bonfires and illuminations along the entire distance of eight miles from the railway station. The reason for all this jubilation was the return, after an absence of five years in Canada, of Lord and Lady Aberdeen. As one approached the house, the scene grew in picturesqueness. Every window was illuminated, a huge bonfire blazed in a field in front, outlining the giant trees splendidly, while the avenue was lined by torchbearers ready to fall in behind the carriage. A hearty cheer intimated to the guard of honor and those near the house that Lord and Lady Aberdeen were just at hand. In a twinkling the horses were unyoked, and willing hands drew the carriage to the steps leading to the balcony, the pipes meanwhile playing gaily. There the oldest tenant read an address of welcome, to which Lord Aberdeen replied in an excellent speech, heard even by those at the very back of the crowd. A display of fireworks brought to a close a very interesting evening. Great interest was manifested in the appearance of Lady Marjorie, the daughter of the house, a little maid now grown tall."

We are informed that in a certain section of this Province a good deal of feeling has been stirred up in some of our churches by the work of a preacher or lecturer who is devoting himself to an anti-Catholic crusade. We are inclined to think that, in the nature of the case, the good results from this kind of work will be small, and we are informed that in this instance a good deal of disturbance is being caused by the stirring up of political feeling. As everyone must know, the kindling of partizan political strife in a church is about as destructive of spirituality as anything can be, and therefore should be emphatically discontinued. It is evident too that if the principles of civil and religious liberty for which Baptists have always stood are to prevail in Canada, Roman Catholics must be permitted a fair share in the legislation and government of the country. The fact that a public man is a Roman Catholic affords no ground whatever for attacking him or for refusing him the respect due to a man called to an honorable position by the voice of the people. When, at the death of Sir John MacDonald, it was proposed that Sir John Thompson should succeed to the premiership of the Dominion, the MESSENGER AND VISITOR expressed its entire dissent from the view that the fact of Sir John Thompson being a Roman Catholic should exclude him from the leadership. We hold a like view in reference to the present Premier. The doctrine that on account of their religion simply, Roman Catholics should be denied any rights and privileges which naturally belong to Canadian citizens, is unworthy of an intelligent Christian, and we should very much regret to hear that any of our churches are willing either directly or indirectly, to give countenance to such teaching.

Dr. Edwards A. Park whose name has long been most honorably connected with the Andover Theological Seminary is about entering upon his ninety-first year. Dr. Park has been a distinguished teacher and an important factor in the theological life of his generation. A man of exceptional vigor as to physique and mentality, he stands now as a lonely survival of a generation that has departed. In his earlier years Dr. Park was accused of being somewhat heterodox in his opinions, but, whether because he grew more conservative or because the theological thought of his time grew more liberal, it is certain that in his later years, Dr. Park has not been regarded as a radical. The "Outlook" regards Professor Park as being in every way a great man. In physical appearance he is peculiarly impressive. In intellectual vigor and ability he is almost unequalled. Had he been a preacher, a lawyer, a statesman, he would surely have been as prominent as he has been as a theologian. In theology he is

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The writer recalls that when a student at Newton, Dr. Park on the invitation of the Seminary authorities came and delivered a short series of lectures on the Edwardian or New England system of theology, the exposition was lucid, and being divested of all severity by the lecturer's abundant fund of humor, was as enjoyable as it was instructive. A good story which the professor told in connection with some remarks on the doctrine of the absoluteness of the divine decrees was somewhat as follows:

In the palmy days of the New England theology, there lived up in New Hampshire a man who was unwilling to accept fully the doctrine preached by his minister, that all events came to pass in accordance with the divine decrees and could not be made otherwise by the exercise of human will. One cold and wintry day this man was riding homeward in his wagon, the mysteries of theology never far from his thought, when there flashed upon his mind a brilliant idea, and he saw, as by a flash of lightning, his way to a practical demonstration by which the doctrine of decrees should be demolished. There were two roads to his house, one a good and direct road by which he was travelling, the other a very bad and round-about road which he had naturally avoided. It was plain to the good man, as the nose on his face, that it must have been decreed that he should go home by the good road. It was the short way, the easy way, the natural way, he was on it already, it must be in accordance with the nature of things and the eternal decrees that he should go by that way. But he perceived that he was not shut up to this way, he could and he would go the other way and show the minister that the human will was independent of decrees. So back he turned, though it was grievous to the flesh, and took the other road. Arrived at home at length, cold and weary, but triumphant in spirit, he hastened to his minister to inform him how it had fared with the decrees. The minister heard his tale, regarded his parishioner sadly for a moment, then said: "I always feared that you were fore-ordained to be a fool, and now it is beyond question that you have made your calling and election sure."

The programme for the Week of Prayer, prepared by the Evangelical Alliance is as follows:

- Sunday, January 1st.—Sermons, Unity in Variety, John 17: 26 and 1 Cor. 12: 12.
- Monday, January 2nd.—Confession and Thanksgiving, Psalms 32: 5, James 1: 12-27, 1 Peter 1: 1-9.
- Tuesday, January 3rd.—The Church Universal, John 20: 19-23, Phil. 3: 12-21.
- Wednesday, January 4th.—Nations and their Rulers, Psalm 2, 1 Tim. 2: 1-8.
- Thursday, January 5th.—Families and Schools, Eph. 5: 25-31.
- Friday, January 6th.—Foreign Missions, Eph. 1: 1-22.
- Saturday, January 7th.—Home Missions, 1 Peter 4: 7-19.
- Sunday, January 8th.—Variety in Unity, 1 Cor. 12: 27, John 17: 22.

In British Columbia.

The three months service which I have had the pleasure of completing, has been a source of intense interest to me and I trust of some benefit to the Province. The Board here felt the time had come for a Superintendent of Missions to be in the field. After visiting every church and mission station, as well as a number of new places, I am led to the conclusion that the time has not come, but that evangelists are the great need of the Province. Many or all towns need attention, where men must put themselves down for definite work, staying months in one neighborhood if not years. My suggestion to the Board, therefore, is to place as many evangelists as funds will permit, in the growing centres of population, appointing one of the pastors acting-superintendent, until the growth of the work and the finances, will permit putting a permanent general missionary in the Province. People and pastors are coming from our Eastern Provinces, and we must do what we can to aid them. The need of gospel preaching is very great. Theatricals, smoking, drinking and dancing concerts, under church auspices, is of frequent occurrence in British Columbia. I hope to have the privilege of visiting the Maritime Provinces next August, and to have the

opportunity of describing the work and the country. After meeting with the Board in Winnipeg I shall reach my home in Brantford, Ont., for Xmas and to give myself to the dissemination of information respecting missionary work.

Since my last, special meetings have been held at Vancouver and Victoria. Day after day people gathered together to hear the word, and a number found peace in believing. A church was organized at Saanich on Vancouver Island, where Rev. H. H. Saunders is now located. We are much pleased with Bro. Saunders and his wife. They will do a good work in a needy district. Bro. C. W. Rose was ordained at Nelson on Dec. 13th, and passed a good examination. He is doing a good work among a devoted people. I wish that some church in Nova Scotia, would undertake to make up the balance of his salary, until the church is self-supporting—it will be in twelve or eighteen months time. If such should be found, let them send three hundred dollars for 1899, and one hundred and fifty in 1900, to Mr. Wm. Marchants, Victoria, or if preferred to Bro. Rose, Nelson, B. C. Rev. J. H. Best is leaving Rossland and going to Windsor, Ont. Rev. Mr. Sweet, another Eastern man, is laboring in the toughest place in B. C. There is no hope but for us to stand by the work there, for some time to come. I should be glad to hear of some church in N. S. or N. B., willing too stand by Bro. Sweet. They may write to him or to me for information. I might mention also that Bro. Saunders, at Saanich must be helped to hold the fort, and reach the outsiders in a wide districts. Perhaps some church from whence he comes would like to stand by him.

Altogether I am much pleased with the appearance of things in the Province. The population will soon be doubled. The Baptist churches are happily witnessing a good confession and at considerable cost to themselves. There is much to contend with, but the separateness of the disciples of Christ will not be without effect. If my letters have helped to interest any in the East, in the good and needy work of the West, I shall not have written in vain. I was received most kindly everywhere, and aided in my efforts by pastors and people. It will please the girls of Nova Scotia, to know that Miss Black, now Mrs. Ralph Trotter of Victoria, is winning her way among the people of that city, and is considered to be a lady of good common sense, refinement and energy in Christian work.

I close my letters with the hope that the near future will find our eastern churches lending a hand in every way possible, towards the solution of a problem which means good in every way to our cause. Perhaps it may not be long ere the whole Baptist body of the Dominion, will resolve to form an advisory and educative missionary board, so that no part of our field may be neglected, and that an equalization of aid may be made possible. At present we are not giving the attention we ought to some parts, while some churches might possibly walk alone if they had to do so.

D. SPENCER

December 18th.

Arrows from a Hunter's Quiver.

NATURE'S VARIED MOODS.

Originals, on the weather are impossible, but Nature can originate any kind of weather, and it is best to receive it with a smile, whether, rain, hail, snow, frost, thaw, blow, pass on and talk on something else.

Christmas, is now the topic of every tongue and cycles of years will never make obsolete the great Feast of the Mosses, which identifies heaven with earth; and with which commingle so much sunshine and shadow, grief and gladness.

O blessed days of joy and peace
With good will to mankind,
Roll on till God's abounding grace,
Shall all His people find;
Till glory love and holiness
Shall all men's lives restrain
And Christ in power and righteousness
O'er all the world shall reign.

THE HIGHEST CRITICS.

McMaster does not scan the Theological horizon to see what new theoretical star is rising, or to ascertain the "latest trend of thought" on "the great questions." She follows with transfixed gaze "the Dayspring from on High," by whose effulgent rays, she knows when, where and how, every wild meteor shall rise. Then when the "stargazers" are all enraptured or dazed, she is able calmly and positively to declare that the centres of attraction are simply recreant excrecences, flung from flying worlds which fade and fall.

In the Chancellor, Drs. Rand, Welton, Goodspeed and Newman, whose departments are within the range of the "Higher Critics," we have nothing to fear. For they are the highest critics, capable of standing over and above them ("the higher critics"), and of leading the way to impregnable ground and to a certain goal. Independent study without such men is liable to wreck faith and character. McMaster believes in a thorough and critical investigation, but she is orthodox.

EVERY DAY.

As of yore, the Fyfe Missionary Society holds its meetings monthly for a whole day. This year they are surpassing in interest.

Returned missionary Walker, addressed the annual meeting in the Bloor St. church recently on "India's attitude to Christ and Christianity."

It was a great message from a great heart. This Society is an integral part of the university life, and the zeal for missions engendered through it, crystallizes in the cultured and beautiful lives given to the cause of Christ at home and abroad, rather than to sordid gain and worldly enterprise.

With a loyal heart and a mighty hand
They might share the Nation's fame,
By heroic deeds on the field of strife;
They might gain a victor's name;
But better for them with a zeal sublime
As "ambassadors for God,"
To sway the world with the sceptre of love,
And declare His living word.

STRAY SHOTS.

The Bloor St. Social Club is a great success this winter. As many as 200 men attend once a month.

The Rev. I. E. Bill, well known in the Maritime Provinces, late of Poplar Hill, Ont., being unable for active service, is now living in Toronto.

Rev. Geo. Cross, M. A., B. Th., after a year abroad in Scotland and Germany is now settled with the Aylmer Baptist church.

Our Ministerial Conference recently gave a session to the discussion of "The Intermediate State." They stand a unit on conscious existence in blessedness or misery, between death and the resurrection.

J. HARY KING.

Toronto, Dec. 20th.

Literary Notes.

Barrie's "Margaret Ogilvy" has been translated into Swedish.

William Black, the celebrated Scotch novelist, has died at the age of 57—an age when much good work—perhaps his best might have been expected from his pen. Alluding to the author's death, the Independent recalls the following words written by him some years ago, "My more intimate friends—one half of whom seem to consider my novels facetious and trivial, the other half complaining of them as far too gloomy and tragic—appear to agree in thinking that there ought to be something beyond these voices. Perhaps I shall satisfy them in time. Perhaps I shall end as I began, with a series of suggestions for the better government of the universe. In fact, I have now in my eye a scheme—but we will not anticipate." "Was this 'scheme' ever carried out," the Independent asks.

The Living Age for 1899. The long continued life of this venerable and valuable eclectic is another instance of the survival of the fittest, in that it, the best of all, has absorbed or survived every one of its numerous rivals or imitators. Its present vitality is evidenced by the announcement that The Eclectic Magazine of New York, its oldest and most important competitor, will, with the issue of January 1899, be consolidated with The Living Age, and be hereafter known as The Eclectic Magazine and Monthly Edition of The Living Age.

This remarkable success of The Living Age is owing to the fact that it enables one with a comparatively small outlay of time and money, to keep pace with the best thought and literature of the day. Hence its importance to every American reader.

The magazine has never better fulfilled the purpose indicated by its title than during the past year. Its weekly issue has enabled it to give its readers promptly the views of the ablest British and continental journals, magazines and reviews, upon all questions of general interest.

In a Monthly Supplement a department was introduced two years ago giving "Readings from New Books." This will be continued, and a new editorial department devoted to notes on "Books and Authors" added.

The prospectus for 1899, which appears in another column, is well worth the attention of all who are selecting their reading matter for the new year. To new subscribers remitting now for 1899, the intervening numbers of 1898 are sent gratis.

Forward!

God said unto the children of Israel, "Go Forward!" In other words let nothing hinder you from marching on to victory. Why should not the children of God, of this fair land, adopt this divine injunction for their motto—in the fight for prohibition. It would almost appear as though many were stopping in this great struggle at the border of the Dead Sea. Surely God has given us a splendid victory thus far. Yet some desire to make us believe that our majority is not large enough. What other excuse would they concoct if our majority was larger? What other phase of crime would receive such a large vote if the electors were asked to give their expression at the polls? Much time has been spent for an obvious reason, trying to make us think that a great many electors did not vote. But they did not tell us that it was difficult for many whose names were on the list to vote. For instance in one polling district near by thirty were either non-residents or dead. Yet what an overwhelming majority we would have had, but for one Province. Are we going to remain by the Dead Sea, because one Province takes this shameful position. For it is a shameful position whether they are conscious of it or not. And we fear too many are willing to acquiesce to the petty arguments of the minority. Why are the political papers so silent when we may be near the goal? Why are not all the religious papers urging every Christian citizen to duty at this crisis? If we as Christians do not use all our power in pushing this question to victory, who will do it? Are we going to stop just here and let the weak continue to perish? Let this golden opportunity pass? If we do, we deserve to be engulfed in the "dead sea" of failure and shame as a Christian nation. And we need not expect any government to give us such an opportunity for years to come.

C. P. WILSON.

* * The Story Page. * *

Farmer Frisby's Christmas Gift.

BY HELEN FRANCES HUNTINGTON.

"Look sharp there, Rob, don't put no specked apples with the sound ones," Farmer Frisby cautioned, picking up the round, rosy apples that just rolled out of Rob's hand.

"It's a real pity about them apples; they're as fine a lot as you could wish for, an' the highest offer I got was ten cents a bushel over to Clayton, haulin' an' all. The market's chuck full, an' there ain't no call for fruit. I've a great mind to turn the whole lot into vinegar."

"Couldn't you ship them East?" Rob asked.

"Could if we had a combine and leased a whole car. 'Twould cost me more than I'd make to freight them alone. Countin' up the cost of harvestin', sortin', and workin' into vinegar, I won't make a dollar on them. They're the finest crop in Bascome county. It's a real pity."

"Soon be Christmas," Rob ventured after a long, industrious silence.

"Well, an' what of that?" demanded Frisby.

"Nothing much, only I s'pose people are looking forward to the holiday."

"Christmas don't make no difference out here," he answered grimly. "We don't have no time for foolishness, I can tell you."

Rob's face expressed surprise and disappointment. "Don't you celebrate at all?" he asked in dismay.

"Oh, some fool ranchers spend their money shootin' turkeys down to Bascome, or some other such foolishness. Rube an' Smiley goes home to their families an' we have to do double duty, that's all the Christmas for us. You needn't figger on frolickin' out here," he added grimly. "Christmas or no Christmas, it's all we can do to get things straightened out by time spring work begins. Sooner you get such fool notions out of your head the better for you."

Rob's lines seemed to have fallen in pretty hard places since he left the orphanage. He had started out full of joyous anticipation of the free life in the great West, only to meet the hard reality of farm life, which was all work and no play. Mr. Frisby was not unkind to him, but he had no conception of a boy's wants and ambitions; he expected Rob to take personal interest in farm affairs and work unremittingly in return for his board and clothes and one dollar a month. The other men had certain hours of steady work, while Rob was called upon at all hours, from dawn till dark; he milked, did chores about the house, split fence rails, fed the stock, and after supper husked corn and sorted apples and potatoes until bedtime. On Sundays he fed stock, drew water, and helped Mrs. Frisby about the house until dinner, after which he wiped the dishes, dressed and drove to church, six miles across the prairie. And so the days passed full of work, and to crown it all he was to have no Christmas holiday.

The next morning at breakfast table Mr. Frisby said: "Rob, I'm figgerin' on takin' in the west corner lot for pasture next year; the drove's gettin' too big for the little pasture. It's got to be all fenced by New Year's, and you an' me's got to split the rails. Rube and Smiley's got all they can do about the farm from now till spring. I've figgered out the whole thing, an' it leaves us just seventy-five rails a day apiece from now till New Year's, not losin' a day."

That gave Rob a bright idea. He could do a day's stint at odd times and in that way get off on Christmas day, at least.

"Mr. Frisby, would you mind if I split rails these moonlight nights to make up for a day off on Christmas?" he asked hopefully.

"What do you want to loaf about a whole day for?" Mr. Frisby demanded testily.

"I'd like to go to town that day, for a change."

"An' get in with them turkey shootin' roughs, like as not! No, sir; I'm responsible for your conduct while you're here."

"I don't see no harm," Mrs. Frisby put in soothingly. "It'll be sorter lonely for Rob, seein' he's been used to makin' somethin' of the day. You'd promise not to go about the targets, wouldn't you, Rob?"

"Yes, ma'am," Rob answered gratefully.

"I'm surprised at you, Emily, fosterin' the boy's foolish notion!" Peter Frisby said severely. "Big boy like him! At his age I didn't go whinin' about for holidays; I worked straight through the year an' made my little pile too. If it hadn't been for another man's villainy I'd been a rich man. Rob ain't got no call to complain of his treatment here, I reckon."

Mrs. Frisby plead so well in Rob's behalf that her husband gave his grudging consent. He made it as hard as possible for Rob by keeping him at work early and late, but there was almost three weeks' grace and the snow held off altogether, so he managed to split the required rails in good time. The farm hands went home

on Saturday night before Christmas Eve, and the bulk of the work fell to Rob, but the anticipation of his holiday helped him wonderfully. On Christmas morning he rose early and fed and milked by lantern light. It was a cold, crisp morning; the stars twinkled frostily in the brightening east, and the very air seemed fraught with Christmas cheer; the prospect of the seven mile walk to town was delightful when he thought of the whole long, free day before him.

Mr. Frisby met him at the kitchen door and took the milk pails from his aching arms. "You'll have to help mother with the work before you go," he said coolly; "she's took a stitch in her side an' ain't able to do much liftin'."

Mrs. Frisby protested warmly, but her husband insisted on Rob's help while he went about his work as usual, and Rob's heart was full of hard thoughts, and he very nearly hated Mr. Frisby for his injustice in spoiling the one holiday which he had so honestly earned.

It was nine o'clock when Mrs. Frisby sent him to his room to dress and he was so bitterly angry and disappointed that he had lost all his pleasurable enthusiasm in the holiday; but on second thought he knew that Mr. Frisby would find some work for him to do if he stayed at home, so he decided to go at all events. He set out in gloomy silence, but Mr. Frisby's voice stopped him at the gate.

"You can take Rocket, seein' as you've been delayed some," he said grudgingly. "I've saddled him ready for you."

Rob's anger vanished like magic, and his eyes shone with pleasure. Rocket was a beautiful spirited black pony with whom he had made friends by many kind little attentions in the way of apples and dainty tidbits. He whinnied joyfully as Rob led him out into the keen, frosty air.

"Be real careful of him, Rob," the farmer cautioned. "I'd as soon anything happened to me as to Rocket."

Rocket fairly flew along the smooth, hard road with head erect and nostrils quivering with delight. Rob's spirits rose with the fine, healthy enthusiasm of youth and by the time he reached Bascome his resentment had disappeared like dew before the morning sun. He stopped at the station to watch the incoming train; as it slowed up at the water-tank a gentleman stepped to the platform and called to the station master, "How's your apple crop this year, Ramson?"

"Pretty fair."

"Got any Baldwins?"

"Not one. Sold out the other day at fifteen cents a bushel; hard to keep this cold weather, you know."

"That's too bad. I want five hundred bushels by tomorrow morning, for an Eastern house. I'll pay forty cents a bushel for such apples as you sold Turner last year. Couldn't get them for me in time, could you?"

"Only wish I could."

Forty cents a bushel for five hundred bushels! There was a fine chance for Frisby. Rob knew it would mean the loss of his holiday for they would have to work till midnight to sort and pack them. He felt ashamed of his selfish impulses that made him hesitate between pleasure and plain duty and made haste to improve the opportunity.

"Farmer Frisby can let you have that amount of sound apples," he said courteously.

"He can? By tomorrow morning?"

"Yes sir."

"Can I trust you?"

"Oh, he's all right," the station master put in good-naturedly. "Frisby's as tight as a drum, but straight as a ramrod, and he'll do the square thing every time. He'll be glad of the chance."

"Very well then. Five hundred bushels of sound Baldwins to go by the seven-thirty train tomorrow morning, remember."

"I'll remember," Rob answered. He watched the train pull out of the station, then turned Rocket's head homeward and urged him into a brisk gait.

Farmer Frisby saw him coming and met him at the gate in open-mouthed wonder.

"I've come back to help get the apples ready for sale by tomorrow," he said. "Mr. Crosby wants five hundred bushels at forty cents a bushel, to send off on the seven-thirty train."

"Well, I declare! If that don't beat time!" he exclaimed in genuine delight. "I didn't expect to sell them apples at all."

They fell to work immediately, with a right good will; and presently Mrs. Frisby brought their dinner out and lent a hand while they made a hasty meal. The short winter afternoon passed swiftly and darkness fell, still the work went on steadily. By eleven o'clock the last bushel was safely stored for the early delivery. It was a very tired boy that sat down to a generous Christmas supper. Mrs. Frisby piled his plate with all the good things she had prepared and watched them disappear

with gratified amusement. It was a silent meal; the farmer made no mention of his good fortune, and did not even thank Rob for his faithful service. Presently he pushed his plate aside and rose stiffly.

"Rob," he said, "mother an' me has been talkin' about makin' you a present, seein' as you set such store by Christmas, an' we'll have to hurry up about it," nodding to the clock which pointed close upon the midnight hour. "It's rather too bulky to bring into the house, so you'll have to come outside."

He led the way to the barnyard, Rob and Mrs. Frisby following silently. "What's in there is yours," he said pointing to the door of a newly painted stall.

Rob opened the door and looked in curiously, but saw only Rocket nibbling daintily at his late supper. "You don't mean Rocket?" he gasped incredulously.

"Just so," the farmer answered, "I know you will use him right!"

Rob answered never a word, but stared at the costly gift in unspeakable delight, dimly conscious of the two expectant faces in the doorway.

"It's no use trying to thank you," he stammered at last. "I can't do it. I'd rather have Rocket than anything else in the whole world."

"I'm glad of it," said Peter Frisby cheerfully. "I think I'd a little rather you'd have him than any one else I know of."—Our Young People.

How to Keep from Swearing.

Over and over men have asked: "How can I keep from swearing?" says Mr. Moody, and then goes on with the answer and the illustration:

I will tell you. If God puts his love into your heart, you will have no desire to curse him. If you have much regard for God, you will no more think of cursing him than you would think of speaking lightly or disparagingly of a mother whom you love. But the natural man is at enmity with God, and his utter contempt for his law. When that law is written on his heart, there will be no trouble in obeying it.

When I was out west about thirty years ago, I was preaching one day in the open air, when a man drove up in a fine turn-out, and after listening a little while to what I was saying, he put the whip to his fine-looking steed, and away he went. I never expected to see him again but the next night he came back, and he kept on coming regularly night after night.

I noticed that his forehead itched—you have noticed people who keep putting their hands to their foreheads?—he didn't want any one to see him shedding tears—of course not! It is not a manly thing to shed tears in a religious meeting, of course!

After the meeting I said to a gentleman: "Who is that man who drives up here every night? Is he interested?" "Interested! I should think not! You should have heard the way he talked about you to-day."

"Well," I said, "that is a sign he is interested." "If no man ever has anything to say against you, your Christianity isn't worth much. Men said of the Master, 'He has a devil,' and Jesus said that if they had called the master of the house Beelzebub, how much more them of his household."

I asked where this man lived, but my friend told me not to go to see him, for he would only curse me. I said, "It takes God, to curse a man; man can only bring curses on his own head." I found out where he lived, and went to see him. He was the wealthiest man within a hundred miles of that place, and had a wife and seven beautiful children. Just as I got to his gate I saw him coming out of the door. I stepped up to him and said:

"This is Mr. —, I believe?" He said, "Yes, sir; that is my name." Then he straightened up and asked,

"What do you want?"

"Well," I said, "I would like to ask you a question, if you won't be angry."

"Well, what is it?"

"I am told that God has blessed you above all men in this part of the country; that he has given you wealth, a beautiful Christian wife, and seven lovely children. I do not know if it is true, but I hear that all he gets in return is cursing and blasphemy." He said, "Come in; come in." I went in. "Now," he said, "what you said out there is true. If any man has a fine wife I am the man, and I have a lovely family of children, and God has been good to me. But do you know, we had company here the other night, and I cursed my wife at the table, and I did not know it till after the company had gone. I never felt so mean and contemptible in my life as when my wife told me of it. She said she wanted the floor to fly open and let her down out of her seat. If I have tried once, I have tried a hundred times to stop swearing. You preachers don't know anything about it."

"Yes," I said, "I know all about it; I have been a drummer."

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The Young People

"But," he said, "you don't know anything about a business man's troubles. When he is harassed and tormented the whole time, he can't help swearing.

"Oh, yes," I said, "he can. I know something about it. I used to swear myself." "What! you used to swear?" he asked; "how did you stop?" "I never stopped." "It stopped itself." He said, "I don't understand this." "No," I said, "I know you don't. But I came up to talk to you, so that you will never want to swear again as long as you live."

"I began to tell him about Christ in the heart; how that would take the temptation to swear out of a man." "Well," he said, "how am I to get Christ?" Get right down here and tell him what you want." But," he said, "I was never on my knees in my life. I have been cursing all the day, and I don't know how to pray or what to pray for." "Well," I said, "it is mortifying to have to call on God for mercy when you have never used his name except in oaths; but he will not turn you away. Ask God to forgive you if you want to be forgiven."

"Then the man got down and prayed—only a few sentences, but, thank God it is the short prayers, after all, which bring the quickest answers. After he prayed he got up and said, 'What shall I do now?' I said, 'Go down to the church and tell the people there that you want to be an out-and-out Christian.'" "I cannot do that," he said; "I never go to church except to some funeral." "Then it is high time for you to go for something else," I said.

After a while he promised to go, but did not know what the people would say. At the next church prayer-meeting, the man was there, and I sat right in front of him. He stood up and put his hands on the settee, and he trembled so much that I could feel the settee shake. He said:

"My friends, you know all about me. If God can save a wretch like me, I want you to pray for my salvation."

That was thirty odd years ago. Some time ago I was back in that town, and did not see him; but when I was in California, a man asked me to take dinner with him. I told him that I could not do so, for I had another engagement. Then he asked if I remembered him, and told me his name. "Oh," I said, "tell me, have you ever sworn since that night you knelt in your drawing-room and asked God to forgive you?" "No," he replied, "I have never had a desire to swear since then. It was all taken away."

He was not only converted, but he became an earnest, active Christian, and all these years he has been serving God. That is what will take place when a man is born of the divine nature.—Gospel News.

"Blind Jennie."

Mr. Jacob A. Rila gives us the following incident from "Merry Christmas in the Tenements."

A few doors from Hope chapel an alley runs into the block. We halted at the mouth of it. "Come in," said Mr. Devins, "and wish Blind Jennie a merry Christmas." We went in single file; there was not room for two. As we climbed the creaking stairs of the rear tenement, a chorus of children's shrill voices burst into song somewhere above.

"This is her class," said the pastor, as he stopped on the landing. "They are all kinds. We never could hope to reach them; Jennie can. They fetch her the papers given out in the Sunday School, and read to her what is printed under the pictures; and she tell them the story of it. There is nothing Jennie doesn't know about the Bible."

The door opened upon a low-ceiled room, where the evening shades lay deep. The red glow from the kitchen stove discovered a jam of children, young girls, mostly, perched on the table, the chairs, in each other's lap, or squatting on the floor; in the midst of them, a little old woman with heavily veiled face, and wan, wrinkled hands folded in her lap. The singing ceased as we stepped across the threshold.

"Be welcome," piped a harsh voice with a singular note of cheerfulness in it. "Whose step is that with you, pastor? I don't know it. He is welcome in Jennie's house, whoever he be. Girls, make him to home." The girls moved up to make room.

"Jennie has not seen since she was a child," said the clergyman, gently; "but she knows a friend without it. Some day she shall see the great friend in his glory, and then she will be Blind Jennie no more."

The little woman raised the veil from a face shockingly disfigured, and touched the eyesless sockets. "Some day," she repeated, "Jennie shall see." Not long now—not long! Her pastor patted her hand. The silence of the dark room was broken by Blind Jennie's voice, rising cracked and quivering: "Aha! and did my Saviour bleed?" The shrill chorus burst in: "It was there by faith I received my sight, and now I am happy all the day."

"Who was the greatest man you ever read about?" asked the matron of the Neishboys' Home in Chicago of an exceedingly ragged specimen of the genus homo who sat buried in a well-worn book one Sunday afternoon in the Home, and promptly and emphatically came the response:

"Robinson Crusoe, 'cos he hustled when there wa'n't nothin' to hustle with."—Deaconess Advocate.

EDITORS,

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

Prayer Meeting Topic—January 1st.

B. Y. P. U. Topic.—The angel presence for the New Year. Exodus 23:20-25.

Daily Bible Readings.

Monday, January 1.—Jeremiah 48:1-25. A curse upon negligence (vs. 10). Compare 1 Kings 20:42. Tuesday, January 2.—Jeremiah 48:26-47. Impossibility of escape (vs. 46). Compare Deut. 32:25-26. Wednesday, January 3.—Jeremiah 49:1-24. An old and yet new invitation (vs. 20). Compare Jer. 50:45. Thursday, January 4.—Jeremiah 49:25-39. God's throne among the nations (vs. 38). Compare Jer. 43:10. Friday, January 5.—Jeremiah 25:13-38. The true measure of recompense (vs. 14). Compare Jer. 51:6. Saturday, January 6.—Jeremiah 35. The urgent invitation (vs. 13). Compare Matt. 11:29-30.

Prayer Meeting Topic—January 1st.

The Angel Presence of the New Year. Ex. 23:20-25. The Angel Presence is still with us. The sons of God are led by the Spirit of God. Rom. 8:14.

1. "He leads into a prepared place." "Behold, I send my Angel to bring thee into the place which I have prepared." (vs. 20). The God who prepared a place for his ancient people is preparing a place for each of us. He is now leading to the sphere he would have you occupy in the New Year. Is it a place of full consecration? Fear not the surrender. Is it a place of enlarged or difficult service? "All power is given unto me in heaven and in earth, go ye therefore." Is it a place of suffering? "When thou passest through the waters I will be with thee." Is it a call from earth to serve in realms unseen—and some of us will surely hear that call ere the passing of the year? "Let not your heart be troubled. I go to prepare a place for you." We are living in a world of changes, but not of chance. Any place you may be called upon to occupy is a specially prepared place. Learn, therefore, to spell dis-appointment, his appointment.

2. "His leading is conditioned on obedience." Whether the march is to Canaan or to Khartoum; whether the banner of Britain or the colors of the cross float over us, "obedience" to the Leader is the watchword of success. "Beware of him." (vs. 21). Listen to his words of instruction as you would catch the accents of a guide on some dangerous mountain pass. "Obey his voice." (vs. 21). This is the condition of his continual presence. "The holy spirit whom God has given to them that obey him." "Provoked him not." (vs. 21). Your guide is intensely sensitive. In John 1:32 it is said, "I saw the Spirit descending from heaven like a dove." The dove in the family of birds stands for all that is sensitive. It is said to tremble before the feather of a vulture. The spirit of God is so sensitive that even the appearance of evil hurts him. Let us be sensitive to his touch, responsive to his whisper, obedient to his command; and thus seek to be able to say with our Master, "He hath not left me alone for I do always those things which please him."

3. "His leadership is crowned with victory and blessing." (a) He identifies himself with us. (vs. 22). Our enemies are his enemies and his power becomes ours. (b) His presence means victory over all our foes. (vs. 23, 24). But victory does not come without fighting for it. Joshua in gaining the possessions promised him said of the five confederated kings, "Put them into the cave." And when he returned at the close of that memorable day he commanded, "bring the five kings out."

"Now," said he to the captains of the host, "Come near and put your feet on the necks of these kings." So commands our Leader. Old habits, come out! Old sins, passions, lusts, come out! "Put your feet on the necks of them." Thanks be to God who giveth such victory! (c) He supplies all our need. (vs. 25). How rich the particulars of that promise! The bread, the water, the health. May the year 1899 bring to all our young people such victory and blessing. Our Union motto, "Loyalty to Christ" translated in life is the only passport to a happy new year.

J. H. MACDONALD.

Milton, Queens Co. N. S.

Our B. Y. P. U. has been silent for some time and there is still very little to report except that we have entered upon our Master's work. At the annual business meeting in October the following officers were elected: President, D. McRae Minard; Vice President, Edwin Mills; Treasurer, Miss Maunie B. Freeman; Secretary,

Mrs. Chivers; Corresponding Secretary, S. L. Allen. The prayer meetings on Monday evenings are well attended. Our pastor, Rev. W. L. Arobbald, conducts a teacher's meeting in his study at the close of the prayer service.

STELLA L. ALLEN, Cor.-Sec'y.
Waterville, N. S.

Although our society has not been heard from for a long time, we are glad to say that we are still in the land of the living. A favorable report can be given from our B. Y. P. U. On Nov. 20th our regular business meeting was held and the officers for the ensuing term of six months were elected. President, Vernon Floyd; Vice-President, Charlie M. Charleton; Recording Secretary, Miss Tress Margeson; Corresponding Secretary and Treasurer, Ross M. Shaw. Our Committees are getting interested in their work, and we trust that this coming term will see much more interest taken, and good results from our labors. Our meetings are held on Tuesday evenings, in the vestry, at 7.30, and are very well attended. We are sorry to say that quite a number of our Active members are away. Among them our President and Vice President of our term that has just expired. But we pray for Divine help, that we may do a noble work. We would ask all the Sister Societies to pray for us and with us. Surely we have great reason to praise our Master for our prosperity, and shall we not render to Him a whole hearted service for his goodness to us. "Surely goodness and mercy" have followed us. Kindly address all correspondence to Ross M. Shaw, Cor.-Sec'y, Waterville, B. Y. P. U.

Wait for the Mud to Dry.

Father Graham was an old fashioned gentleman, beloved by every one, and his influence in the little town was great, so good and active was he.

A young man of the village had been badly insulted, and came to Father Graham full of angry indignation, declaring that he was going at once to demand an apology.

"My dear boy," Father Graham said, "take a word of advice from an old man who loves peace. An insult is like mud; it will brush off much better when it is dry. Wait a little, till he and you are both cool, and the thing is easily mended. If you go now it will be only to quarrel."

It is pleasant to be able to add that the young man took his advice, and before the next day was done the insulting person came to beg forgiveness.—Ex.

Rest in Jesus.

Above all things, and in all things, O my soul, thou shalt rest in the Lord always, for he himself is the everlasting rest of the saints.

Grant me, O most sweet and loving Jesus, to rest in thee above all creatures, above all health and beauty, above all glory and honor, above all power and dignity, above all knowledge and subtilty, above all riches and arts, above all joy and gladness, above all fame and praise, above all sweetness and comfort, above all hope and promise, above all desert and desire.

Then alone art most lovely and loving, thou alone most noble and glorious above all things, in whom all good things together both perfectly are, and ever have been, and shall be.

And therefore it is too little and unsatisfying, whatsoever thou bestowest on me besides thyself, or revealest unto me of thyself, or promisest, whilst thou art not seen and not fully obtained.

For surely my heart cannot truly rest, nor be entirely contented, unless it rest in thee, and surmount all gifts and all creatures whatsoever.—Thomas a Kempis.

Trust the Children.

Trust the children. Never doubt them, Build a wall of love about them; After sowing seeds of duty, Trust them for the flowers of beauty.

Trust the children. Don't suspect them Let your confidence direct them, At the hearth or in the wildwood Meet them on the plane of childhood.

Trust the little ones. Remember May is not like chill December, Let no words of rage or madness Check their happy notes of gladness.

Trust the little ones. You guide them, And, above all, ne'er deride them, Should they trip, or should they blunder, Lest you snap love's cords asunder.

Trust the children. Let them treasure Mother's faith in boundless measure, Father's love in them confiding; Then no secrets they'll be hiding.

Trust the children just as he did Who for 'such' once sweetly pleaded, Trust and guide, but never doubt them, Build a wall of love about them.

—New York Ledger.

Foreign Missions.

W. B. M. U.

We are laborers together with God.

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

PRAYER TOPIC FOR JANUARY.

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

"Thy Kingdom come." Praying thus we enter upon the New Year. We utter it with universal Christendom over the broad earth. But above all it should be the watchword for the missionary church. The Kingdom of the Lord our God, as yet invisible in its full depth, power and glory, by us as yet uncomprehended, but in faith apprehended as the Kingdom gained by the conflict unto blood and death, of the Son of God, wrested from the devil and formed by the communion of the redeemed, bought in this year also to gain ground afresh, and to make a victorious advance. There should be assured to it victory upon victory, as well among ourselves as also abroad, in the far distance where light and darkness are wrestling together, or where the yet unbroken darkness rests in thick masses upon the nations. This is the tenor of our prayer. And if we pray thus believingly and confidently, with a heart full of love for this kingdom, into which we know ourselves to have been translated, then we all labor together for the coming of the same, then are its victories also, our victories, then something of the glory of the Kingdom is likewise reflected into our own life, and purifies our faithfulness, our labor, our patience, so that they put on some value in the eyes of the King.

Dear reader, spread before yourself a missionary map of the world, what do you see? Promises fulfilling. Over the western continent the red man is followed in his roamings wherever his trail is seen. Mormonism has its temple, but its sanctity is invaded by the presence of the church of the Gentiles. There are missions in Greenland on to Patagonia. The South Seas scarce have an island from which voice echoes not to voice in the great songs of Israel of old. In many of its islands an idol to the young is today as great a curiosity as with us. New Zealand and Fiji have the gospel preached to them. New Guinea, the latest unknown land has heard the sound. China's millions and India's multitudes are being swayed as the forest in a gale by the message of Christ's peace on earth. The Dark continent has a chain of mission centres through the regions marked on every map unknown until David Livingstone laid down his life in mid-Africa. The missionary is in Constantinople and Rome, in the primitive home of Abraham, in Damascus, on the Tartary steppes, wherever civilization touches, or Anglo-Saxon enterprise endeavors. On the mission stations of the Christian church the sun never sets; eye answers to eye on the great citadel of Zion.

May each one of us do all in our power this coming year to hasten the coming of His Kingdom in all the earth.

Port Hillford, Guysboro Co.

Or Nov. 5th our Mission Band held its semi-annual mite box opening. The receipts amounted to \$16.65. About a month later a public missionary exercise was given by the members of the Band. This was both entertaining and instructive. A collection of over \$4 was taken. The members deserve credit for the interest that they take in the work. Proceeds to go towards Miss Newcombe's salary. ELIZABETH KINLEY.

The quarterly meeting of the W. M. A. Societies of P. E. I., which met at Clyde River at 3 p. m., on Tuesday, Nov. 22nd, was not largely attended but the spirit of the meeting was the true spirit and that for which we prayed. Mrs. A. F. Browne, of North River, was leader of the devotional service, a season in which all hearts unitedly bowed and sought God's blessing upon the work undertaken by the Aid Societies of our little island. Our vice-president, Mrs. David Price, gave a few earnest words of encouragement to all engaged in this work that the Master has entrusted to our care, and placed a strong emphasis upon our duty to Home Missions. A greater effort must be put forth for Home Missions this year and in years to come than in previous years. With these and a few other well chosen thoughts left with us to act upon the took the chair and the following order of programme was carried out: Short and informal reports from representatives

of W. M. A. S. present were given which were pleasant to listen to, and hints and suggestions given which will be useful to us all in our home Societies; a well prepared paper on missions and thanksgiving, by Mrs. E. J. Grant, of Summerside, was read by Miss Fraser. Mrs. Grant was prevented from meeting with us but we were assured though absent in the body that her prayers were mingled with ours in this work; Mrs. A. F. Browne, of North River, talked to us upon a most important subject, that of Mission Bands, the importance of every W. M. A. S. having a Mission Band under its care. One chord she struck very forcefully, "When a Band was fostered by a W. M. A. Society that all the members should be enough interested in it to call it 'our Band' and not 'their Band,' as is so often heard. 'Yes, I believe they have a Band.' Let each and every member of the W. M. A. S. be heartily alive to its existence and its work and its growth in interest and knowledge." We hope as the outcome of the talk upon Mission Band work to hear ere long of a flourishing Band at Clyde River. We missed from our meeting one of our most earnest and interested workers, Mrs. J. C. Spurr, but a few lines of loving, prayerful and whole hearted co-operation in the work were received from her. After consideration of the advisability of continuing the quarterly meetings (this being our first and an experiment) it was unanimously voiced that we continue. We hope for this to bring an increase of interest into our Societies, also that all the sisters of this province will individually call this meeting "Our meeting." Shall we talk about it, plan for it, prepare for it and pray for it? Notice of our next session will be given in due time, as we will always meet at same time and place as Baptist Conference of P. E. I. SECRETARY.

Amounts Received by the Treasurer of the W. B. M. U. From Dec. 8th to Dec. 20th.

Glace Bay, F. M., \$2.55, Reports 15c; 2nd Chipman, F. M., \$5.28; Antigonish, F. M., \$9, H. M., \$5.82; St. Stephen, to constitute Mrs. Goucher a Life member, toward Chicacole Hospital, \$25; Westport, proceeds of Thanksgiving meeting, held on Thanksgiving Day, F. M., \$12.87, H. M., \$10; Windsor Junior Union, support of a little girl in India in mission school, \$12.80; W. E. Hall, Halifax, H. M., \$1; Mrs. Allison Smith, Halifax, H. M., \$1; A. B. Johnson, Dartmouth, H. M., \$1, toward deficit; Bridgetown, Reports 45c; N. E. Margaree, F. M., \$5; Central Chebogue, Mission Band, to constitute Miss Sattie Cook a M. B. Life member, F. M., \$10, support of Behad. Kroopah, proceeds of a social; Yarmouth 1st Church, F. M., \$9, toward deficit, H. M., \$2, Tidings, 25c; Forrest Glen, F. M., \$5.75, contents of mite boxes, H. M., \$6.25; Port Hillford Mission Band, towards Miss Newcombe's salary, \$21.20; New Tuscet, F. M., \$13, toward deficit, H. M., \$2; Canning, F. M., \$5, H. M., \$1; Sackville, F. M., \$17, H. M., \$2, toward deficit, H. M., \$5; Middle Sackville, Mission Band, to constitute Miss Jennie R. ids and Miss Lena R. Anderson M. B. Life members, F. M., \$16, H. M., \$4; Milton, Mission Band towards Miss Archibald's salary, \$5; Bridgewater, F. M., \$5; Miss Edna Corning, Boston, support of Bessevania, native preacher at Bobbili, \$40; East Mountain, F. M., \$2, H. M., \$2; Gibson, F. M., \$6, H. M., \$5; North Brookfield, Mission Band, to constitute Mrs. A. G. Morten a Life member of the Union, F. M., \$12.50, N. W. M., \$12.50; Lower Economy and Five Islands, F. M., \$8, H. M., \$1; Paradise, F. M., \$8, special offering, H. M., \$4; Morristown, F. M., \$7.32, proceeds of concert, H. M., \$5.55, from two friends, H. M., \$1; Digby, F. M., \$4, H. M., \$4, Tidings, 25c; Mabou, F. M., \$1, H. M., \$3.42.

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

In list of acknowledgements printed in MESSENGER AND VISITOR of December 14, East Point, P. E. I., should have been credited with \$3 for N. W. M. in addition to the other sums which are placed to its credit.

Foreign Mission Board.

NOTES BY THE SECRETARY.

This day is a glad day for our Baptist Zion. We have been just celebrating the advent of our Lord to this world, nearly 1900 years ago. The result of that advent none can tell. It is known only to Himself. He sees the good that has been done. He knows all the influence that have been set at work, and that are now working for the salvation of a fallen world. The debt we owe to Him as Christians is a big one. We can never pay it. It is beyond our ability to do so. We can only show our gratitude, by doing our best to carry out what must ever be the dearest wish of our Lord and Master, and that is the bringing to the peoples of earth, who sit in darkness, the great Light of the World. Oh, how can we enjoy all these blessings, and know that so many are in the dark, and do so little to bring them into the light! There is so much to be done. The work seems to be so great, and the difficulties so many, that we are led to cry out from the very depths of our hearts 'Who is sufficient for these things?' The answer comes sure and quick 'Our sufficiency is of God.' Our trust is in Him, He is our helper. But we can claim His help only as we use the means at our disposal. This many of us are not doing, and the consequence is the work is hindered, Paul plants,

Apollo's waters, and God gives the increase. This is very different from the way it is used so often in the prayer meetings of the church. We are plainly taught that the increase is given, at or after, the planting and the watering never beforehand, or without them. It is ours then to scatter the good seed here, there and everywhere, and keep on doing so until every square foot of earth shall be covered with the seed of the Kingdom—and water the same with our prayers and devotion—until the whole world shall be one harvest-field and all God's people shall be reapers, gathering in the golden grain from the fields of sin. Mr. Higgins writes: From Kasibugga we went up some 40 miles to Ichapur. We have some Christians there. The medical officer in the hospital is one of our members, his wife is a Christian, but belongs to the London mission. Their six children are bright, promising children, and I started a Sunday School for them. There will be fruit there some day soon. I purpose going up to Ichapur once a month for the benefit of those Christians. During that tour Brethren Sanford and Archibald joined me at Kasibugga, and we went to Sompet for one day, to buy land there for a Mission Station. We found a lovely site on an elevation about 50 rods from the highway, and about 500 from the town. Part of the site is upon a knoll, and will cost almost nothing, the rest is only about half an acre, and can be obtained on a perpetual lease, by simply paying a dollar or two a year as tax. Later on I visited the place again, and got the form of application made out. Mr. Sanford is to apply for it to the R. J. A's agent in Vizianagram. We hope to have a man located at Sompet in the near future.

It is a perilous thing to separate feeling from action, to have learned to feel rightly without acting rightly. Feeling is given to lead to action. If feeling be suffered to awake without passing into duty, the character becomes untrite.—F. W. Robertson.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done For Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRER, Central Norton, N. B. "My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. RENNOX, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Price \$1. Hood's Pills cure nausea, indigestion and biliousness. Sold by all druggists. Price 25 cents.

1898. Xmas. 1898.

BAPTIST BOOKROOM HALIFAX, N. S.

Order Early! CALENDARS: For 7c, 10c, 12c, 15c, 20c, 30c, 40c, 60c, 75c, \$1.00, etc. CARDS: All sizes and styles, from 50c. per 100 down to 25c. each. Beautiful. BIBLES: For Scholars, Teachers or Pastors, (old version) from 20c up. New Version, 50c., \$1.25, \$2.00. New Version References, \$1.50 (new). POETS: 50c., \$1.00, \$1.25, \$1.50, \$2.00. ANNUALS—Boys Own—Girls Own. Duttons, Lothrop, Chatterbox—1898. Also 1896, 1897. GIFT BOOKS: in great variety, from 10c.; 15c., 20c., 30c., 50c., 60c., 75c., \$1.00. Any price up to \$5.00. ART STUDIES: The largest and best line in the Maritime Provinces: Floral from 10c. to \$1.00 each. Marine, Fruit, etc. Packing and express extra. NOTE.—Don't leave ordering until too late. Don't ask any questions for next three weeks, but ORDER. Geo. A. McDonald, Sec'y-Treas.

Advertisement for Dr. A. McDonald's medicine, featuring a large illustration of a person and text describing the benefits of the medicine for various ailments.

In Pain?

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

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

Dr. Ayer's Cherry Pectoral Plaster

Immediately after applying it you feel its soothing, warming, strengthening power. It quiets congestion; draws out inflammation.

It is a new plaster.

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

The Triumph of Modern Medical Science.

The Perfected Product of years of Patient Toil.

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

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

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

For sale by all Druggists.

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

Quarterly Meeting.

The Caledon, Victoria and Madawaska Co's Quarterly Meeting convened with the church in Woodstock, on the 9th inst., extending its services over the following Sunday. It may be chronicled as having been a comparative success. The delegates were fewer, however, than could have been expected seeing that external Nature was so favorable to a large attendance.

The opening meeting Friday evening was fairly well attended, and Rev. A. H. Hayward preached an exceedingly helpful sermon on the subject "The Discouraged Prophet," his text being 1 Kings 19:13, (last clause). The social service following showed that the preacher had struck a chord sensitive and responsive in the hearts of his hearers.

After the regular business of the Quarterly was transacted Saturday morning, reports from the churches were received which showed that, while the regular services of the churches are generally well supported, there is an absence of real spiritual energy and the great need of deeper personal consecration and aggressiveness in Christian activity. The hackneyed cry of "hard times," whose doleful sound is heard more or less distinctly in all sections of the District, seems to serve the baneful purpose of tightening the purse strings and of leading to the "withholding more than is meet," which circumstance itself "tendeth to poverty" - at least to the impoverishment of Christian and church life and work. The afternoon service took the form of an old time conference meeting, and was a veritable season of refreshing from the presence of the Lord. After the leader, Pastor Hayward, had sounded the key-note of the meeting, "Rejoice in the Lord," a goodly company blended their voices in praise of Him who is our life. Towards the close of the service Elder Tucker of the local

advent church was introduced and responded by expressing his pleasure at being present and by bidding the cause "God speed." In the evening the meeting was largely attended and was full of contagious enthusiasm. The speakers were wide awake and their words were with power. Pastor Atkinson, of Jacksonville, read a paper on "Family worship," which abounded in practical wisdom and spiritual helpfulness. And Pastor Hayward's address on "The Relation of Baptists to Missionary work," commanded the closest attention and revived our desires to prove ourselves more appreciative of the honor the Master has conferred upon us, and more faithful to the trust He has so evidently committed to us. Our esteemed brother, Rev. T. Todd, terminated the speech making of the evening with a characteristically vigorous *impromptu* address, in which he gathered up the "fundamental principles" of the preceding addresses, and, charging them with his own personality, threw them, luminous and warm, into the open hearts of his receptive auditors.

The Sunday services were of a high order, and full of grace and power. In the morning Rev. F. N. Atkinson delivered the Quarterly sermon, from Isaiah 40:31, to a large and delighted congregation. Our brother is a preacher who "needeth not to be ashamed." His sermon impressed on so strongly that the Quarterly Meeting requested Bro. Atkinson to furnish a paper for publication to the "MESSENGER AND VISITOR." The Sunday School session in the afternoon was of unusual interest and Superintendent Saunders was greeted by a full house. Young and old were present as it had been announced that Bro. Hayward would preach a "little" sermon to the children. After the usual preliminary exercises, Bro. Hayward gained the attention of his audience and spoke interestingly and impressively upon the value of boys and girls and upon the possibility of their early conversion and enlistment in Christian service. "Father" Todd having made a few exceedingly suggestive remarks, the children dispersed pleased with and, we doubt not, profited by, their sermon and the attention which the Quarterly Meeting had given them.

Rev. Thos. Todd was the preacher of the evening, and with vigor, clearness and eloquence did our aged brother present to a large and appreciative congregation the ever-inspiring theme of the Gospel, taking as his text Rom. 1:16. Assuredly do his more than years rest lightly upon Bro. Todd, and nowhere does he appear younger than when engaged in the pulpit. Long may his strength remain yet unabated! After a social service in which a goodly number bore testimony to the value and power of the Gospel of Christ our Quarterly Meeting came to a close. The verdict of the delegates being that the Meeting had been one of unusual profit and inspiration. As one result the Treasurer received for Home and Foreign Missions \$15 65. The next Meeting is to be held at Jacksonville, beginning on the evening of the second Friday in March, '99. A more than usually attractive programme is arranged to be furnished.

W. J. RUDOLPH, Sec'y Treas.
Woodstock, Dec. 17th.

Notices.

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

Canadian Pacific Ry.

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

LEAVING, Eastern Standard time at
6:25 A. Yankee-week days-for Fredericton, Woodstock and points north, Bangor, Portland, Boston and points South and West.
8:35 A. Mixed-week days-for McAdam Jet and all intermediate points.

P. Express-week days-for St. Stephen, 4:10 P. Bangor, Woodstock, Sherbrooke, Montreal and all points West, Northwest and on the Pacific Coast; Bangor, Portland, Boston and points South and West.
Canadian Pacific Sleeper St. John to Montreal, and Dining Car to Montreal, leaving Full-time Sleeper St. John to Boston.

Express-week days-for Fredericton 4:35 P. and all intermediate points.
RETURNING to St. John from

Montreal 7:30 P. M.; Boston 8:00, X 7:45 P. M.; Portland, 7:00 A. M.; 11:00 P. M.; Bangor 4:30 A. M.; 3:00 P. M.; Woodstock, 3:30 A. M.; 4:15 P. M.; Bangor 8:35 A. M.; 4:30 P. M.; St. Stephen 7:40 A. M.; 4:40 P. M.; St. Andrews 7:50 A. M.; 4:30 P. M.; Vanocboro 8:30 A. M.; 4:35 P. M.; Fredericton 9:00, 9:20 A. M.; 7:20 P. M.; Arriving St. John at 8:30, 11:50 A. M., 9:40 P. M.

Daily except Saturday, 8 Sunday only. X Daily except Saturday and Sunday, J Monday, Wednesday and Friday only. U Tuesday, Thursday and Saturday only. Other trains week days only.

Denominational Funds, N. S., from Nov. 19th to Dec. 12th., '98.

Hillgrove church, (annuity Fund), \$6; New Tusk church, \$3; Lunenburg church per P., \$120; Smith's Cove church, \$5; Chester, \$1230; Chester Basin, \$1170; West Shore, soc; New Germany, \$1466; Foster Settlement, \$101; Pleasantville church, \$6; Nictaux church, \$2346; Immanuel Baptist church, Truro, \$28; Great Village B Y P U, \$230; Westport church, \$1425; Dartmouth church, \$2477; Hampton church, \$9; Antigonish, church, \$1689; Cambridge church, \$250; Miss Sarah Craig, Cambridge, \$2; Paradise and Clarence church, \$15; Clarence B Y P U, \$10; Dalhousie East, \$5; Tiverton church,

\$353; Digby Neck, 2nd (Little River), \$338; Digby Neck, 3rd (Sandy Cove), \$387; Digby Neck, 1st (Centreville Sect), \$1076; Digby Neck (Lower Rosaway), \$52; Digby church, \$610; St. Mary's Bay church, \$579; Hillgrove church, \$585; Weymouth church, \$530; Cambridge church \$460; Lower Stewiacke, per District Meeting, \$243; "C.H.H." Port Wms Station, \$1; Morrilstown Branch, Aylesford church, \$336; Aylesford church, \$23; Kingston church, \$345; Liverpool church, \$980; Liverpool church B Y P U, \$226. \$3278. Before reported \$1201 53. Total to date \$4534 31.

A. COHOON, Treas. Den. Funds.
Wolfville, N. S., Dec. 13, 1898.

Dykeman's

Three Entrances } 97 King St.
} 59 Charlotte St.
} 6 S. Market St.

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

KID GLOVES FOR CHRISTMAS

LADIES KID GLOVES

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

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

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

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

AT \$1.25.-A real French kid glove, fringed fingers, equal to any glove retailed at \$1.50, black and colors.

GENT'S LINED KID GLOVES

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

DRESSED KID GLOVES

With a nice soft wool lining, best fitting, \$1.00 a pair.

FRED. A. DYKEMAN & CO.

St. John, N. B.

A Great Holiday Sale

of Clothing and Gent's Furnish- ings at Fraser's. What more acceptable present can you give a man, boy or child than a good Suit of Clothes, a handsome Necktie, a pair of Kid Gloves, a comfortable Reefer, a good warm Overcoat or Ulster. Imagine, \$4.00 only for an "Sole Importing" Ulster. Some of them here yet. Come or write us.

FRASER, FRASER & CO.,

40 and 42 KING STREET,

CHAPSIDE,

ST. JOHN, N. B.



Thomas Organs

in the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

JAS. A. GATES & Co.
MIDDLETON, N. S.



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Boot and Shoe Manufacturing Co.

(INCORPORATED 1867.)

WHOLESALE Boot and Shoe Manufacturers

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We are also the leading

RUBBER SHOE HOUSE in the Provinces

Eight Travellers on the Road in Seasonable Times, with everything required for the SHOE BUSINESS, and at the Lowest Possible Prices.

HALIFAX BRANCH: 153 GRANVILLE STREET.

Liver Ills

Like biliousness, dyspepsia, headache, constipation, sour stomach, indigestion are promptly cured by Hood's Pills. They do their work

Hood's Pills

easily and thoroughly. Best after dinner pills. 25 cents. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only pill to take with Hood's Sarsaparilla.

GATES' CERTAIN CHECK CURES

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

Sold Everywhere at
25 CENTS A BOTTLE.
C. GATES, SON & CO.
MIDDLETON, N. S.

As to Epilepsy and Fits.

Liebig's Fit Cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidently recommended to the afflicted. If you suffer from Epilepsy, fits, St. Vitus' Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured where everything else has failed. When writing mention MESSENGER AND VISITOR and give full address to The Liebig Co., 179 King Street West, Toronto.

LIFE LASTS LONGER

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

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

PROOF FROM Port Hope, Ont.

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

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

Doan's Kidney Pills are a never-failing remedy for Bright's Disease, Diabetes, Dropsy, Backache and Weak Back, Gravel, Sediment in the Urine, and all Urinary troubles of children or adults. Price 25c a box, 2 for 50c, all druggists. The Doan Kidney Pills Co., Toronto, Ont. Remember the name—Doan's—and refuse all others.

The Home

Theories in the Household.

There is nothing in the world easier than to lay out the work of other people systematically, according to set rules and method, and there are a great many people who foolishly employ themselves in this manner to the neglect of that work which has been given them to do on their own account. It is doubtful if the world was ever benefited much by the theories of people without practical experience to guide them.

The woman who has never cooked, who has never catered to the needs of a family, cannot teach cooking to others or give lessons in household economy which will be of practical value. All the knowledge of chemistry and of physiology that can be learned is not worth the practical experience of one intelligent woman who has toiled successfully, however humbly, in her kitchen, solving these problems. Invaluable as science is in solving the problems of the household, its chief value is as an assistant to practical experience. The good sense and instinct of true motherhood, when guided by experience, have proved a far less fallible method of dealing with household problems than science has yet given us. There are reasons for this. If men and women were machines it would be quite possible to serve their needs by exact methods. Households are composed of individuals, sensitive beings whose needs and whose conditions often vary infinitely from each other. The problem of each household is to meet these individual needs, and it must forever be a problem which must be solved individually. Science deals only with the average man, and fails to touch the needs of some individuals. What is proved to be the correct food for the average man may be some exceptional man's poison. It has been repeatedly proved that established theories of food must be abandoned before practical experience in individual cases. There are persons to whom strawberries are poisonous, and others who find wholesome meat, and even milk, nature's so-called "universal food," indigestible. All household problems, like the problem of food, are also more or less individual ones. It depends largely upon the mother of the family to decide what is best for her own. She knows by long experience the individual needs of each child. She remembers that this one has a delicate throat, another, perhaps, a weak digestion. It is the fact that she treats her family and selects their food from her knowledge of their individuality that will always render the home table superior to that of a hotel. The home table may be a plain one, but love guides the caterer and dictates the expenditures. It is arranged to suit the needs of the individual family, not on any set theory. It is for that reason it is the most delightful and most wholesome table in the world.

One stutters involuntarily over the physical degradation of a family fed by theory, each day on just the correct scientific allowance of proteids, starches and fats, as at the thought of the table of the young bride, of the comic song, who cooked food by "chemical formula." Men are not willing to be treated like machines in a matter so vital and so individual, though there are a great many well-intentioned people who are forever attempting to solve the problems of home by some rule that will apply to all. The fact is becoming more and more apparent, after years of foolish experiment to the contrary, that men and women are unwilling to give up the individuality of home to meet any theory of what is best for them. The day is further away than ever when they will be willing to be fed, housed and clothed on any cheap universal plan.—N. Y. Tribune.

Christmas Decoration.

The decorations for Christmas now tend toward simplicity. The prettiest decorations are those devised at home and gathered in woods in the vicinity of the home. There is an originality about such work that usually bespeaks the superiority

in taste between the ordinary hired decorator and the more refined home artist, who works for the love of home. There are usually winter berries and many low herbs that bear red berries in Northern woods. English holly does not grow in this country, unless it is especially cultivated, and as yet it has hardly proved a success in cultivation. American holly, which is a species of the same genus as *ilex aquifolium*, or English holly, is a tree that is scarce north of Pennsylvania, but quite common in Virginia and southward. An occasional American holly tree, with its deep green "spiny" leaves and brilliant berries, may be found even as far north as Maine, but the discovery of such a tree would be an event not likely to occur. The searcher in ordinary Northern woodlands, however, will be quite certain to find red winter berries, the fruit of the black alder, a shrub allied to the holly tree, and one producing almost as brilliant berries. She will also find several varieties of evergreen ferns, notably the long, narrow fronded evergreen fern, called the "Christmas fern" from its being used so much by professional decorators at Christmas. Its fronds are sometimes two and a half feet long, and it grows in thick clusters and makes a very effective plant in decoration. Look for it in hilly woods not far from evergreen trees. The common shield fern of the winter woods is also a conspicuous object, where it grows on rocky hillsides in rich woods. Its thick, leatherlike evergreen leaves are beautifully pinnately cleft and cut, and last well when used in decoration. Where it is possible to do so, it is better to chop the entire plant out of the frozen earth and thaw it out by setting it in the cellar a few days before it is needed.

A ball of red berries and green leaves suspended from the chandelier is a pretty feature of Christmas decoration. If holly cannot be obtained, use any red berries, with ground pine, which is the prettiest of all greens for Christmas, when it can be found under the snow. Ordinary hemlock boughs are used for greens. They have a delightful fragrance, but are somewhat clumsy to manage. Set wreaths are not used often. Immortelles are never used. Geraniums in the shade of the holly berry and other leaves and flowers of this scarlet hue are the flowers that harmonize best with Christmas decorations, and are therefore preferred to a mixture of color in flowers.

Saved a Life.

ERYSIPELAS AND IMPURE BLOOD WERE DOING THEIR DEADLY WORK.

Paine's Celery Compound Gives Mrs. Gallager a New Lease of Life.

Exposure to cold, indigestion and dyspepsia, debility, impure blood, rundown system, living in badly ventilated rooms and poor surrounding hygienic conditions, are all causes of erysipelas. It will afford comfort to thousands to know that, with ordinary care and the use of Paine's Celery Compound, the many dangers of erysipelas can be entirely avoided. When any of the symptoms above are noted, promptness in the use of Paine's Celery Compound will quickly banish all dangers. If, unfortunately, you are subject to the disease and have not used Dr. Phelps' great prescription, we say, with a desire for your welfare, give Paine's Celery Compound an instant trial, so that you may be able to fully judge of its worth.

Mrs. John Gallager, Marbleton, P. O., one of the many saved from death by Paine's Celery Compound, writes as follows: "In the winter of 1897 I had a severe attack of erysipelas. At the same time my blood was out of order, I was completely rundown and so weak that I could not stand alone. I commenced at once to use your Paine's Celery Compound, and after taking five bottles I was greatly benefited, and seemed to take a new lease of life. I know from experience that Paine's Celery Compound is possessed of all the merits claimed for it, and I will recommend it to all suffering from erysipelas, headache or stomach troubles. I keep some of the Compound at all times in my house, and use it as a family medicine."

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It is the best cod-liver oil, partly digested, and combined with the hypophosphites and glycerine. What will it do? It will make the poor blood of the anemic rich and red.

It will give nervous energy to the overworked brain and nerves. It will add flesh to the thin form of a child, wasted from fat-starvation.

It is everywhere acknowledged as The Standard of the World.

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Pain and Weakness Banished through the use of Milburn's Heart and Nerve Pills. It is a fact that so many women suffer from pain, Weak Spells, Heart Palpitation, Sinking Sensations,

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

There can be no question about the efficacy of this remedy. Thousands of women have found it do all that is claimed for it. Here is the testimony of Mrs. Gillen, Wesley Street, Moncton, N.B.: "Before taking Milburn's Heart and Nerve Pills I used to suffer untold agony from violent headaches, irregular action of the heart, together with pains or spasms in various parts of my body. Sometimes I felt so weak that I was unable to look after my domestic duties. However, I had to endure this worry and trouble, because all the remedies I tried failed to give me relief, until happily I heard of Milburn's Heart and Nerve Pills. I had only been taking them a short time when I felt greatly benefited. This encouraged me to continue their use until a complete cure was effected. I have not been troubled with a headache since taking these pills. They increased my appetite, invigorated my entire system, and gave me back my old-time strength and vigor."

Take a Little Live-Liver Pills before retiring. It will work while you sleep without a grip or gripe, and make you feel better in the morning. Price 25c. Sold by all druggists.

BIBLE

Abridged from First CHRIST'S Lesson II, January Study John 1: 35-50

Behold the Lamb

SUBJECT: THE SON OF GOD. HIS WORK. I. JOHN PREPARED HIM.—John 1: 19-34. John was in the wilderness, the Lord. He prepared the repentance and the condition of the heart to heaven to themselves hope could not be received of character. (2) the kingdom of heaven. By baptism, symbolizing men in the new life, the new kingdom. It was symbol more baptism exactly of his teaching. He to wash away his old life to die to his old life creature.

II. THE BAPTISM. Matt. 3: 13-17; 3: 21, 22. This was upon his work, a position as opposed to side of true religion came upon him in that he was inward and a voice from heaven was the Messiah, in whom I am well.

III. THE TEMPTATION. 4: 1-11; Mark 1: January A. D. 2. "like as we are, must be tested and sate, and for other in temptation. No great world of life first being tempted beginning of the great temptation. shall rule the soul; the entrance upon life. All who would useful must gain through victory thus that the soul mansions."

IV. JESUS GAINING CIPHERS THROUGH 35-40. February begin his work by ciples. He could who had been awfully full of a deep religion. 35. THE NEXT testimony and return from the TWO OF HIS DISCIPLES (v. 40). The Apostle John himself events very distinct himself. Hence name to one, readers it almost himself.

36. LOOKING UPON a fixed, earnest goal or was taking a walk of God! The before. Note that which John prescribes the Conqueror, the which was essential realized, the Lamb, the Great lamb was counting teaching them sacrifices, and of their need of a

38. SAW THEM "I looked steadfastly them." THEN I always welcome to seek him. He went away. WHAT SEED word of Jesus' mission and with his seed, expressed toward men, but they are to find it. "What does he in life?" is the title applied to teachers. Where are you make your home talk with you?

39. COME AND come to all. He should come, and all tests. He as

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

CHRIST'S FIRST DISCIPLES.

Lesson II. January 8, 1899.—John 1: 35-46.

Study John 1: 35-51; and Matt. 4: 18-25.

Commit Verses 35-37.

GOLDEN TEXT.

Behold the Lamb of God, John 1: 36.

EXPLANATORY.

SUBJECT: THE SON OF GOD ENTERS UPON HIS WORK FOR MAN.

I. JOHN PREPARES THE WAY BEFORE HIM.—John 1: 19-34; Mark 1: 1-8; Luke 3: 1-18. John was the voice of one crying in the wilderness, "Prepare ye the way of the Lord."

He prepared the way (1) by preaching repentance and reformation as the one condition of the coming of the kingdom of heaven to themselves or their nation. Their hope could not be realized without a change of character. (2) By announcing that the kingdom of heaven was at hand. (3) By baptism, symbolizing, and confirming men in the new life and preparation for the new kingdom. "Never," says Stalker, "was symbol more felicitously chosen, for baptism exactly expressed the main drift of his teaching." The baptized man "was to wash away his old sins; he had, in fact, to die to his old life, and to become a new creature."

II. THE BAPTISM OF JESUS.—Vs. 35, 37; Matt. 3: 13-17; Mark 1: 9-11; Luke 3: 21, 22. This was Jesus' public entrance upon his work, a public declaration of his position as opposed to all sin and on the side of true religion. The Holy Spirit came upon him in visible form, showing that he was inwardly filled with the Spirit, and a voice from heaven testified that he was the Messiah, "This is my beloved Son, in whom I am well pleased."

III. THE TEMPTATION OF JESUS.—Matt. 4: 1-11; Mark 1: 12, 13; Luke 4: 1-13. January A. D. 27. Jesus was tempted "like as we are, yet without sin." He must be tested and proved for his own sake, and for others whom he would help in temptation. No one can enter upon the great world of life and usefulness without first being tempted and tried. Thus at the beginning of the Christian life comes the great temptation,—the battle as to who shall rule the soul; its success is conversion, the entrance upon the new and the true life. All who would become strong and useful must gain their power largely through victory over temptation. It is thus that the soul "builds itself larger mansions."

IV. JESUS GAINS HIS FIRST TWO DISCIPLES THROUGH JOHN THE BAPTIST.—Vs. 35-40. February A. D. 27. Jesus must begin his work by first gaining some disciples. He could reach most easily those who had been awakened by John, and were full of a deep religious spirit.

35. THE NEXT DAY. After the first testimony and recognition of Jesus on his return from the scene of his temptation. TWO OF HIS DISCIPLES. One was Andrew (v. 40). The other was probably the Apostle John himself. He recalls the events very distinctly. He never names himself. Hence the fact that he gives no name to one, while naming the others, renders it almost certain that he refers to himself.

36. LOOKING UPON (the word expresses a fixed, earnest gaze) JESUS AS HE WALKED, or was taking a walk. BEHOLD THE LAMB OF GOD! The words he had used the day before. Note the aspect of the Messiah which John presents,—not the great King, the Conqueror, the Royal Prince, but that which was essential before the others could be realized, the Deliverer from sin, the Lamb, the Great Sacrifice. The sacrificial lamb was continually before the Jews, teaching them the meaning of all the sacrifices, and continually reminding them of their need of an atonement for sin.

38. SAW THEM. The original means "looked steadfastly on them as if studying them." THEN JESUS TURNED So the Lord always welcomes and waits for those who seek him. He meets them more than half way. WHAT SEEK YE? This is the first word of Jesus' ministry, so far as recorded, and with his second sentence, "Come and see," expresses the attitude of Christ toward men, his welcome, and the way they are to find the blessings he has to give. "What do they seek?" "What is his aim in life?" is the test question for any man, and reveals his real character. RABBI "My Great One, My Honorable Sir," the title applied to the recognized Jewish teachers. WHERE DWELLEST THOU? Where are you staying? where do you make your home, so that we can see and talk with you?

39. COME AND SEE. Such is Jesus, welcome to all. He desires that every one should come and examine, use all reason all tests. He asks not for blind following

but following with eyes wide open. This is the true way of treating the claims of Christ. No one can understand Christ in any other way.

ABODE WITH HIM THAT DAY. The rest of the day, possibly into the evening. FOR. Omit, as R. V. More than half a century after the event, when he wrote this account (in the words of Dr. Dods), "he remembered, as if it had been yesterday, the very hour of the day when he followed Jesus into his house. His whole life seemed to date from that hour." IT WAS ABOUT THE TENTH HOUR, i. e., about 4 o'clock p. m., according to Jewish reckoning from sunrise to sunset; or 10 o'clock a. m. according to the Roman reckoning, which is the one we now use, counting from midnight and midday. This reckoning seems much more probable to me for several reasons, one of which is that it harmonizes John's account of the crucifixion (19: 14) with that of the other evangelists (Mark 15: 25).

IV. HOW JESUS GAINED HIS THIRD DISCIPLE.—BY INVITATION OF ANOTHER DISCIPLE.—Vs. 41, 42, 43. HE FIRST FINDETH. Either (1) the first thing he did after he left Jesus was to find his brother; or, (2) [as Godes], "the two disciples set themselves to seek each his own brother; that is, the one Peter, the other James. Of the two, Andrew was the first who succeeded in finding his. WE HAVE FOUND THE MESSIAS. The Greek spelling of the Hebrew word Messiah, which is the same as the Greek Christ, both meaning anointed, the anointed one.

42. AND HE BROUGHT HIM TO JESUS. With him, as with all who find Jesus, the first desire was to make known to those they loved their new found treasure. THOU ART SIMON. That is your present name. SON OF JONA. The true reading is John, as in the R. V. THOU SHALT BE CALLED CEPHAS. Cephas is Aramaic (Syriac Aram is one name for Syria), the modernized form of the Hebrew language, commonly used in Palestine at that time, and called Hebrew in the New Testament (Acts 26: 14). This language would not be familiar at Ephesus, where John wrote, therefore he translates it for them into Greek. WHICH IS BY INTERPRETATION, A STONE. The sense would perhaps be given better by keeping the equivalent proper name,—by interpretation Peter, that is a stone, or rather a mass of rock detached from the living rock. Peter is Greek for a stone or rock. This was a prophecy of Peter's future life and career. Whatever thou art now, thou shalt win the name Peter.

V. HOW JESUS GAINED HIS FOURTH DISCIPLE.—BY HIS DIRECT INVITATION.—Vs. 43, 44, 45. JESUS WOULD GO, was minded, had a purpose, to go FORTH INTO GALILEE. FINDETH PHILIP. Jesus seeks him out. He must have seen something in him which would make him a useful disciple and a possible apostle, although almost nothing is recorded of his labors except this, that he brought Nathanael to Jesus. Distinguish him from Philip the deacon (Acts 6: 5; 8: 5-12).

It is interesting to note in how many ways Jesus gained followers. Four out of the five mentioned in this chapter were brought to him by friends. One he himself summons without their help. It is still so in our day.

44. BETHSAIDA ("house of fishing" or "fish town") was situated at the mouth of the upper river of Jordan where it enters into the Sea of Galilee, on both sides of the river.

VI. HOW JESUS GAINED HIS FIFTH DISCIPLE.—THROUGH ANOTHER DISCIPLE.—Vs. 45, 46. 45. PHILIP FINDETH NATHANAEL. Doubtless an old acquaintance. It is not stated where he found him, but they met him somewhere on the journey. Observe that the young disciple does not wait, but as soon as he has found Christ begins to declare his discovery to others. The name Nathanael, like our Theodore, means gift of God. He was a Galilean of Cana (John 21: 2). The prevailing opinion is that Nathanael is another name of the Apostle Bartholomew. Little else is known of him. But the unrecorded deeds and heroisms are far more than all that are named in history. JESUS OF NAZARETH, THE SON OF JOSEPH. This is the language, not of the evangelist, but of Philip. Joseph was the reputed father of Jesus, and Philip supposed this was true.

46. CAN THERE ANY GOOD THING. Any eminent, great personage and grand and world-wide movement. COME OUT OF NAZARETH. Because Nazareth was a small town, near to Cana, Nathanael's home, with probably not the best reputation in the neighboring town, but not necessarily a rude, degraded, vicious, or disreputable place. COME AND SEE. That was the true answer to such an objection (see above on v. 39).

Soon after this he met Jesus, who saw into his guileless heart and read his hopes and desires. Jesus reference to a far away scene inspired faith in Nathanael, and greater visions of the person and work and triumph of Jesus were spread out before him, to kindle his hope and strengthen his faith.

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Sirs—My daughter was troubled with a sore throat which was much swollen. Your Menthol Liniment was applied at night, and the next morning all soreness had disappeared. It is certainly good for sore throats." J. Woodward, 138 Shaw street, Toronto.

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Free with 500 rounds of ammunition for Selling 2 Doz.

Dear Sirs,—I received my watch, and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch easier in my life. Yours truly, VERA MCLEAN

From the Churches.

Denominational Funds.

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

HILLSDALE, HAMMOND, N. B.—The Lord's blessing still rests upon our united effort.

MANCHESTER, GUYSBORO Co.—Four more baptized on Lord's day, Dec. 18th, making in all, so far, fifteen additions to our church.

MASCARINE, 2ND ST. GEORGE.—A new organ has been placed in the church here, and the building repaired.

SOUTH BRANCH.—This is a branch of the Penobscot church or as it is put down in the Year Book—Cardwell.

SUSSEX, N. B.—Our church is progressing encouragingly. Our services are well attended.

PENOBSCOT, N. B.—This church is marked Cardwell in the Year Book. I have undertaken to give this church pastoral work for a while.

ST. GEORGE, N. B.—On account of the continued illness of the pastor's wife, our friends in St. George will not make a donation visit.

ST. MARY'S BAY, DICKEY Co., N. S.—We have a fine new Thomas organ placed in the vestry of our church at Barton clear of debt.

BILLTOWN.—The King's Co. District meeting was held here on the 26th ult. The weather and roads were unfavorable.

since taken up work at Nelson, R. C. The evening service was devoted to the interests of the college.

CHARLOTTETOWN.—On Tuesday evening, Dec. 20th, a reception was held in the auditorium of the church in honor of the newly settled Pastor, Rev. G. P. Raymond.

YARMOUTH Co.—Pastoral relations in the Baptist churches of this county are largely in the shake up and make up.

Evangelists W. S. Martin and James L. Gordon, who have for some months been supplying the pulpits of the Leinster St. Baptist church and the Union St. Congregational church, respectively, have decided, after the first of the year, to join hands in a special evangelistic campaign which shall cover the larger part of the Maritime Provinces.

Mr. Martin is well known in St. John and throughout the Provinces. He has been engaged in evangelistic work for 17 years, and his efforts have been crowned with the most gratifying results.

ROYAL BAKING POWDER ABSOLUTELY PURE Makes the food more delicious and wholesome

Mr. Gordon has given the most of his years to the work of the Young Men's Christian Association and was for five years the Chief Secretary of the Boston Y. M. C. A.

Junior Exhibition at Acadia. The Annual Rhetorical Exhibition of the Junior Class of the College was held in College Hall, Monday evening, Dec. 19th.

Acadia University Forward Movement Fund. Fred E Bentley, \$5; H O Duncanson, \$5; "No name," \$5; C H Burgess, \$2; G F Allen, \$5; John McMillan \$12.50; F A Sweet, \$25; S Myers, \$5; S R Giffin, \$25; O I Giffin, \$10; S O Giffin, \$10; C E Morse, \$10; J B Oakes, \$62.50; Capt A Burns, \$50; J S Clark, \$2.50; A L Dodge, \$2.50; R A Dodge, \$2.50; "A friend," \$5; Wolfville Coal Co, \$50; Mrs Chas Illesby, \$5; Edgar Bishop, \$5; Selden Sandford, \$2.50; L H Eaton, \$10; J L Eaton, \$2; Enos Eaton, \$1; Leonard Eaton, \$1; Rev E L Gates, \$10; Mrs M Ferguson, \$2; Rev W C Goucher, \$25; Dr Jas Lockhart, \$10; Mrs Spencer, \$4; "A friend," \$50; Mrs R D Gilchrist, \$2; J H Harding, \$10; H A Lovett, \$5; H V Musgrove, \$1; Caleb Phinney, \$4; Mrs North, \$2; Wm Cummings, \$62.50; Prof Mac Vane, \$50; Rev H Morrow, \$100; J E Starr, \$25; J M Longley, \$5; T S Marshall, \$1; Isa Dodge, \$10; J H Hall, \$5; Joshua Miller, \$5; Mrs J H Andrews, \$2.50; S F Roop, \$5; D H Armstrong, \$1.25; Elizabeth Page, \$20; Hon W T Pipes, \$25; Major Schurman, \$12.50; J C Clark, \$6.25; J T Clark, \$10; J W McCready, \$5; W B Everett, \$2.50; W A Bradley, \$6.25; J H Colpitts, \$5; Harvey Tingley, \$1; Edith T Harrison, \$50; Stephen Harrison, \$2; Henry Harrison, \$1; W M Read, \$5; F W Emerson, \$15; Miss W W Koid, \$2; Mrs J M Hicks, \$5; Gaius Richardson and wife, \$2; W T Black, \$25; F W Keillor, \$5; T S Corbett, \$20; Isaac Glennie, \$1; C Patterson, \$5; Wm Mills, \$1; John Prescott, \$100; A Friend, \$10; H Sweet, \$1; M J Seaman, \$15; E O Parsons, \$1.25; C E Belyea, \$1.25; Mrs J E Hamm, \$2; Dr Hetherington, \$20; P Crandall, \$1; E B Hicks, \$2; Mrs A Hickson, \$1; J P Wells, \$20; Mrs A Doidis, \$50; Ingie Craig, \$10; A C Kennedy, \$1; Philo Epps, \$1; Mrs B I Bowdoin, \$1.50; Collection, Mascarene, \$1.25; James Jones, \$2.50; Mrs F McGovern, \$1; R v A C Shaw, \$5; Mrs T C Lockwood, \$5; H H McCat, M P P, \$10; Rev A H Hayward \$10; D N Eley, \$5; A Estabrook, \$2.50; W D Keith, \$5; W Sabeau, \$1.25; Mrs C R Grant, \$5; D Duffy, \$5; C D Hill, \$1; J E Ryon, \$1.50; P McG A child's, \$25; S B Gomby, \$25; Mrs W H Hill, \$50; Mrs M adows, \$50; I D Hill, \$5; P S W. son, \$2; A J Higgins, \$5; Amelia Spencer, \$1; Mrs Chas L, \$10; Geo C Stevens, \$5; W E D Corbel, \$1; Jacob Barnes, \$1. Miss J M Youill, \$1;

H P Cox, \$2; L C Nelson, \$1; Mrs J C Carter, \$1; Edson Ryan \$1; Ezra Stevens, \$4; D A Carter, \$1.25; A Vance, \$50; Mrs P Fletcher, \$1; R I Vance, \$1; Mrs S McCully, \$6; W D Carter, \$1; Mrs J Peppard, \$1; Burton McCully, \$5; L D McCully, \$5. Total \$1202. S. B. KEMPTON.

Acknowledgement. The building committee of the church edifice at Black Point beg to acknowledge, with thanks, the receipt of twenty books, "Young Housekeeper's Guide," value \$5, from Mrs. C. H. Martell, per A. E. Ingram. C. F. HUBLEY, Secy Treas. Black Point, Dec. 19th.

Ninety-five Cures in One Hundred Cases. Within a period of sixty days, one hundred cases of Asthma treated by Clarke's Kola Compound showed the marvellous percentage of ninety-five absolute cures—and these figures are gathered from hospital records. \$2 a bottle; three bottles for \$5. Sold by all druggists, or The Griffiths & Macpherson Co., 121 Church St., Toronto.

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MARRIAGES

HARLOW-RUTHERFORD. N. S., Dec. 6th, by Zenas T. Harlow, of B. May S. Rutherford, of

NEAVES-SABRAN. Dec. 17th, by Rev. E. Neaves, of Port Louis of the same place.

FEVENS-SCOVILLE. the bride's parents, Dr. C. P. Wilson, Charles N. S., to Etta Scoville.

FEZANSON-SWINNER. port Hotel, Hantsport the Rev. G. R. White, Bezanon, of Waterville Swinner, of Ellersboro N. S.

DAVISON-SHAW. Hantsport, N. S., on Rev. G. R. White, B. Davison, to Alice M. port, N. S.

DUNLAP-HUBLEY. St., Halifax, Dec. 2 Chute, Harold DeWolence Louise Hubley, C. F. HUBLEY, Secy Treas.

CARTER-SKEWES. at the residence of the Hill, Albert Co., by t send, Fred M. Cart daughter of Mr. Bern

DYKEMAN-DYKEMAN. of the bride's father, December 14, by R Hedley Dykeman to S of Lower Jemseg.

FERRIS-GUNTER. the bride's father, W by Rev. W. J. Blaken to Sadie I. Gunter, b

FARRIS-POWERS. the residence of the J. A. Gordon, Capt. Florence Powers, bot

PERRY-ARMSTRONG. by Rev. J. A. Gor Perry, and Ethel Ma Johnston, Queens Co.

DEATHS

BARRATT.—At Hal 82nd year, of her age.

GUNN.—At Becker aged 1 year 4 mon child of William and

RUDOLPH.—At B aged 1 year 4 months child of Robert Rud

STRENFORD.—At 19, Mrs. John Ste for many years a fair Charlottetown church

ROGERS.—At Midd N. B., Dec. 13th, sd James Rogers, aged widow and 5 children loss, which we trust glorious gain.

GUNN.—At Becker ara, beloved wife of Gunn was the first in Fisherman's Harb piety, evidenced by manifest in the Chri death. The orphanc owed husband was of the community.

HOPPER.—At Eigh Stephen Hopper ag had been in poor h years, but a few day of paralysis, from w ered. He was conv aged, and has shue the 1st Elgin Bapti was perfect peace, and three daughters

ROUBER.—At Me day Dec. 14th, Cap brother made a prof two years ago, unit

WALTER BAKER'S

Walter Baker's Borden's Condensed Milk. Children's Food. WATER BAKER'S CONDENSED MILK.

MARRIAGES.

HARLOW-RUTHERFORD.—At Middleton N. S., Dec. 6th, by Rev. C. W. Corey, Zenas T. Harlow, of Bridgetown, N. S., to May S. Rutherford, of Middleton.

NEAVES-SABRAN.—At Port Lorne, N. S., Dec. 17th, by Rev. E. P. Coldwell, Stephen Neaves, of Port Lorne, to Alberta Sabran, of the same place.

FEVENS-SCOVILL.—At the residence of the bride's parents, Dec. 14th, by Pastor C. P. Wilson, Charles Fevens, of Overton, N. S., to Etta Scovill, of Pembroke, N. S.

FEZANSON-SWINNER.—At the Hantsport Hotel, Hantsport, N. S., Dec. 9th, by the Rev. G. R. White, B. A., Mr. Walter Bezanon, of Waterville, N. S., to Minnie Swinner, of Ellershouse, Hantsport Co., N. S.

DAVISON-SHAW.—At the Baptist church, Hantsport, N. S., on Dec. 19th, by the Rev. G. R. White, B. A., Captain Frank L. Davison, to Alice M. Shaw, both of Hantsport, N. S.

DUNLAP-HUBLEY.—At 352 Gottingen St., Halifax, Dec. 22nd, by Rev. A. C. Chute, Harold DeWolfe Dunlap and Florence Louise Hubley, all of Halifax.

CARTER-STEEVES.—On December 21st, at the residence of the bride's father, Beach Hill, Albert Co., by the Rev. C. W. Townsend, Fred M. Carter to Matilda May daughter of Mr. Benjamin Steeves.

DYKEMAN-DYKEMAN.—At the residence of the bride's father, Lower Jemseg, December 14, by Rev. W. J. Blakeney, Hedley Dykeman to Stella Dykeman, both of Lower Jemseg.

FERRIS-GUNTER.—At the residence of the bride's father, White's Cove, Dec. 21, by Rev. W. J. Blakeney, Walter E. Ferris to Sadie I. Gunter, both of White's Cove.

FARRIS-POWERS.—On the 21st inst., at the residence of the bride's mother, by Rev. J. A. Gordon, Capt. Hiram D. Farris, to Florence Powers, both of St. John.

PERRY-ARMSTRONG.—On the 22nd inst., by Rev. J. A. Gordon, Alfred Walker Perry, and Ethel Maud Armstrong, both of Johnston, Queens Co., N. B.

DEATHS.

BARRATT.—At Halifax, Dec. 20th, in the 82nd year of her age, Celia Maria Barratt.

GUNN.—At Beckerton, N. S., Dec. 8th, aged 1 year 4 months, Alfred, beloved child of William and Barbara Gunn.

RUDOLPH.—At Beckerton, Dec. 9th, aged 1 year 4 months, Daley Pearl, beloved child of Robert Rudolph.

STENTIFORD.—At Charlottetown, Dec. 19, Mrs. John Stentiford, aged 81 years, for many years a faithful member of the Charlottetown church.

ROGERS.—At Middle Land, Kings Co., N. B., Dec. 13th, suddenly of heart failure, James Rogers, aged 60 years, leaving a widow and 5 children to mourn their great loss, which we trust was his sudden and glorious gain.

GUNN.—At Beckerton, Dec. 13th, Barbara, beloved wife of Wm. Gunn. Sister Gunn was the first person ever baptized in Fisherman's Harbor. She lived a life of piety, evidenced by her daily walk and manifest in the Christian calmness of her death. The orphaned children and widowed husband have the deep sympathy of the community.

HOPPER.—At Elgin, N. S., Dec. 18th, Stephen Hopper aged 77. Our brother had been in poor health for about three years, but a few days ago he had a stroke of paralysis, from which he never recovered. He was converted over thirty years ago, and has since then been a member of the 1st Elgin Baptist church. His end was perfect peace. He leaves two sons and three daughters to mourn their loss.

ROURKE.—At Mascarene, on Wednesday Dec. 14th, Capt. Harris Rourke. Our brother made a profession of religion about two years ago, uniting with the church

at Mascarene, (2nd St. George). Since which time, although he has been called upon to suffer much physical pain and weakness, he has been able to manifest the grace of God. Bro. Rourke left a widow and a large circle of friends to mourn their loss.

DALTON.—At Chegoggin on Dec. 13th, Jessie, wife of Calvin Dalton, aged 40, passed away to be with Jesus. Our sister was just sick one week with pleurisy. It was hard to see our sister leave so suddenly, but God gave us grace to say "Thy will be done." Sister Dalton was one of those quiet, devoted mothers that must be admired for gentleness, kindness, etc. She leaves a husband and six children to mourn their loss. The Lord do great things for them.

THOMPSON.—At Dipper Harbor, of consumption, on the 15th, Mrs. Addisor Thompson, in the 28th year of her age. Sister Thompson professed faith in Christ over a year ago and was baptized by Rev. A. A. Rutledge, and lived a sweet Christian life and died in the triumph of faith. A large concourse of people attended her funeral, which was held in the Baptist church at Mace's Bay. A sermon was preached on the occasion, by Rev. J. H. Hughes and was listened to with great interest.

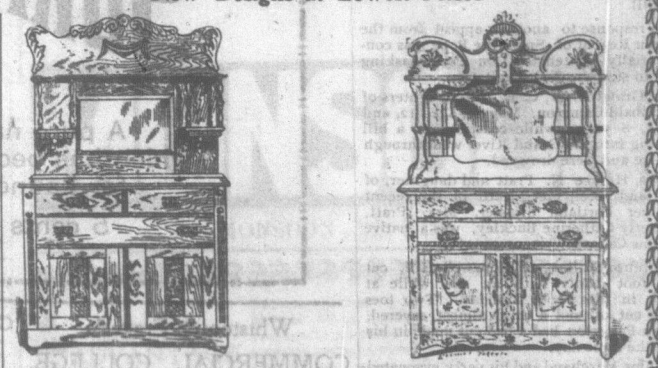
CAMP.—At Jemseg, on the 8th ult., Bro. John James Camp, aged 79 years. Deceased was baptized by the late James Tremble and united with the J-useg church. Bro. Camp was a consistent member of the church and maintained a good confession of his faith in Christ until the last. Our brother longed for the Messenger Death to come. Death was gain to him. He leaves seven children, four sons and three daughters. The Rev. Wellington Camp at Sussex is a son of the deceased, also Dr. Camp at Sh. f. l. d. N. B. The family loses a kind father, the church loses a consistent member. May God comfort the mourning ones.

BAIN.—At Chegoggin, on the 15th of Dec., the spirit of Captain Joseph Bain passed away from earth to heaven. Our brother had been ailing for a number of years, but we did not think we were going to part with him so soon. He was baptized by the pastor of West Yarmouth church, last spring with seventeen others. He had been a believer for many years, but in sailing around the world he had put off this act of obedience until so recently. Brother Bain was loved and respected by all, and would have been a great help in our church if permitted to live. He died as he recently lived, rejoicing in the blessed Christ. The Lord bless his widow and three children.

ANDERSON.—Our church in St. George has been called upon to suffer another bereavement in the death of Dea. James Anderson. Just a year ago Dea. John Dewar was called away from his earthly to his heavenly home. And now his fellow-worker and a life-long friend has been called upon to join him in a higher service. Dea. James Anderson was a good man; a "living epistle." Many years ago, in 1844, he followed Christ in baptism. And his walk has been always consistent. He filled the office of deacon with the utmost diligence, and was always ready to contribute of his means to the support of the Gospel. And, although his means were not large, he has left one hundred dollars in cash to our Foreign Mission work. About one fourth of all the money he possessed. It would be a good thing if all our Baptist brothers would remember our denominational work. But altogether too rarely is this the case. We shall miss our brother Anderson, both in the house of God and in his late home, where he was always so ready to welcome his friends, but our loss is his eternal gain.

Acknowledgment.—On the evening of the 3rd inst. the church and congregation here at Elgin presented me with a beautiful new sleigh, and the Forest Glen church and congregation gave me a lovely black robe; the two

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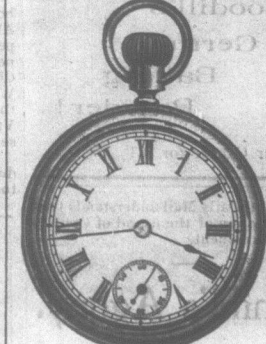


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SILVERWARE There's nothing in this line we do not keep in stock—quality always. All. Plating Dish, \$5 to \$10; Fruit Dish, \$4 to \$10; Water Pitchers, \$4.50 to \$12; Coffee or Chocolate Pitchers, \$4.50 to \$7; Trays, 10 in., \$2.50 to \$3; 12 in., \$3.50 to \$11; Cake Baskets, \$3.50 to \$10; Bon Bon Dishes, \$2.50 to 5; Butter Dishes, \$2 to 8; Breakfast Cruets, \$2.50 to 6; Castors, \$2.50 to 7.

CLOCKS of all kinds in stock. Eight day clock, \$2.50; 8 day large marbledized zong clock, \$4 to \$10; Small Iron 4-day clock \$3.50. Special value. Write for particulars.

WATCHES Ladies Silver Waltham, \$2.50 to 15; Gold filled, 10 to 17.50; Gold, 17.50 upwards. Large stock of Boys and Men's Watches. M. S. BROWN & CO., Halifax, N. S. GOODS may be returned if not satisfactory.

The Cure of Asthma. Liebig's Asthma Cure will cure Asthma, Hay Asthma, or Hay Fever. Hundreds of people in four continents will say so. It is a high-class medicine endorsed by medical men, and used by the best people in all parts of the civilized world. A free trial bottle will be sent to any sufferer, by mail, prepaid. If you are afflicted, send your name and address to The Liebig Co., 179 King Street West, Toronto; and say that you saw this free offer in the MESSANGER AND VISITOR. Largest Foundry on Earth making CHURCH BELLS & PEALS Purest copper and tin only. Terms, etc. free. MOSHANE BELL'YOUNDRY, Baltimore, Md.

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News Summary.

The Colombian Congress will grant the Panama Canal Company such an extension of time under its concession as may be necessary to complete the canal.

Wm. C. McDonald, Montreal's millionaire tobacco manufacturer, was knighted on Tuesday because of his great gifts to McGill.

In response to another appeal from the Queen Regent of Spain the Pope has confidentially written to Don Carlos asking him to stop the Carlist agitation.

At Grand River, C. B., two daughters of Archibald Cameron, Maggie, aged 12, and Bella, 8 years, while coasting on a hill sloping into the Grand River went through the ice and were drowned.

Mrs. Horace N. Pratt and daughter, of Portland, Me., met death in the recent steamer Portland disaster. Mrs. Pratt, formerly Catherine Buckley, was a native of New Canada, Queens county.

Lorenzo Milton, of Hopewell Hill, cut his foot badly with an axe while at work in the woods Monday. Two toes were cut off and a third almost severed. Hugh Patterson had a bad cut made in his arm the same day.

Major Marchand and his party evacuated Fashoda during the morning of Dec. 11, when the French flag was lowered and the British and Egyptian flags were hoisted.

Fred Smith, of Victoria, just out from Atlin, brings news of two more rich gold bearing creeks discovered. The new find has been christened Moose and Goose creeks. News is brought of the wreck of the schooner Ohio, of Victoria. No lives were lost.

The Moniteur Acadien says Mr. L. G. Michaud, who took part in the American-Hispano war in Cuba, is on a visit to his uncle, Rev. Father Michaud, of Buc-touche. He also spent several days at St. Mary's, Kent county, with another uncle, Mr. Anselme Girouard.

Prince George has issued a proclamation promising to govern the Island of Crete with justice and impartiality, securing liberty to all without distinction. Wednesday evening he drove through the brilliantly illuminated streets of Canaa and was enthusiastically cheered by the inhabitants, many of whom carried torches.

Georgetown Gazette: Miss Carrie Peters, while in the act of lighting a lamp at her home, "Glenora," on Thursday evening accidentally set fire to the large paper shade of the lamp, which she held in her hand. Her clothing caught fire, but we are glad to report that beyond having her face and hands badly burned, she escaped more serious injury.

The United States minister at Peking, Mr. Edwin H. Conger, has entered a protest against the proposed extension of French jurisdiction at Shanghai. This, added to the vigorous British protest on the same subject, will undoubtedly stiffen Chinese resistance to the French demand. But unless the Chinese are sustained they will eventually be compelled to yield.

In an electric car collision on the Worcester and suburban road near Leicester, Mass. Wednesday afternoon John Kerrigan, of Cherry Valley, and Walter H. Holbrook, of Leicester, a newspaper man, were killed and a dozen other passengers were more or less seriously injured. The accident was largely due to an extremely thick mist. The two cars came together, head on, both moving at high speed.

Mrs. L. H. Moore, of Salmon Creek, Queens county, who has returned from the Klondyke, has purchased a lot of land on the Harley road and is preparing her cabin, as she is expecting her daughter Agnes from Vassar College and her son from Harvard to spend their vacation with her. She will return to the Klondyke in the spring.

Postmaster General Mulock has received a beautiful calendar from Mrs. Eleanor Fellows, of London, England, inscribed as follows: "From the daughter of the English Rowland to the Canadian Rowland Hill," with hearty good wishes for Christmas and New Year's, and a long and prosperous career in the service of his country."

Prominent members of Plymouth church, Brooklyn, hope that it will be possible to induce Rev. John Watson (Jan MacLaren) to accept the pastorate soon to be vacated by Dr. Lyman Abbott. Dr. Watson is now pastor of the Sectors Park Presbyterian church, Liverpool.

We believe MINARD'S LINIMENT the best. Matthias Foley, Oil City, Ont. Joseph Snow, Norway, Me. Chas. Whooten, Mulgrave, N. S. Rev. R. O. Armstrong, Mulgrave, N. S. Pierre Landry, Sr., Pokemouche, N. B. Thomas Wasson, Sheffield, N. B.

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Tumblers

are now used for packing
Woodill's German Baking Powder!

Ask your Grocer for it!

The London Daily Mail understands that British occupation of the island of Crete is to become permanent.

A Child's Agony.

Ribs Broken From the Spine—Diabetes Developed.

Doctors Gave Her up—Hospital Surgeons said the Case was Hopeless—Yet Dodd's Kidney Pills Cured Her Quickly and Thoroughly.

HAMPSTEAD, N. B., Dec. 26.—Nothing wrings the heart with such unutterable, awful agony as to be compelled to witness the sufferings of a little child, and at the same time to be absolutely helpless to relieve its pain.

Terrible, indeed, must have been the heart-ache of Mrs. George H. Rathburn, of this place, when she was obliged to watch by the bedside of her little two-year-old daughter, and to realize that earthly power was unable to relieve the child's sufferings in the least degree.

The child, Edna, had two ribs torn from the spine, in an accident. The result was terrible. The broken bones refused to join; the sufferer was bent double, and could move only with the greatest difficulty.

Diabetes, of a most severe and obstinate type, set in. The child's sufferings grew to be simply terrible. Day and night her little body was racked with burning pain.

The doctors gave her up. They could do nothing for her, they said. Then she was taken to the hospital at St. John. The surgeons told her parents to take her home and care tenderly for her, for she could not live.

One night Mrs. Rathburn read of Dodd's Kidney Pills. She resolved to try them in Edna's case. She did try them. Almost immediately their good effect was apparent. Day by day she improved until perfect health and strength returned. Now there is no more robust, sturdy child in New Brunswick.

This case proves that Diabetes cannot be cured except by means of Dodd's Kidney Pills, and also that Dodd's Kidney Pills never fail to cure it.

Dodd's Kidney Pills are sold by all druggists, at fifty cents a box, six boxes \$2.50, or sent, on receipt of price, by the Dodd's Medicine Co., Limited, Toronto, Ont.

Consumption, if Properly Treated, is Curable—Left to Itself it is Slow, Sure and Deadly.

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

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

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

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

MENTHOL PLASTER
THE BEST ANTI-RHEUMATIC PLASTER MADE
EACH PLASTER IN ENAMELED TIN BOX PRICE 25¢ PER DOZ. 100 BOXES \$10.00
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mother's medicine.

What distress and anguish come to the mother when her little one wakes up at night with a nasty croupy cough. Wise mothers always keep on hand a bottle of Dr. Wood's Norway Pine Syrup.

It is so pleasant to the taste the youngsters take it without any fuss, and at the same time its promptness and effectiveness are such that the cough is checked before anything serious develops.

From one end of the Dominion to the other people are praising Dr. Wood's Norway Pine Syrup as the best remedy for Coughs, Colds, Croup, Whooping Cough, Bronchitis and all Lung Affections.

Dr. Wood's Norway Pine Syrup
50c. at all druggists.

FAVORABLE REVIEWS SINCE 1826
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Pain-Killer
It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take none but the genuine "PAIN-KILLER" Sold everywhere. 25c. and 50c. bottles.

BAD BLOOD.

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

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

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

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

FOR THE BLOOD

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The Farm.

Quiet Workers.

A certain Scotch elder was asked his opinion respecting two ministers who had served the church to which he belonged. When the name of the first was mentioned, the old man shook his head doubtfully and replied, "Ah, he's na' sound."

No one hears the rays of light as they bring their power to bear upon the energies of soil and seed. The fields grow green and the crops yellow, without a murmur to indicate the tremendous and effective power which evolves them from blade to ear and to harvest ripeness.

The wonderful storm of March 12, 1888, stands out in the memory of all who witnessed it with a history of its own. It came with wild commotion, and during its prevalence all ordinary affairs of life were under arrest.

Looking out of a window some fortnight afterward, we saw, where the storm had piled a huge drift of snow, reaching almost up to the branches of tall trees, a little heap of snow which a bushel measure would have covered.

In the old fable of the hare and the tortoise, it is the slow and steady which wins the race. It is the quiet worker who is the most efficient. High-stepping horses, which bring their feet almost up to their bodies at every motion, make a good show and give out considerable style.

And so it is with those people who expend so much of their energy in fussy preparation, and encompass their movements with a vast amount of extraneous exertion, which does not bear upon the work on hand, and only tends to dissipation of force.

Fuss and feathers do not make soldiers; neither do vociferation and gesticulation make orators; nor do elaborate preliminaries and great assumption of activity constitute the busy world's working forces.

A company of steam threshers were engaged last fall in their work on a certain farm. After a time it became necessary to remove the machine to another spot not far away, and one of the hands, a noisy, rattling fellow, went to get the team.

He brought the horses up in his boisterous fashion, shouting at them all the while, and when he had attached them to the engine, gave the word of command much like an Indian warwhoop. But the wheels of the truck under their heavy burden had settled down into the soft earth, and did not respond to the exertion of the horses.

These roaring, blatant fellows are a nuisance and a harm around a farm or anywhere else. The evil spirit in them, like the devils in the swine, gets into everything around them. Any farmer or other employer can better afford to hire them to go somewhere else than to work for him.

To command good results one must be under self-command, and that is just the difference in workers. Some work directly, and make no false motion, and others work around their tasks.—I. L. Kipp.

ENAMELINE THE MODERN STOVE POLISH PASTE, CAKE OR LIQUID. Twice as much used as of any other Stove Polish on earth. J.L. PRESCOTT & CO. NEW YORK.

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This favorite writer has given to the young people an attractive and deeply interesting account in story of the wonderful life of Jesus. She has apparently succeeded in the Prince of Peace, as in other of her writings, in reaching children with purer and helpful narrative.

The work is bound in a large quarto edition in illuminated cloth, contains 600 pages, is in size 10x12 inches, and in every way a beautiful and valuable volume.

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Many a poor horse, utterly run down by impoverishment of blood and its accompanying ill, is blamed for laziness and harshly treated.

Dick's BLOOD PURIFIER

would strengthen such an one, would fortify him to endure fatigue, enable him to accomplish work without loss of tissue and make him a cheerful, willing worker.

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News Summary.

A. Pelaccio, hardware merchant, of Montreal, has assigned; liabilities, \$278,000.

Haldane & Co.'s printing office, Ottawa, was destroyed by fire Wednesday night. Loss, \$15,000.

The Queen Liloukalani has sent to the American Senate a protest against the appropriation of the Crown lands of Hawaii by the United States.

Ottawa will vote on the question of Sunday cars at the municipal election on January 2. The Ministerial Association has passed a resolution opposing the cars.

The election petition against the return of Hon. J. M. Gibson as a member for East Wellington in the Ontario Legislature has been abandoned by the Conservatives.

Wilson Keady, Abner Keady and Henry Jescop, of Gasperaux, Kings Co., N. S., were sentenced to two years in the Dorchester penitentiary on Saturday for robbing clothes line.

Gordon Benjamin and his son Fred were running logs into the mill at Black River, Kings Co., N. S., when the son fell into the lake and was drowned. The father in trying to save him also lost his life.

Bishop Alexander Walters, D. D., president of the National Afro-American Council, has called a convention of colored people to be held at Washington on Dec. 29. All organizations having for their object the amelioration of the condition of the Afro-American race are invited to send delegates.

There seems to be a good chance of an influx of Armenian settlers to Canada at an early date. Rev. Father Jiron, an Armenian priest, is on his way to Manitoba, with a view of discovering whether the country is suitable for the establishment of a settlement of his fellow-countrymen.

Lord Iveagh has presented the Jenner Institute, London with the sum of £250,000 in aid of scientific research in bacteriology and other forms of biology. Lord Iveagh also proposes to expend £250,000 upon the improvement of the insanitary Bull Alley area, in the heart of Dublin.

Yarmouth Times: The coroner's jury further considered Tuesday night the death of the late Samuel Brown. The coroner recapitulated the chief points of the evidence and the jury retired and returned a verdict that in their belief Samuel Brown came to his death by wounds received from an unknown source.

Automobile stages instead of the present ones, drawn by horses, are to be seen within a few months upon Fifth avenue. The Fifth Avenue Stage Company has been purchased by the Third Avenue Railway Company, and it is the intention of the purchasers to institute this improvement in the service of the stage line at once.

Major Russell B. Harrison, who on Tuesday raised the Stars and Stripes over Port Atares, Havana, without orders and in contravention of the promise of the United States evacuation commissioners that no American flags should be raised in Havana or its suburbs until January 1, was on Thursday formally reprimanded by Major General Lee and instructed to lower the flag.

Fire in Montreal Tuesday evening completely gutted the big dry goods warehouse of S. Greenshields, Son & Co. Their loss will probably exceed \$300,000. Later the fire wall separating the Greenshields building from the dry goods house of McIntyre, Son & Co., collapsed, and the flames gutted the premises of that firm. The loss in the McIntyre stock and building will reach \$200,000.

Miss Mary E. Wilkins has written for the next volume of The Youth's Companion a characteristic sketch of New England life called "When Sereny Maria Went to School," in which, with many touches of humor and pathos, she pictures the sort of education girls used to receive in the old district school, the sort of pleasures they enjoyed and the punishments they suffered.

Mr. Alexander Davidson, of the I. C. R. car mileage department, Moncton, who was stricken with paralysis on Monday morning, died Wednesday night. Mr. Davidson, who was 78 years of age, has been in the employ of the Intercolonial almost ever since it was opened. He was station agent at Point de Chene at one time and has been in the general offices at Moncton for 15 or 20 years. He leaves a wife and several children.

The breaking of the Anglo-American cable during the forenoon of Nov. 27th, the day of the great storm, which break has since been located seven miles off Peaked Hill Bay, Cape Cod, is regarded as a possible clue to the location of the wreck of the ill-fated steamer Portland. Steamer Minis has picked up the off-shore end of the break and buoyed it. The cable may have been broken by the great weight of the Portland's machinery.

The Boudier... Monsoon... The Boudier... Monsoon... The Boudier... Monsoon...

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