

# Messenger and Visitor.

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### The House of Lords.

The House of Lords question is coming to the front again in British politics. Sir William Harcourt, the Liberal leader, has been making numerous speeches of late, in which he has discussed public interests with great vigor, and his utterances concerning the hereditary branch of Parliament indicate an intention to make the question—what shall be done with the Upper House? the political issue of first importance. The Liberals have been much in need of some battle cry which would create enthusiasm and rally the full strength of the party, and the leaders appear to have reached the conclusion that there is no other question which can be so effectively used for that purpose. This probably means that Lord Rosebery is to become again an active factor in the party, and the appreciative references to his ability and political opinions, round in some of Sir William Harcourt's recent speeches, point in the same direction. Just what the policy of the Liberals in reference to the hereditary branch will involve has not yet been declared. It will probably be, however, a scheme for "mending" rather than for "ending." But whatever plan may be formulated, the grand aim, it may be taken for granted, will be to take away the veto power from the Lords, and thus establish the supremacy of the Commons. It is expected that the Ministerialists will seek to meet the attack upon the Lords by a reformatory policy such as has been lately suggested by Sir Michael Hicks-Beach, namely, a greater infusion of life into the Peers, the weeding out of weak peers by the process of selection carried out among the Irish and Scotch peers, the introduction of the elective idea into the constitution of the House, and possibly the inclusion of colonial representatives.

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### The Austrian Situation.

The present condition of affairs in Austria is one that excites keen interest, and no one can tell what is to be the outcome of the conflict of racial and religious passions, of which the Empire of Francis Joseph is the theatre. The riotous and thoroughly disgraceful proceedings in the Reichsrath, of which some account was given in these columns last week, have been followed by the resignation of the Austrian Premier, Count Badeni. The Count is a man of great ability, and was cordially supported by the Emperor. He had also the support of a large majority in the Reichsrath (the Austrian Parliament.) But the liberal measures of the ministry toward the Zechs, Poles, Slavs, &c., who comprise two-thirds or more of the population, had excited against the premier the fierce opposition of the arrogant, and hitherto dominant, German party. The population of Vienna, where the Reichsrath meets, is principally German, and the imprisonment of German members of the Reichsrath, because of their unconstitutional and violent conduct in the House, had excited popular feeling in the city to such a pitch that Count Badeni felt that there was imminent danger of bloodshed, which could only be averted by his resignation. He was not disappointed in the immediate result. As soon as Badeni's

resignation was announced the popular excitement subsided. A new ministry has been formed under the leadership of Baron Gautsch Von Frankenthurn, who was Minister of Public Instruction in the late administration. Being of German nationality and at the same time possessing the confidence of the Hungarians as well as the anti-German elements in Austria, Baron Gautsch probably possesses some advantages over Count Badeni for leadership in the present crisis. Thus peace, it is hoped, may be preserved for the present. How long it can be maintained is doubtful. The Emperor Francis Joseph is a very able monarch, and his influence will do much to hold the kingdom together. But he is getting to be an old man now, and the task of ruling becomes more difficult. Whether or not the Empire can become sufficiently homogeneous for continued constitutional government without revolution and war seem doubtful.

The demonstrations of the Germans in Vienna against the Badeni Government have led to counter anti-German demonstrations of a much more serious character in Prague, the chief city of Bohemia. The people, deeply incensed at the forced resignation of Badeni, had also apparently been misled by false reports and excited by inflammatory articles in the newspapers. The streets of Prague were filled with howling mobs which bombarded with stones the houses occupied by Germans, the synagogues and business places of German Jews being especially the objects of their attack. To restrain the violence of the mob several battalions of troops had to be called out. In one instance a volley was fired into the crowd with fatal results. The constant cry of the rioters was "Down with the Germans!" "Down with the Jews!" Some 300 Germans it is said were more or less injured, and it was not safe for a German to venture on the streets, for anyone using the German language was attacked. Much damage has been done to the German University and high schools. Thousands of Zech miners from surrounding towns flocked into Prague to assist the rioters, and the outbreak grew to such dimensions that it was found necessary to place the city under martial law. Demonstrations of a less violent character have been made also in other places in Bohemia.

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### The London School Board Election.

The result of the recent School Board election in London is decidedly adverse to the Moderates and correspondingly favorable to the Progressives. The Moderates are virtually a clerical or church party and stand for education under Anglican influences. They are, however, divided as to the means of securing this end. A section of the Moderates, known as Diggleites, from their leader, Mr. Diggle, desire to make the public schools cheap affairs, so that they shall not come into competition with the church schools. This section appealed to the electors on the ground of economy. Another section of the Moderates, representing more directly the Clerical party, and known as the Cecilites, will have it that the children in the public schools must be taught at least so much of Anglican doctrine as is contained in the Apostles' creed. The Progressives, on the other hand, representing largely the Non-conformist and secular elements of the city, stand for the elevation of the school system and against the attempt to introduce sectarian teaching of any kind into the public schools. In the recent election the Cecilites elected ten members, and Mr. Diggle, who had on the old board a following of twenty-nine, has now only nine, so that the Moderates are left in quite a hopeless minority, and the church papers

speak of the results of the election as a calamity. This defeat of the Clericals in the London election will hardly encourage the government to proceed with an educational policy on lines similar to the bill of last year which at that time met with so unfriendly a reception in Parliament that it had to be withdrawn.

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### Hon. Mr. Emmerson.

On Thursday evening of last week Hon. H. R. Emmerson, Premier of New Brunswick, was banquetted by his political friends at the Royal Hotel, St. John. A large number of gentlemen more or less prominent in Provincial and Dominion politics were present, including the other members of the New Brunswick Government. The reception given Mr. Emmerson was a very enthusiastic one, indicating the high esteem in which he is held personally, as well as his popularity in a political point of view. In most of the Provinces the line of demarcation between government and opposition follows the line of cleavage which obtains between the parties in the broader arena of Dominion politics. In New Brunswick such is not the case, but ever since confederation, we believe, the province has had coalition governments. Whether or not this is more to be desired in the public interest than the conditions which obtain in the other provinces, is a question on which different opinions are expressed. The larger number of Mr. Emmerson's colleagues in the present government are of his own political faith, and either for this reason or because of the confidence which the new premier personally inspires, some Liberal newspapers which had opposed the administrations led by Mr. Blair and Mr. Mitchell seem disposed to give the present government a moderate support. Mr. Emmerson, however, asserts distinctly that the present is a coalition government, and that it does not wish to sail under false colors. The premier's speech, in reply to the reception given him, indicated much tact and ability. He took occasion to outline in a general way the policy by which he and his colleagues aim to promote the welfare of the province, which policy will include, as of first importance, the promotion of the country's agricultural interests. There can be no doubt that, speaking in general terms, Mr. Emmerson stands well with the province. He has a grand opportunity for public service, an opportunity which we trust he may use with large advantage to the country and great honor to himself.

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### Cuban Autonomy.

The advices which the Spanish Minister at Washington has received in reference to the scheme of autonomy, which Spain proposes to grant to Cuba and the more detailed information concerning it which Senor de Lome has thereby been enabled to give, leads the New York Tribune to say: "His expositions present the scheme in a far more favorable light than it at first appeared in, and amply justify the suggestion, already made, that the Cubans will do well to consider the Spanish offer carefully as a possible basis of settlement on terms advantageous to both parties. The scheme is not perfect. No scheme of government is. But it is a vast deal better than any other Spain has ever offered, differing from its predecessors not only in degree but in kind. Indeed, as expounded by the Spanish Minister, it seems to compare not unfavorably with that granted by Great Britain to Canada thirty years ago. It is assuredly much more generous to Cuba than the Cubans themselves asked a few years ago. The one important point not yet made clear is that of the debt. It is not to be supposed that Cuba would assume the whole or the major part of the indebtedness incurred by Spain in keeping the island in subjection. If Spain will be as just on that score as she offers to be on others, a settlement ought to be reached."

## Inter-Collegiate Y. M. C. A. Convention at Acadia.

The eighth inter-Collegiate Convention of the Maritime Provinces Y. M. C. A. met in Assembly Hall at Acadia University from November 25 to 28. This Convention is composed of representatives of the colleges of the Maritime Provinces, viz.: University of New Brunswick, University of Sackville, Prince of Wales College, University of Dalhousie, Pictou Academy and University of Acadia. Delegates to the number of thirteen were present from Dalhousie; Sackville sent four and U. N. B. five. The other institutions were not represented. The International Committee of Collegiate Y. M. C. A.'s was represented by Secretary D. A. Davy, and the Maritime Y. M. C. A. by Secretary F. G. Marshall. All exercises of the University were suspended Friday and Saturday to give the students an opportunity to attend the sessions of the Convention.

### HISTORY.

The inter-collegiate movement dates from 1858. It was an out-growth of the regular Y. M. C. A. with which it is affiliated. At first there was no permanent organization, but on June 6, 1877, students representing 21 colleges met at the International Convention of Y. M. C. A.'s held in Louisville, Ky., to consider the advisability of forming a Christian inter-collegiate movement. These delegates came in response to a call sent out from Princeton College. The original suggestion came through a conversation of Mr. Wm. E. Dodge with a few of the Princeton students. As a result of this an inter-collegiate department of the international work was organized. Mr. Luther D. Wishard was appointed first college secretary and began at once the extension and development of the work. He held his position until 1888, when he began to extend the movement to foreign mission lands. The growth of the movement among the colleges of North America has been indeed remarkable. It now includes practically every leading college and university of the United States and Canada. It has grown from 26 collegiate associations with 1,300 members in 1877 to 455 associations with 30,000 members in 1895. These statistics do not include the colored and Indian college associations of America nor the foreign associations. Should we add these the total number would be upwards of 600 with 50,000 members. College associations are now planted throughout the world and wherever they are organized testimony is borne that the influence of this movement upon the lives of college men has been beneficial indeed.

The movement has been more extensive than any other inter-collegiate organization—athletic, social, literary, political or religious. The tie of associated Christian effort has united more college men than any other bond—this is another great triumph of heart over intellect. The power of this movement to adapt itself to the needs of the students is great. Herein is a mark of its providential character. Associations have been organized in over 40 different denominational schools of all grades and classes, and in each has been effective.

### PURPOSE AND RESULTS.

But some one will ask what is all this for? What is the purpose? and what results have followed? Well, the purpose of it all is (1) To help unite the Christian men of the college world; (2) To establish and promote the religion of Christ in the lives of college men; and (3) To equip and send forth leaders to extend the Kingdom of God throughout the world. The results following the extension of the movement have been commensurate with the purpose and even beyond the expectation of its founders. The Y. M. C. A. has been introduced into over 600 institutions of higher learning, Christian life and activity has been greatly intensified throughout the world. The character of some institutions has been literally transformed by the associations. Fully 30,000 college men have been influenced to become followers of Christ. 1,800 were won in '90; 2,400 in '91; 2,850 in '92; 3,000 in '93, and 3,400 in '94. Tens of thousands have been trained in methods of Christian work. Over 3,400 have been led to enter the Christian ministry, to say nothing of the army of Christian teachers and workers who have gone out benefitted by this work. Not far from 10,000 students are systematically studying the Bible together. Verily the Lord is in this movement.

### THE MARITIME CONVENTION.

The first Convention of the Maritime inter-collegiate association was organized October 3, 1890, at Acadia University, by J. R. Mott, Secretary of the International Committee of Collegiate Y. M. C. A.'s, Mr. R. S. Miller, Secretary for Japan, and E. W. Gordon, Secretary for the Maritime Provinces Y. M. C. A.'s. The president for '97 was I. A. Corbett, of Acadia, and the secretary W. C. Keirstead, of U. N. B. A permanent organization was effected this year. The new officers elected are: F. M. Baldwin, Pres. U. N. B.; H. B. Sloat, Sec'y

Acadia. A most excellent program was prepared, which was as follows:

### PROGRAMME.

- THURSDAY EVENING, COLLEGE HALL.**  
8.00-9.00—Welcome and Devotional Exercises.  
**FRIDAY MORNING, CHAPEL.**  
9.00-9.20—Devotional Exercises,  
President Mt. Allison Y. M. C. A.  
9.20-9.30—The Importance of Inter-Collegiate Fellowship in Y. M. C. A. Work,  
Stanley J. Young, Mt. Allison.  
9.30-9.40—Discussion.  
9.40-10.40—Points to be emphasized this year in the Missionary department of the Association,  
D. A. Davy.  
10.40-11.00—Discussion.  
11.00-11.10—The Relation of the College to the Evangelization of the World,  
H. C. Clegg, Mt. Allison.  
11.10-11.25—Discussion.  
11.25-12.00—Missionary Address,  
Rev. P. M. McDonald.  
**FRIDAY AFTERNOON, CHAPEL.**  
2.30-2.50—Devotional Exercises,  
President Dalhousie, Y. M. C. A.  
2.50-3.00—Personal Work,  
George K. McNaughton, University of N. B.  
3.00-3.20—Discussion.  
3.20-4.00—Relation of the Holy Spirit to the settlement of Peculiar Problems of College Life,  
Addresses by F. G. Marshall and D. A. Davy.  
**FRIDAY EVENING, COLLEGE HALL.**  
7.30-7.45—Song Service.  
7.45-8.00—Analysis of the Book of Acts,  
Rev. T. Trotter, D. D.  
8.00-8.45—Address,  
Rev. J. H. McDonald.  
**SATURDAY MORNING, CHAPEL.**  
9.00-9.20—Devotional Exercises,  
President University of N. B. Y. M. C. A.  
9.20-9.30—The Importance of Bible Study to the Life of the Association, W. H. Sedgewick, Dalhousie.  
9.30-9.45—Discussion.  
9.45-9.55—How to Study the Bible, W. A. Ross, Dalhousie.  
9.55-10.15—Discussion.  
10.15-10.25—The Christian in Athletics,  
P. W. Gordon, Acadia.  
10.25-10.45—Discussion.  
10.40-10.50—Temptation as Related to the Christian Life,  
Prof. E. W. Sawyer.  
10.50-11.00—Discussion.  
Address—Pray Life,  
D. A. Davy.  
**SATURDAY EVENING, COLLEGE HALL.**  
7.30-7.45—Song Service.  
7.45-8.00—Analysis of the Book of Jonah,  
Rev. A. W. Sawyer, D. D.  
8.00-8.45—Address,  
Rev. J. P. Pond.  
**SUNDAY MORNING.**  
9.00-10.00—Prayer Meeting, Chapel.  
10.00-12.00—Sermon in Baptist Church,  
Rev. E. M. Keirstead, D. D.  
**SUNDAY AFTERNOON, COLLEGE HALL.**  
3.00-4.00—Mass Meeting,  
Fraser G. Marshall.  
**SUNDAY EVENING, BAPTIST CHURCH.**  
7.30-9.00—Farewell Meeting, Pres. Acadia Y. M. C. A. Addresses,  
Crowning Work of the Association, D. A. Davy.

The first meeting on Thursday night was held in Assembly Hall of Acadia University, Wolfville N. S. A large and representative body of student delegates and friends were there to meet the incoming delegates, and to hear the words of cheer and welcome. President I. A. Corbett of Acadia welcomed the delegates on behalf of the Y. M. C. A., and President Trotter, on behalf of the faculty. The presidents of the visiting Universities responded in a most fitting manner. D. A. Davy, Secretary of International Committee of Y. M. C. A.'s; Fraser G. Marshall, Sec'y Mar. Y. M. C. A.'s, and Rev. J. H. McDonald of Amherst, were on the platform and expressed their pleasure at being able to be present. By Friday morning the Convention could be said to be fairly under way. A good programme had been provided. Friday's sessions were in no special sense different from those of Saturday or Sunday. The same deep spiritual feeling pervaded all. Business was subordinated to the spiritual. The papers read were upon living topics. The discussions that followed were warm and practical. The theoretical was for the time laid aside and students, delegates and professors met on one common level and talked about, they did not discuss, Jesus Christ and his relation to men. College men are supposed to be critical, theoretical and skeptical, but this Convention showed that this is not so. Much of this spirit manifest is due to the Y. M. C. A., more of it to a type of manly Christian character to be found in Maritime Universities but most to the sweet Spirit of Christ which dominates these Universities.

### THE SPEAKERS.

Among the addresses listened to with great profit was one given by Rev. P. M. McDonald, Pastor of Presbyterian church, of Wolfville. He spoke very effectively upon Missions and showed how we were indebted to the heathens. The words of Mr. Marshall and Mr. Davy were heard with pleasure and profit, one cannot listen to these earnest men of God without being brought nearer to God, their presence was an inspiration to all. At 7.45

we assembled in College Hall and listened to an analysis of the book of Acts, by Thomas Trotter, D. D., the new president of Acadia University. Dr. Trotter is winning golden opinions for himself and on this occasion as on every occasion when he spoke or took part in the discussions was always helpful. As one of the delegates expressed it, Dr. Trotter will do very much to make higher education popular by his rich scholarship and genial Christian manhood. More than a passing comment should be given to the address of Rev. J. H. McDonald of Amherst. Mr. McDonald has already a local reputation as organizer and successful teacher of large classes for Bible Study. His thoughts Friday night simply revealed the spirit and the man behind the work, so that we cease to wonder at his success. Prof. E. W. Sawyer's paper on Temptation as related to Christian Life, brought out a warm sympathetic discussion and was heard with helpful satisfaction. Dr. Sawyer's analysis of the Book of Job was characteristic of the man. He characterized the Book as the great Missionary Book of the Old Testament. It would be impossible to give the analysis in the space allowed here.

Among other good things of those days was an address by the Rev. J. P. Bond, editor of the Wesleyan. It is difficult to give a name to his address. It would be hard indeed to report it as it was one of those addresses that is simply unreportable. I shall not attempt it for fear I shall not do justice to either the letter or the spirit of it. Sunday was a full day, beginning with an inspiring prayer service at 9 o'clock, conducted by D. A. Davy. At 11 o'clock, Dr. E. M. Keirstead preached the Convention sermon in the Wolfville Baptist church, members and delegates of the Y. M. C. A., to the number of 100 occupied the front seats. Dr. Keirstead's text was John 17: 8 and 18. His theme The Divine Message and the Divine Mission. It would be invidious to make comparisons or even to appear to exalt a man of flesh who is presenting the living gospel. The message and not the messenger should receive our commendation. If viewed from this latter standpoint this service was most helpful. I believe we shall not be thought extravagant if on this occasion we speak of this man delivering the message. Dr. Keirstead was at his best and seldom is it the privilege of an audience to listen to such a discourse. It was a great sermon and one long to be remembered. Dr. Keirstead is a tower of strength to the faculty of Acadia University.

### RESULTS.

It is yet to early too predict what will be the effect of this Convention upon the colleges. But there is no doubt that the benefits will be large. This Convention is different from most gatherings of a similar character, in that it is a body of young men filled with zeal and all the fire and enthusiasm of the football field added. It is Christian fire however and righteous enthusiasm. The questions under consideration were vital to the life of an institution, they were discussed with sobriety and deliberation. The purpose was ever kept in view which purpose was The Maritime Colleges for Christ. Already the results of the Y. M. C. A. movement is being felt. The Christian lives of the students have been quickened, the attention to Bible study is greater and all along the line of Christian work there is decided gain. Since the Convention was held at Acadia this Institution will receive the greatest blessing. Dalhousie's delegation of 13, a fine many lot of young fellows, will go home benefitted. The delegates from the University of Sackville, a quartette lacking in neither zeal nor knowledge will go home to renewed Christian effort; while the five from U. N. B., keenly alive to the needs of their University will seek to carry into effect, much that has been received while here. The next Convention meets at the University of New Brunswick in November 1898.

H. H. ROACH.

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### All for Jesus, All for Jesus.

While the rose is wet with dew,  
And your world is sweetly new,  
Can you make the final choice?  
Can I hear your happy voice  
Singing, singing all for Jesus?

Is that touch of mystic grace  
Resting sweetly on your face;  
But the language of a heart  
That from all of sin would part,  
Living, living all for Jesus.

When no mortal friend is near,  
And the Lord alone can hear,  
Can you at the mercy seat  
All your heart's desire repeat?  
Praying, praying all for Jesus.

If the voice of God should call,  
To My service give your all;  
Could you, child, in holy love  
Heed the message from above  
Giving, giving all for Jesus.

—ADDISON F. BROWNE.

Lockeport, Nov. 17th

## Theology fr

### A Paper Read

9th, by a You

There are many completeness and content myself.—Theology.

From the standpoint like one who, who attempts to master of Shakespeare's endeavoring to a grandeur the my Cathedral. But claim: The Poverty the poverty. Un which seems una we fall before His

"We have but For knowledge But yet we tr A beam in t

But as from the was for the purpos and confusion of found only with a first requisite, to fi it is the science of and may be parapl all the thoughts a now have of Divin scientific expressio all creeds, orthodo theology, so has th the followers of C there we meet wi heathen falling bef the cultured Christ displaying that God vish dancing before whom Pope spoke: "Lo the poor I Sees God in clo I have been speak

point have, I believ religion. Between t ence, The Indian, th whom I referred to shipping their God shipping beings ther that studies and a cr fied. From these e Like all sciences the alone springs religio physiologist as the the theologian is th of physiology, man etc., etc. But to th in the language of th man! how noble in form and moving ho how like an angel, in A flower, in botanic plant which subserve consists of stamens flowers, to a soulful w

"O Father I The most beneficent, That thou hast mantl Linking our Or to the heart of th "The meaneat flower Thoughts that do ofte

Carrying our comp theologian say: "Go ent and omnipresent," but in marked contras bows, head and heart, Shepherd; I shall not in green pastures; He He restoreth my soul. righteousness for His in the universe, seen of the heart of the Etern mind of man is a marv lity-cup receiving the golden altar breathing can we say? It is a th dise, too sacred for an e not Religion, but Theol remark that the two c may exist apart. The igious man in the wo theories, of God having daring inspection of God

## Theology from the Standpoint of a Young Christian.

A Paper Read Before the Shelburne Co. B. Q. M., Nov. 9th, by a Young Layman, and Published by Request.

There are many apologies that I might urge for the incompleteness and numerous faults of this paper. I shall content myself with two: 1. The vastness of the theme—Theology. 2. The narrowness of my scope of vision—From the standpoint of a young Christian. I am here like one who, while not yet "inured to alphabetic toil," attempts to master the subtleties and explain the wonders of Shakespeare's Hamlet, or like a carpenter's apprentice endeavoring to allure from their maze of architectural grandeur the mysteries in the construction of St. Paul's Cathedral. But how often each one of us is led to exclaim: The Poverty of human wisdom! the poverty, the poverty. Until wearied with our searches for that which seems unattainable and faint with our weepings we fall before Him who is the Fount of Wisdom and cry:

"We have but faith; we cannot know  
For knowledge is of things we see.  
But yet we trust it comes from Thee,  
A beam in darkness; let it grow."

But as from the nature of our title the subject given me was for the purpose rather of displaying the ignorance and confusion of youth, than for eliciting that wisdom found only with age, I will proceed, as it seems to be the first requisite, to find a definition of theology. Literally it is the science of God. That is a very bold statement and may be paraphrased as the systematic compilation of all the thoughts and revelations that men have had or now have of Divinity. Thus theology is not simply the scientific expression of our creed, or of any creed, but of all creeds, orthodox and heterodox. The Baptist has a theology, so has the Buddhist; so have the Catholics and the followers of Confucius. Wherever man is found, there we meet with ideas of God—from the ignorant heathen falling before his idol, his shadow of divinity, to the cultured Christian knowing that "God is love," and displaying that God in their lives, both the frenzied dervish dancing before the sacred flame, and the savage of whom Pope spoke:

"Lo the poor Indian whose untutored mind,  
Sees God in clouds and hears him in the wind."

I have been speaking of theology, and to illustrate my point have, I believe, gone beyond my definition into religion. Between the two there exists a marked difference. The Indian, the dervish, the heathen, the Christian whom I referred to above were all religious men, worshipping their God. But behind these emotional worshipping beings there is a mind that searches, an intellect that studies and a craving for knowledge slow to be satisfied. From these elements is evolved the Theologian. Like all sciences theology is of the mind; from the heart alone springs religion. As the philanthropist is to the physiologist as the lover of flowers to the botanist, so to the theologian is the man of religion. In the language of physiology, man is a biped, of the order mammalia, etc., etc. But to the poet, the philanthropist, speaking in the language of the heart: "What a piece of work is man! how noble in reason! how infinite in faculty! in form and moving how express and admirable! in action how like an angel, in apprehension how like a god!" A flower, in botanical terminology, is an organ of the plant which subserves the purpose of producing seed, and consists of stamens, pistils, etc., etc. But to the lover of flowers, to a soulful woman:

"O Father Lord,  
The most beneficent, I bless thy name  
That thou hast mantled this green earth with flowers,  
Linking our hearts to nature."  
Or to the heart of that poet "who uttered nothing base."  
"The meaneat flower that blooms can give  
Thoughts that do often lie too deep for tears."

Carrying our comparison to its third stage we hear the theologian say: "God is a spirit, omnipotent, omniscient and omnipresent." A grand and sublime statement, but in marked contrast listen to the man of religion as he bows, head and heart, before his God: "The Lord is my Shepherd; I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul. He leadeth me in the paths of righteousness for His name's sake." There is nothing in the universe, seen or unseen, like the human soul, save the heart of the Eternal, of which it is a branch. The mind of man is a marvel, but of the human heart—now a lily-cup receiving the ambrosial dew of heaven, now a golden altar breathing with sweet odors to its God—what can we say? It is a theme for the lyric singers of Paradise, too sacred for an earthly muse. But our subject is not Religion, but Theology; and this leads me to further remark that the two classes, though often coincident, may exist apart. The theologian may be the most irreligious man in the world, his immense knowledge, or theories, of God having led him to self-gratification; his daring inspection of God-hood having become impiety;

and like one "beholding his natural face in a glass who goeth his way and straightway forgetteth what manner of man he was," so may he behold the very majesty of God and then turn to the world to demand a crown not for Jehovah but for himself. This brings me to the direct inquiry, "Is the Study of Theology Beneficial?" which I with your forbearance will attempt to investigate.

It has been proved that wealth is not a blessing to all, that happiness is not always to be sought, and that knowledge in like manner is only power to a class. In itself a blessing, it may become a curse and often has been of no value to its possessors. The fault is with the possessors and not with knowledge. The same breeze that with inharmonious rattle and clatter rummages amongst a pile of old rubbish, may when it passes along the sensitive strings of an molian harp arouse from their sleep notes of such exquisite sweetness that the soul is wooed away from its sorrow or raised to divinest grief; such that an angel "hearing may appear mistaking earth for heaven."

The study of theology may, by unfolding the mysteries of that God who is "great and greatly to be praised," awake the noblest aspiration in the student's breast, or, as it happens in all studies, may by the delay of truth plunge the soul into abject despondency. He who would study theology, and here let me say without further comment that it is not a science for the clergy alone, he, I say, who would study theology, must have some qualifications, the first of which I consider to be *Sincerity*. Without sincerity we can do nothing successfully, nor, what is more important, uprightly. Sincerity knows no obstacles, it acknowledges only the right. It seeks not for the establishing nor strengthening of any creed, but with Pilate simply asks, "What is Truth?" He that has such sincerity will not make his knowledge a stumbling block nor carry his investigations into impiety; for he seeks that which "when a man hath found for joy thereof he goeth and selleth all that he hath and buyeth it." Another requisite is *Time*. The study of theology is not for off-hours, a pastime when the supper is ended and the newspaper read. It is a critical moment when the human soul first dares to ask for wisdom. The question then is simply this: Will he devote himself to the search for that which he asks, and sacrifice all that he may find it? Some things must be attended to—the duties of home, of church, of country. The rest must be second to the grand question, which we expressed above, "What is truth?" How important then to have time, how important to make time, for he that knows the alchemy of genius may, like Midas of antiquity, pick up insignificant moments and find them, in his hands, transmuted into golden life-times. "Drink deep or taste not of the Pierian stream," is the advice given to the bards, and this phrase has an everyday counterpart in the well-known words: "A little learning is a dangerous thing." Let him then who thinks of studying God, like one who "intending to build a town sitteth down first and counteth the cost," decide whether he is willing to devote the requisite time to his investigations. If not let him ask whether he is willing to receive into his life "a dangerous thing." To put our hand to the plough and then turn back is to find, to-morrow, ourselves before an abyss of doubt where today we left a furrow. It is a terrible moment when on the battlefield of the human soul faith and doubt meet in hand to hand contest. Fiends are lurking ambushed on the plain, while in the lurid sky above eddy the invidious vultures in narrow and narrowing circles. Then, as the Iron Duke at Waterloo sighed for "Night or Blucher," so from the centre of the struggle arise the anxious agonizing appeals: "God or Reason! God or Reason!" Happy to that soul to whom the former comes, and glorious for that to whom, as Blucher came to Wellington amid the gathering shades of night, so in the twilight of the fray reason appeals rearing the mantle of God.

I have in this paper extolled that man, who obey the dictates of religion and bows in reverence before the God of his heart. He is fortunate, but thrice fortunate is he who has a hope and a "reason for the hope he has within him."

There is another requisite for the truth-seeker which I would speak about, but with a condition. That requisite is *Independence*. For the last one hundred years the word "independence" itself has effected marvels. Often it has in its true light led men to glorious reform, but often serving but as a cloak for license and unrestraint, it has engendered rebellion against society and against God. The sage Carlyle exclaimed: "Pin thy faith to no man's sleeve;" but men, aflame with the desire for revolution, have sacrificed faith both in God and man. Leaders of the church have forgotten how unworthy the race is to touch even "the hem of the Anointed's garment," and have come with brazen foreheads—these shepherds of the flock!—to impiously question the acts of the Almighty, turning their shepherd's crook into a stupendous mark of interrogation. Such independence is unwise, is sacri-

ligious. It is the independence born of false philosophy—how unlike the "liberty wherewith Christ hath made us free." Standing as we do encompassed by so many systems of thought, offered, as we are, so many ways of salvation by this philosopher and that, it is well to remember the words of one who has tested them and found them grand, grand, but yet incomplete:

"Hold thou the truth; define it well,  
For fear divine philosophy  
Should step beyond her mark, and be  
Procress to the Lords of hell."

I have come almost to the conclusion of what I have thought fit, not of what I would like, to say. I desire, however, to add a word on *Contemplation*. I have chosen that term because of the sublimity of the idea it contains. There is religion embalmed in that word contemplation, by derivation, to mark out a temple or place for meditation. Where is the man who refuses to rear an altar to his God, and not an altar simply where he can stand with "flesh of ram and blood of goats" beseeching forgiveness, but where in mingled adoration and wonder, he can listen while "the heavens are declaring the glory of God?" What can theology present like this. Its teachings, which have been likened to a pyramid which awes with its sublimity, but which when entered is found to be the tomb of one man, may amaze and elevate; they cannot satisfy. They lead us to heights where we can see the "kingdoms of time and eternity before us, but where the chill minds of heartless speculation may blight all vegetation and turn the water into ice. Victor Hugo's character, the Bish Bienvu, standing in his little garden with his face turned toward God, is a much grander sight than he who amid musty manuscripts and with learned formulae thinks "by searching to find out God." Of the former it was said: "Without seeking to comprehend the incomprehensible he gazed at it. He did not study God, he was dazzled by him." Nature is the grand amen of the Scriptures—it is more. The Bible is one noble but unfinished paragraph, the books of which are sentences, the chapters words. Were I permitted to punctuate it while I would place an exclamation mark after the Psalms, a question mark after Job, a good round period after the Proverbs and would connect the prophecies by a hyphen with the books of the New Testament, I would at the close of the Revelation make the mark of an incomplete sentence, the continuation, but not the conclusion, of which is in the Book of Nature.

"Wondrous truths and manifold as wondrous  
God has written in those stars above,  
And not less in the bright flowers under us  
Stands the revelation of His Love."

O, that a voice from the heights of high heaven might ring throughout the world as clear as trumpet toned as that which struck the ear of the Judaea shepherd; O, that along the mammon-loving mart, through the homes into the hearts of the people, there might sound, till the smith drop his sledge, the carpenter his hammer, the clerk his pen and the world its cares, to hear the words of Jehovah: "Be still and know that I am God."

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## Delightful Studies in the Word.

About ten years ago there chanced to fall into my hands a small book called "The College of Colleges," being a complete record of the proceedings and addresses at Mr. Moody's summer school, if I remember rightly, for 1886.

Among the addresses was one by the late Dr. Broadus, on the Epistle to the Hebrews. This address was an eye, and brain, and heart opener, and has been the means of leading to many delightful hours for the writer of this. The key-word to the epistle is "Better;" the subject, "Christ's Superiority to Judaism." Thirteen different times in the epistle is Christ, or some phase of his work, shown to be superior to the various articles of Judaism. Chapters one and two prove that He is greater than the angels, who, by the way, are here shown not to be redeemed human beings. Chapters 3 and 4 show Him to be greater than Moses. Chapters 5, 6 and 7 give convincing proof that He is greater than any earthly priesthood. Chapters 8, 9, and 10 argue clearly that Christ is superior to the temple, the law, the daily service, the smoking altars and the various sacrifices. Of the remaining chapters, the eleventh contains the superior "Roll of honor" of the ages. The twelfth is an exhortation to sons, and the thirteenth is an exposition of brotherly love. Here is the list of "better" items in Christianity:—1. Chap. 1:4 "Better than the angels." 2. Chap. 6:9 "Better things." 3. Chap. 7:7 "Less blessed of the better." 4. Chap. 7:19 "Better hope." 5. Chap. 7:22 "Better Testament." 6. Chap. 8:6 "Better covenant." 7. Chap. 8:6 "Better promises." 8. Chap. 9:23 "Better sacrifices." 9. Chap. 10:34 "Better substance." 10. Chap. 11:16 "Better country." 11. Chap. 11:35 "Better resurrection." 12. Chap. 11:40 "Better thing." 13. Chap. 12:24 "Blood of sprinkling that speaketh better things than that of Abel."

M. B. S.

Fallbrook, Cal.

## Messenger and Visitor

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### An Admonition to Baptists.

The Evangelical Churchman, of Toronto, in an article on "The Baptist Position," makes the following remarkable statements: "Baptists are at liberty to believe that *baptizein* means to immerse, although they are by no means agreed upon this. We affirm that this is not its meaning, and that the best scholarship supports our contention."

The Churchman should be more explicit and tell us where that singular variety of Baptists is to be found who do not believe that *baptizein* means to immerse. Surely they must dwell in some corner of the universe as yet unexplored except by the 'adventurous wing' of the Churchman's imagination. Again, when it is affirmed that, to immerse is not the meaning of *baptizein* and that the best scholarship supports this contention, there is a vexatious inconclusiveness in the argument. Why does not the Churchman tell us where this best scholarship is to be found? We are greatly mistaken if, in the Anglican communion itself, the weight of Biblical scholarship does not go to support the Baptist contention as to the meaning of *baptizein*. Would the Churchman kindly name a few eminent exegetes of the English church who declare that the Greek word for baptism does not mean to immerse?

The Churchman declares its belief that to immerse is not the meaning of *baptizein*. Then why not tell us what it does mean. Does it mean to sprinkle, or the sign of the cross made on the forehead of the candidate by the finger of a priest? If baptism means to sprinkle and does not mean to immerse or to dip, why does the Anglican Prayer Book instruct the administrator to dip the infant candidate in water, except in cases of physical weakness, and why, in the name of fair consistency, was a bath tub imported into the Episcopal Cathedral of this Province the other day, in order that at least an heroic attempt might be made to administer adult baptism by immersion?

The article above quoted from concludes with a kindly admonition to Baptists against intolerance and narrowness. "With all that is noble and beautiful in the Christianity of our Baptist brethren," says the Churchman, "we cannot but feel that their insistence upon a mere piece of ritual, and their exaltation of a rite into the place of essential truth, produces narrowness and intolerance of spirit."

We cordially agree with the Churchman that any undue insistence upon a mere piece of ritual, and any exaltation of baptism out of its proper place must inevitably tend to narrowness and intolerance. But who is it that makes so much of ritual, and whose doctrine and practice of baptism is it that tends to narrowness and intolerance? The Baptists hold baptism to be an ordinance enjoined by Christ and the door of entrance into the fellowship of His church,—an ordinance which is indeed without saving efficacy, but which strongly appeals to the Christian mind and heart through its beautiful symbolism of the believer's union with his Lord in His death and resurrection. The Anglican church on the other hand makes baptism a sacrament of grace which, administered to the unconscious babe, makes that babe a child of God and an inheritor of the Kingdom of Heaven. The Baptist doctrine, making baptism an ordinance to be submitted to by those only who have experienced spiritual regener-

ation, recognizes the unbaptized Christian as an inheritor of the Kingdom of Christ, and therefore a brother in the Lord, though not a member of the church. But, according to Anglican doctrine, there is for the unbaptized no Christian recognition. If the baptized child die it is accorded the rites of Christian burial, and even if the baptized have grown old, living a life that affords no evidence of repentance or faith, still he is recognized as Christian, and dying, his body is committed to the dust "in the sure and certain hope of glorious resurrection." But for the unbaptized, living or dying, the ritual-bound Anglican church has no recognition. The unbaptized may be a babe in helpless, unconscious innocency, or a mature person who professes and gives evidence of repentance and faith, it matters not; not only does the church not recognize him as being within its pale, it does not recognize him as having any part or lot with the people of God. Living, the church has for him no Christian fellowship, and dying, no Christian burial.

We desire to say nothing unkind of the Evangelical Churchman, or of the community it represents. Its tone is not unfriendly and its heart, we dare say, is more generous than its creed. But in view of what the Anglican doctrine of baptism involves, it does seem remarkable, to say the least, that the Churchman should think it necessary to accuse Baptists of a too rigid insistence upon a mere piece of ritual and of teaching a doctrine of baptism which promotes narrowness and intolerance.

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### Paul's Last Words.

In Paul's second epistle to Timothy we have probably his last recorded utterance. In addition to the intrinsic value of its teachings the epistle is of special interest for the glimpse here given into the apostle's mind and heart when he has come near to the end, when for him life's toil and endeavor are well-nigh accomplished and the goal is now in sight. Those who desire to get an intelligent grasp of the Bible lesson for next Sunday, taken from the fourth chapter, should read very carefully the whole epistle.

The epistle is largely an admonition to Timothy. Paul knows that his own work in the world is about to end, the time of his departure is at hand. Naturally he thinks of the work which his hands must lay down, the interests for which he can no longer personally care; he thinks of the trials and perils that impend and of the men upon whom will rest the duty and responsibility of carrying on the work of the gospel ministry; he thinks of Timothy, his beloved son in the gospel, and he writes this letter to hearten and inspire the young minister for the service to which God has called him. The apostle's appeal is not to the young man's love of fame or distinction. There is nothing to say about preferments or ecclesiastical titles, and dignities as inducements to faithful service. The appeal is to the heroic elements in the man and the minister. The call is to a life of purity, of self-discipline, of constant activity and strenuous endeavor in the service of the Divine Master, the demand is for a man who, for the sake of Christ and the church, can put all love of ease and personal ambition beneath his feet, prepared to endure hardness as a good soldier of Jesus Christ.

The demand for that kind of men in the Christian ministry is still present. Still Christ calls for heroes, and there is now, as of old, abundant opportunity for heroic service. Men are not now indeed in much danger of being beheaded or burned for their faith, but no one shall look in vain for opportunities nor listen in vain for calls to endure hardness as a good soldier of Jesus Christ. It may be said that this lesson is especially a lesson for ministers. That is true. Timothy was in a special and official sense a minister of the church. But what Christian is there who is not in some real sense a minister of Christ, and who is there to whom there is not possible a heroic life of self-sacrifice corresponding to that to which Paul calls Timothy?

It is well for us to give particular heed to that which constitutes the ground of the solemn charge of Paul to Timothy. Why should the man be faith-

ful in his ministry? Because God takes account of it and Christ the Lord will judge it. Because there is coming a day of judgment and a revelation of Christ's kingdom, when all His servants shall be vindicated and all His enemies made ashamed. That Day, that day of judgment and of revelation,—how often Paul speaks of it! With it were connected, for him, how much of desire and of expectation. And in these days do we, in our preaching, our teaching and our living, give the place which should be given to that Day which seemed so significant to Paul?

And now that the end is near—now that the sword of the Roman executioner will soon fall upon the apostle's neck and his life be poured out as it were an oblation on the altar of Christian faith, what has Paul to say concerning himself? What of the past—what of the future? Very little; only that life has been for him a battlefield, and that the conflict in which he has been so strenuously engaged has been a good fight. Life had been to him as a race course; he had run the race; he had kept the faith. There was no doubt in Paul's mind that the battle had been worth fighting, that the race had been worth running. And as to the future, his eye is fixed on the prize, the crown of righteousness. There is no fear and no boasting. Paul claims for himself no reward which shall not equally belong to every believer, however humble his station or ability, who has loved his Lord's appearing. No chariot of fire appears to take Paul to heaven. He is to die the martyr's death. He expects that, and it disturbs him not, for he knows whom he has believed and is persuaded that He is able to keep that which he has committed to Him against that day.

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### Editorial Notes.

—Dr. Gunsaulus, one of the most eloquent and distinguished preachers of America, has found it necessary, because of broken health, to press his resignation as pastor of the Plymouth church, Chicago.

—The letter from Rev. W. V. Higgins, which appears in another column, will be read with interest. Everyone will be glad to learn of the arrival of our missionaries in London, after a safe and fairly pleasant trip across the ocean. May a kind Providence watch over them through all their journey.

—Having alluded to Dr. Berry's visit to Boston, the grand impression that his sermons and addresses there made on the large congregations who heard them, and the fact that, after preaching in Washington for Dr. Newman, Dr. Berry sails on Dec. 8th for home, the Congregationalist adds: "God speed his efforts on behalf of international arbitration. If he could only get the ear of those incorrigible senators they could not help yielding to his winning manner and cogent arguments."

—For the interesting report, found in another column, of Dr. Berry's address at Tremont Temple, the readers of the MESSENGER AND VISITOR are indebted to Rev. H. Morrow, late of Tavoy, Burma. As our readers know both Mr. and Mrs. Morrow have been compelled, for health's sake, to return to America. They are residing now at West Newton, near Boston. Mr. Morrow writes that though still far from well, he is much stronger than he was.

—Alluding to the situation as to temperance in Charlottetown, the Guardian of that city says that the Scott Act "was enforced fairly well, though frequently violated. Drunkenness has greatly increased since its repeal, a few months ago by a small majority. The vote on the question of repeal took place on the day after the general provincial election, and some politicians to get rid of the liquor vote assisted powerfully to obtain a majority against the Act. We believe that could the question uncomplicated by other issues be now submitted to the people a majority would be found in favor of restoring the Scott Act."

—The steamer 'Gaelic,' which arrived at San Francisco from the Orient a few days ago, brought information of terrible destruction of property and appalling loss of life in the Philippine Islands, by

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the typhoon which swept over the southern seas early in October. Disasters of this kind are unhappily very frequent in that part of the world, but it is seldom that one of so terrible magnitude occurs. The accounts brought by the 'Gaelic' show that several towns were swept away by wind or flood and fully four hundred Europeans drowned, while it is estimated that as many as six thousand natives perished.

—Rev. H. F. Laflamme, of Coconada, India, writes under date of Nov. 3rd:—The Bimlipatam mission family visited us for a ten day's special mission to the English congregation here. Brother Morse preached twelve times, (one sermon being to our Telugu church.) He had services every night for a week, when the simple gospel was preached with power to congregations ranging from sixty to one hundred and twenty. We were astonished at the words of grace that flowed from our brother's lips. One of our Telugu teachers in referring to the Telugu sermon said "it made his blood stir in his body, and he knew the Spirit was with him." The first to confess Christ was the younger brother of Kessavarao, one of the Bimlipatam B.—converts. Three others from Bimli took a stand for Christ. Seventeen professed conversion. Kessavarao's simple testimony in English was very helpful. The work of the Timpany school bore much fruit for Christ.

—A few weeks ago, at one of Francis Murphy's meetings in the Mechanics' Institute, St. John, the Venerable Archdeacon Brigstocke, rector of Trinity Episcopal church, presided. According to the report given by the daily press, the Archdeacon rather went out of his way to speak against the Scott Act and to declare his opposition to prohibition. The published report of his remarks has led Rev. E. O. Taylor to publish in the Sun an open letter, inviting Archdeacon Brigstocke to a public discussion of the subject, in which the rector of Trinity shall, if he can, show good and sufficient reasons for his opposition to prohibition, while Mr. Taylor will present the prohibition side of the argument. So far, the public at least has heard nothing from the Archdeacon in reply to Mr. Taylor's challenge. Mr. Taylor offers to defray all expenses of the meeting, which he is very safe in doing, for certainly when the discussion shall come off, if it ever does, a silver collection at the door will not prevent a full house.

—Archbishop Cleary, of Kingston, is not pleased with the remarks and criticisms which his recent utterances concerning the attendance of Catholics at Protestant funerals and marriages has called forth from a considerable section of the press of the country. "An outburst of hellish hate and lying," is the gracious way in which the prelate characterizes the utterances of his critics. And then this eminent exponent of the things that are pure and lovely and of good report proceeds to declare that "Amongst these two dozen anti-Christian scribes, it is safe to say, there is not one truthful or honorable man, not one educated man, not one who could prove himself to be a gentleman. Taken altogether they are the vilest gang on this western continent." Ah, those vile scribes, how deplorable their condition! But if the sad fellows could but sit at the feet of one so gentle of spirit and so gracious of speech as his grace of Kingston, might there not be hope for them that they would mend their manners? Surely none of them can fail to be edified by so remarkable an illustration of what the speech of a Christian and a gentleman ought to be.

#### Dr. Charles A. Berry in Boston.

The members of the several conferences of evangelical ministers met in Lorimer Hall, Tremont Temple, on Monday morning, November 29, to hear Dr. Berry, of Wolverhampton, England, speak on "The Federation of the Free Evangelical Churches in Great Britain." Rev. G. C. Lorimer, D. D., President of the Baptist Conference, presided with his usual tact and gracefulness. The ministers, with a few others, quite filled the hall, capable of seating several hundred persons.

The speaker, after expressing thanks for the honor done him by being invited to speak before such an audience, referred to the peculiar circumstances of the free churches (non-conformist) in England, where church and state was yet upheld. It was not the fault of the free churches that they did not work in harmony with their Episcopal brethren. "The church that shuts itself in shuts itself out." The schismatics are those who make pretensions to exclusive rights in matters religious. "The greatest schismatic I know is the Pope of Rome, and a good second is the Archbishop of Canterbury." It was schismatics, falsely so called, who came over to America and made it what it is. "The schism that helped to make Boston was a pretty good kind of schism."

He spoke of Unitarians and acknowledged how much they had done to broaden our views, and complimented them on their culture and morality, but the basis of such union as the churches arrived at was "What think ye of

Christ?" They could not work with any body of people who did not acknowledge the divinity of Christ and other doctrines fundamental to religion. Denominationalism he regarded as a blessing. It had preserved to the church of Christ some phases of doctrine in practice that could not be dispensed with. Sectarianism was an evil. "If there is anything I hate with nearly all my body, mind and heart, it is sectarianism. But if there is anything I hate with all that is in me it is unsectarianism." He described the weakness and flabbiness of some things labelled "unsectarian," as if on that account they were entitled to patronage.

He described very clearly the methods of work pursued by the Federation. The churches of a town or city divided up the territory and assigned a certain district to each church, and all the families or residents of that section were visited by said church, through the society of Christian Endeavor or any means such church might use. The adherents of other churches living in that locality were not interfered with. The object was to bring non-church goers under the influence of the gospel. As a rule such visits were kindly received. His church had twelve hundred and fifty families in its allotment and he only knew of three cases when such visits were not welcome. The churches in each town appointed delegates to a county council, and these in turn to a national council. Besides carrying the gospel to each family the Federation assisted in organizing churches in needy places and decided what denomination should occupy a certain field. In this way the multiplication of small churches would be avoided.

But these seven millions of members of free churches had an immense political power to use when necessary. "We could say to the Prime Minister, 'What about your title?' Prime Minister means head servant, and such a man is expected to keep his place."

In his concluding remarks he spoke of the message to Congress by President Cleveland two years ago on the Venezuela question. He believed the American churches were favorable to an arbitration treaty and would yet see it brought about. This called forth long and loud applause and must have reminded him of an English audience—more demonstrative than is common in America. He said: "Nothing has so touched my heart since I landed on your shores as this response you have given." He spoke an hour but no one seemed tired. On motion the chairman was requested to appoint a committee to consider the advisability of doing something of the same nature in Boston.

Dr. Berry is not quite 45 years of age, but is perhaps the most popular preacher in England. The writer heard him preach one week day afternoon in Dr. Parker's church, City Temple, London. We reached the church some time before the services began, but every seat was full and nearly every foot of standing room. By the help of a London lady, the policeman, who had repeatedly said "No more admitted tonight," let us in and we found standing room near the door. He spoke for more than an hour, but it seemed short even standing. Best of all he is as evangelical as Spurgeon, and in his great church, with six branches in outlying villages and two in poor districts in the town, is doing a great work. He has one assistant pastor, thirty-three lay preachers and fifty Bible women to help him in his work. He is a pleasant, genial man, just such a one as a child would run to meet at the gate. As is common with such men he has calls for extra service from many quarters, in addition to his own work, but is the picture of robust health. Thank the Lord for such men. H. M. West Newton, Mass.

#### The St. Martins Seminary Indebtedness.

DEAR EDITOR.—Permit me a few lines in regard to the above heading. Months ago—I will not say how many—the ministers of St. John and vicinity, together with Rev. W. E. McIntyre, of Chipman, organized, in an informal way, themselves into a committee to collect from the churches and individuals the sum of \$3,000—which amount it was learned the President of the late N. B. Education Society was willing to accept as a final settlement. (The F. C. Baptists having before this agreed to pay \$1500). The undersigned was made Secretary and Treasurer for this committee. I sent to all the pastors in the province, so far as I knew their addresses, asking for the use of their names in an appeal which had been prepared and which was afterwards published in the MESSENGER AND VISITOR. To this request quite a number responded, though others have not as yet done so. Then came the appeal, and attention was again and again called to the urgency of the case. Plans were hinted at, which if adopted the whole amount could be in hand in one mail; such as 3,000 Baptists to send me a dollar each. The donations came in slowly—then STOPPED. Why? Was it because at each of our Associations the matter was earnestly presented—everybody present saying yes, we must do it. "It is a debt of honor." "It's a burning shame to treat a brother so!" Do the endorsements of our representative bodies, when unanimously given, mean anything? Were not—are not those thus committing themselves and their churches under some kind of obligation to put their resolutions into effect?

Now brethren this committee has not yet disbanded. I had hoped ere this to have made a final report, calling the committee together, showing the full amount raised

and a receipt from our worthy brother for the same, and a *sine die* adjournment after the Doxology. I have paid him so far \$493.90. Owing to certain circumstances this committee must have the final report in a few weeks. Now will not our Baptists of N. B. rally all at once. Send at once and let the \$3,000 be raised and thus end—this question?

Brother Pastors a day or two of your time given to this work on your respective fields, a special appeal from your pulpit, a little enthusiasm on your part just now and ere the close of '97 we can rejoice together in a work completed, that uncompleted is to us a disgrace.

I append the amounts thus far received, kindly read them. Is your church among the list reported? Is your church going to do anything more than what is here reported? How much ought your church to raise of the \$3,000. Is your name or nom de plume in the list of individual contributors! Will you send me your report at once.

My brethren, please do act—for your own sake, for the sake of a brother who trusted you, for the sake of our denominational standing—do act and act at once.

Yours in the work,

G. O. GATES, Sec'y Com.

St. John, December 2.

#### Acknowledgements of Amounts Received from Churches and Individuals towards the \$3,000 on St. Martins Seminary Indebtedness.

CHURCHES—Germain Street, instalment, \$143.75; Sussex, \$8.72; 1st Hillsboro, \$17; St. Stephen, \$22.40; Hampton Village, \$18; Sackville, \$19; 1st Elgin, \$17.45; 1st Springfield, \$29; 2nd Springfield, \$29; Kars, \$22; St. George, \$16.86; 1st Cambridge, McDonald's Corner, \$22.25; Harcourt, \$9; 2nd Cambridge, \$30.80; Mill Cove, \$14; 2nd Johnston, \$5.

INDIVIDUALS—Rev. S. B. Kempton, \$10; Rev. I. Wallace, \$1.75; Rev. T. W. Keirstead, \$5; P. A. Good, \$1; Mrs. J. Hallett, \$1; Mr. and Mrs. C. E. Mellor, \$1; Rev. H. Carter, \$2; Mr. and Mrs. G. Russell, \$5; Emma Estabrooks, \$1; John Hoben, \$1; Mr. C. Plummer, \$1; R. G. Henderson, \$1; R. F. Davis, \$1; D. Currie, \$1; Mrs. D. Currie, \$1; A. Friend, St. Mary's, \$1; "Widow's Mite," Halifax, \$1; H. Clarke, \$1; C. F. Clinch, \$3; Rev. F. M. Young, \$10; Mrs. C. F. Clinch, \$2; Mrs. J. Young, \$1; Edward Hughes, \$1; Prof. I. B. Oakes, \$10; Rev. G. J. C. White, \$5; Rev. M. B. Whitman, \$5; H. C. Creed, \$5.

#### Ontario Letter.

REV. P. K. DAYFOOT.

Thanksgiving Day is past. Set on the same date as in the United States, it meant that from end to end of the continent there went up a united tribute of praise to the Giver of all good. In this part of the world it was a day of mud and rain, but that did not hinder the assembling of a goodly company in the Baptist church, where the Methodist pastor preached an excellent sermon. In the afternoon this scribe visited eight homes, and in almost all of them the men were hanging storm windows or storm doors, mending cisterns and generally tightening up for the winter. We have had a most pleasant autumn, but we cannot expect sunny days and mild weather much longer.

THE WORLD'S W. C. T. U.

met in Convention in Toronto, October 23. The head and front was, of course, Miss Frances Willard, whose address on "A White Life for Two," made a profound impression. A mute, yet impressive representative, was the monster petition, so long that it encircled Massey Hall eleven times and lay in coils on the platform. This petition contains seven million names in fifty languages, all asking for the prohibition of the liquor traffic. Another remarkable feature was the presence of delegates from England, Australia, Armenia, Iceland, Finland, Ireland, Greece, Spain, Japan, China, Syria; besides representatives of various nationalities in America, and they all gave two-minute addresses in English. Reports were received from almost every corner of the Globe. At one session one hundred women made one-minute addresses. These conventions, aside from the special purposes for which they are convened, are productive of great good, in bringing people together and making people to know each other better. We in Canada welcome these guests from all over the world, because we want the world to see us at home and learn some much needed lessons about us individually and collectively. Each English or American or foreign delegate will correct the ideas of a score of other people when such delegate has returned home.

OBITER.

The church in London South dedicated a new meeting house October 31. The edifice cost \$7,500. Chancellor Wallace, of McMaster University, was the preacher.

The monthly social of the First church, Guelph, held October 28, took the form of a farewell to Pastor and Mrs. Sowerby, who are about leaving for Sault Ste Marie, Mich., U. S. The gifts included a purse and several other valuable presents.

The First church, Brantford, lately observed the third anniversary of Dr. Spencer's settlement by an enthusiastic reception.

Rev. J. B. Warnicker, who for nine years has been pastor at Point St. Charles, a suburb of Montreal, has gone to Toronto to the Beverley Street church.

Rev. Joshua Denovan, one of our few "fathers in Israel," has come to Toronto to live. His natural strength is abated through disease rather than by years, but his sermons are mighty as ever.

Port Hope, November 29.

## The Poor Relation.

BY DAVID LYALL.

The brand-new villa of the Laidlaws was the idol of its mistress. Its decoration and care occupied her waking hours and haunted all her dreams. Her pride in it as the outward symbol of their prosperity could not be put into words; though it was visible in her whole manner and bearing, and in her attitude towards those who had not got on so well. In common with many who have risen from obscurity, she had but little quarter for those who lagged behind, or could not pay their way. It is only just to her husband, Tam, to say that but for her he would have been less severe on his shiftless customers, who mortgaged their week's pay before it was earned. Yet Ann Laidlaw had run a barefoot lassie to Faulds School, and carried her father's dinner in a tin pitcher, tied round with a red handkerchief, when he broke stones for his living on the parish road between Faulds and Kilmuir. Nobody living dared remind Ann Laidlaw of these days; she would have withered them with a glance. In person she was buxom and comely, rosy-cheeked and ample-bosomed—the very embodiment of prosperous complacency. The pity was that her mind was built on so much less generous a scale than her body. Mrs. Laidlaw, after her elevation to the Laurels, made a point of dropping a good many of her former acquaintances; that is, while still recognizing them from afar, she did not visit at their houses nor ask them to tea. Going out to tea was a great institution in Faulds, and your intimacy with a person was gauged by the number of times you took tea with her during the year. For a time Mrs. Laidlaw occupied rather an ambiguous social position, after she had repudiated all her old cronies, and before she managed to get any new ones to replace them. She hung, as it were, on the outskirts of society. But, by degrees, and by dint of pure effrontery, which goes further than most other qualities in the social world, she managed to worm herself in with the better sort. She was largely tolerated for her husband's sake, because he was a useful man in the parish and a member of the school board. Mrs. Laidlaw kept two maids, whom she regarded as her mortal enemies, ready to take advantage of her at every turn, and treated accordingly. This view of the case conducted to frequent changes at the Laurels—every girl eligible for service in Faulds had tried it, and now nobody would engage except girls from a distance.

One morning the prosperous couple were breakfasting together when the post came in. They took all their meals, when alone, in a little parlor about ten feet square, and never sat down in the best rooms except when entertaining company. Consequently their chill desolation was only equalled by their grandeur, which was spoken of in Faulds in undertones as a thing past comprehension. Some discriminating callers at the Laurels wondered how it was possible to gather so much that was hideous and costly together in one place, but the unenlightened worshipped in silence and in wondering awe. Ann Laidlaw was a trifle slipshod of a morning, fond of appearing in a scanty red-flowered dressing-gown, which in some unaccountable way had shrunk up in front and gone down in a long tail behind. It was so old that it was not worth renovating, in her opinion, so it was buttoned at the neck, and had a slit in one of the back seams, which, however, was hidden by the kindly fullness of a gray woollen shawl, which enveloped the upper part of her body in dingy folds. Gas stoves had but newly come into vogue, and, to save her fine grates, Mrs. Laidlaw had had one laid on in each room. For some reason or other it did not draw well in the parlor, and made a loud, hissing sound without sending out any appreciable heat. Tam shivered as he entered the chill, cheerless room, and cast back a regret to the kitchen behind the shop, where he had been wont to toast his toes and see his bacon lifted frizzling from the pan to the plate. But when we rise in the world we must pay the penalty. Sometimes it is comfort; or peace of mind, or freedom from care, but sometimes we must give in exchange, and well for us if we are permitted to keep our self-respect.

"That's a pur fire, Ann, on a January mornin'!" Tam observed, as he took up the Scotsman and turned to the markets. "It may be a wark, but I canna say its an improvement."

"Sit doon, an' your tea'll warm ye," she replied shortly, being in a ruffled mood because her kitchen girl had given notice, flatly saying she wouldn't stop in a place where they grugged her her meat. Just then the revolting dame appeared with the letters, which she held between a grimy thumb and forefinger, and threw them rather defiantly down on the table.

Mrs. Laidlaw was not interested in letters, which she seldom wrote or received, and her husband took the larger half of his breakfast before he looked at them.

"Hullo!" he said, as he fingered a poor-looking, black-edged envelope. "Here's a line frae my sister Mary, her that married to Andrew Elder, the ship's carpenter at Whiteinch."

"Ay, an' what does she want?" enquired his spouse, sourly, convinced that poor relations only wrote when they wanted something. He did not immediately answer, being interested in the contents of the letter.

"Puir thing," he said, and his usually hard face was softened into an odd tenderness.

"What's happened her? Pass it ower," said Ann.

"She's no weel, an' canna keep on her situation," said Tam, with his eyes still on the letter.

"What's she doin', again?" enquired Ann, with that lofty, distant kind of interest a queen on the throne might have displayed towards a very obscure subject.

"She's an upholsteress in the shipyard where Andra used to work. The doctor says she needs a change, an' must go to the country. We'd better get her here for a week or twa, Ann. She's the only sister I hae."

Ann sniffed ominously.

"It might be cheaper an' mair satisfactory to pay for a week at the seaside for her. I'm no very fond o' rela-

tions in the hoose; ye hae never been bothered wi' ony o' mine."

"That's got naething to dae wi' it, Ann," Tam replied, with a great deal of firmness. "If ye had wantit them, well dae I ken that they'd a' been here in spite o' my neck. I'll write the day an' tell her to come aff as sune as she likes. Puir thing, she's a weedy without bairns, a gey desolate object."

Ann made no reply, but felt that her troubles were being multiplied. Tam and she lived peaceably together on the whole, chiefly because he gave her her own way in most things, being afraid of her shrewish tongue. But there were some things he could be firm about, and certain moods of his she could not conquer. She saw that he had made up his mind about his sister Mary, and that it would be needless for her to say anything. In the course of the day, however, a nice little idea occurred to her, that during Mrs. Elder's stay she might be able to dispense with a kitchen servant. She had often heard Tam praise her sister's cooking; she had been a cook in a gentleman's family before her marriage to the ship's carpenter. Cooking was an art of which Ann herself was as ignorant as a baby; in fact, she could hardly boil a potato without spoiling it, though she was particularly good at finding fault with other people's mistakes.

Ann had once visited at the ship's carpenter's in her own less prosperous days, and she remembered Mary as a genteel, gimp-looking person, very neat and precise in all her ways. But her appearance when Tam brought her up from the station about eight o'clock on Friday night was a considerable surprise to her. Her widow's weeds were shabby, but they were worn with a singular and quiet grace; her face was very pale and worn, and she looked old, though not yet forty, but it was a very sweet face, with a look of quiet strength and endurance on it, which somehow sank into the heart of Ann Laidlaw, and made her feel rather small and mean and ashamed of herself. She had put on an old but elaborately trimmed silk gown, a big lace collar, and a long gold chain round her neck, as well as a good many rings on her fingers—all to impress the poor relation with the changed condition of affairs in her brother's house. But the poor relation did not appear to see it. She was evidently very tired, and seemed grateful for the cup of tea which waited for her, though Ann verily believed she never noticed the best china nor the second best teapot, not to speak of the spoons, which were real silver of the rat-tail pattern, with a monogram on the handle. That, however, was a mistake. Mary Elder saw everything that it was desired, she should see, and some things not intended, though she made no sign.

"If ye dinna mind, Ann, I'll go to my bed," she said. "I hope I'll be better the morn'. The doctor said a rest was what I needit. It's very kind o' you to hae me, an' I'll gie as little trouble as I can."

"That's naething; I winna coont it a trouble," said Ann, quite frankly for her, and wished with all her heart she had made ready the spare room instead of a cheerless little chamber, next the one occupied by the maids. But Mary seemed grateful in a quiet, undemonstrative way for the slightest attention, and refused to be on the lookout, as many poor relations are, for slights over which to brood and make themselves miserable. She took it for granted that Ann was glad to see her and wished to be kind to her, and so surprised her into doing the very things she had set herself not to do. Next day she was not able to come downstairs at all, and Ann carried her meals to her with her own hands ungrudgingly, and sat with her in the afternoon while she did some fearful and wonderful woollen crewel work on a strip of velvet, intended, as she proudly explained, to make a mantel-piece border for the dining-room. It was a newly acquired accomplishment, which made Ann feel quite a real lady when engaged upon it.

She wondered that she found such pleasure in the companionship of the sister-in-law she had no later than yesterday so heartily despised. Mary was not a great talker, but as they sat together that afternoon her lips dropped sweetness which sank into the heart of Ann Laidlaw, good seed waiting for the harvest. In that quiet hour Ann learned a good deal about Mary Elder that she had not known before. She gathered from her speech, though there was no boastfulness in the telling, that her life, in the busy, over-crowded, working district where her lot was cast, was entirely spent for others, helping to nurse the sick and cheer the sad, giving of her slender substance, which she so hardly earned, to others who were more needy; and her heart seemed to be filled to the brim with loving-kindness and mercy and sympathy toward all that lived. She was a plain woman, uneducated and unrefined according to the common standard, but her nature bore the stamp of the true gentleness which is the spirit of the Lord Jesus. Strange that so rare and so sweet a character should have come from a bitter source, and be so unlike the others of her name and race. Thus it is sometimes possible to gather a grape from a thorn, though we are expressly told that it cannot be.

When Ann Laidlaw went down at tea time she gave orders that the spare room fire should be lighted and made ready for the guest for whom she had at first prepared such a sorry, half-hearted welcome. And she did not put away any of the ornaments or turn the bright red and blue hearthrug before the fire, as she had been known to do for guests she did not consider worthy to behold the full glory of the best bedroom; which in a moment of high housewifely exultation, and after the perusal of a Family Herald Supplement, she had christened the Blue Room. In a few days the fresh country air and the healthy surroundings began to work the desired change in the poor relation, and her appearance to show within signs of improvement. She was very happy with her brother and his wife, and Tam found his home such a pleasant place, he spent less time in the dingy back shop poring over the books, which required so small skill to keep them up to date. As for Ann, she

was more amiable than anybody had ever known her, and Betsy Dewar, the kitchen servant, of her own free will took back her warning, and offered to stay the winter.

This little time of pleasant rest and security was the precursor of stormy times in the Laidlaw household. Ann came back from paying a two days visit in Edinburgh one night feeling very unwell, and next day was unable to get up. There was a new doctor in Doctor Gourlay's place, a clever young fellow, winning a reputation for himself. When he came he looked very grave and fetched the other doctor with whom he amicably cooperated, as his predecessor had done. But they said they would reserve their opinion till the next day. When they came again there was no doubt at all about the fell disease. Ann Laidlaw was stricken with small-pox of the most virulent and dangerous type.

Tam was at the shop when they paid their visit, and it was to Mrs. Elder, of course, they made their report.

"We would advise you," said the elder doctor, "to send her to the hospital. We can get an ambulance out from Edinburgh; of course it is a risk in her present state, but I don't see what else we can do."

"Do!" repeated Mrs. Elder. "What's to hinder me nursing her here? I've had a lot o' experience among no-weel folk, an' I can dae what I'm telt, which I've heard doctors say afore noo is the chief thing in a nurse."

The two men exchanged smiles.

"There is no doubt about your capability if you are not afraid for yourself."

Mary Elder gave her shoulders a little shrug.

"What for should I be feared? We can dae but aince. I'll set the lassies hame, an' my brother must just live at the shop meanwhile, an' get his report frae you."

So it was arranged. Within half an hour of their acquaintance with the alarming nature of their mistress's illness, the two servants were out of the house, with the fear of death written on their faces. Mary had half hoped that Betsy Dewar, who was a kind of diamond in the rough, might have found it in her heart to stay; but she felt relieved of all responsibility when they both fled, and prepared for her long vigil and complete isolation from the world. It was longer than any had anticipated. For many weeks no foot crossed the threshold of The Laurels except that of the doctor and Angus Fleming, who was now the beloved and respected minister of the Free Church. Ann Laidlaw had a prolonged and sharp struggle for her life, but, thanks to the skill of the attending physicians and the unselfish ministrations of her nurse, she turned the corner at last and began to recover. She was frightfully weak, of course—too weak at first to do anything but lie prone in her bed and watch Mary Elder at her needlework or flitting about her duties. She did not even seem to remember, if she had ever understood, the nature of her illness, and it struck her one day that the house was terribly quiet, and that she had seen no face but Mary's for a long time.

"That was Tam at the door. I'll let him look in at the windy the morn'," said Mary one day, after she had been absent from the room for a few minutes. "Puir child, it has been an unco time for him bidin' his lane."

"Where is he?" enquired Ann; for though it had been explained to her at the beginning of her illness what precautions were imperative, she seemed to have quite forgotten.

"He's bidin' at the shop, makin his ain meat an' dreein' his weid as best he can, but it'll sune be ower noo."

"An' where's the lassies, Mary?" was Ann's next puzzled question.

"Awa' hame lang ayne, but they'll bath come back again, as sune as they get leave."

Ann turned uneasily, and tried to raise herself on her elbow.

"What has ailed me? Is't a fever I've had, Mary?"

"No, my dear. I thoct ye kent; it's a waur nor a fever, an' it's a miracle to see ye as ye are. Ye're getting better o' the sma' pox."

The invalid fell back among her pillows, and a look of vague terror gathered on her face.

"Bring me a glass," she said at length; and Mary smiled to herself, not surprised, and thanking God that there was no need to try to sei' aside her request. She took the little hand-glass from the toilet table, and held it before her sister-in-law's face.

Ye're no quite so sony as ye was, Ann, but there's nae marks. He's a clever young doctor that; and he deserves a nuckle fee, which Tam will not grudge him."

Ann Laidlaw scanned her sharp features and sunken eyes with a painful eagerness.

"I'm an awfu' like besom, Mary, if ye ask me," she said, and then they both laughed, rather tremulously.

"An' ye've been bidin' here yonself' nursin' me, and daein' a' thing without a thoct o' yonself'!" said Ann after a while, as things became clearer to her. "Eh, mercy me! God reward you an' forgive me."

"Dinna mak' ower muckle o' a sma' thing, Ann, as I said to Doctor Ramsay, we can dae but aince," said Mary, with a quick light in her eyes. "An' I thank the Lord that He has lang littil me about that fear."

Ann Laidlaw never spoke, but turned her face to the wall and wept like a child. Her convalescence was steady and sure, and at the end of another month she and Tam went to the west coast for a change, and during their absence Mary took upon herself the cleaning and disinfecting of the house. When they came back to it again on a sunny spring afternoon, it was looking as bonnie and fresh as the first day Ann had got it in order. All the crocuses and hyacinths were in bloom to welcome her, and at the door stood Mary and the two maids smiling, in new caps and aprons, and it was all so sweet and homelike and undeserved that poor Ann Laidlaw could do nothing but cry and say she was unworthy of it all. Then there was a period of unspoken peace and quiet happiness in that changed house, and many who had never cared to linger under its roof now came, because

they found from what Faulds what Ann Laidlaw a blessed di placed the that it was Laurels, wh unselfish, a hold. One some attra Cairncross had a good Tam Laidlaw orily settled spring days of United Bc volved, Laic ously. It w that his wife indeed, to te good many t But she, to buy had bec him with a s "There's v ane onither l "But, Ann ly, "mea if we can ke creditors." "What abo shop or we coenter as I d vex yersel; "What has same wommi ye just seen "It's Mary, she said, with a lot to mak' s pared langer Tam felt m restrained him pened for twe how Ann mig the shop with eyes, there wa For so long a stands by him can touch him Laurels; and, house alone, h to the manse t She greeted fashion, be "This is te he said sudden "Yes, he ha rdness. "An' "I've lost a g on ten thousa will, as I hve for my needs. "Then be th intention to reb for she'll hve s so muckle prid she takes it. A to the shop. Th aye, and blith back to Whitei open to me, an' handshake forb Mr. Cairncros was a very tall and just then he Her sweet eyes depths. "Mrs. Elder, I fortunes are sad share them. "I had die, and I had since, until I n Do you think y It was a very g great stir in Mar and sweet as a g at him tremblin soul. There wa before her with l of an upright, G of course, beca him; anxious, ye which the eyes o over. She throu place, of all she great peace came "Yes," she sai words. "Yes, I ye ken, but if you so Mary becom amagement of F wonder. Truly they are Cairncross is to the Lisbeth Gray was farmers in the Dal which are known t of the New Wom wonder much that For the Old Wom Cairncross are the t and have secured about the throne. This empty clamor will return to the entering spirits to the faithful servants w and watching.—Th

they found the atmosphere pleasant, and very different from what it was. It became a common remark in Faulds what a change for the better had been wrought in Ann Laidlaw by her illness, which had therefore proved a blessed dispensation to her. But curiously, nobody placed the credit where it was due, nor could they see that it was the poor relation, who still remained at The Laurels, who had shed the lovely grace of her own quiet, unselfish, and consecrated life over her brother's household. One man began to see it after a time, and to find some attraction in the Laidlows' house, and that was Mr. Cairncross, the manager of the Ladyford mines. He had a good deal of business, one way and another, with Tam Laidlaw, but it had always hitherto been satisfactorily settled at the shop. In the middle of these pleasant spring days happened that terrible calamity, the breaking of United Bank. A great many folk in Faulds were involved, Laidlaw and Mr. Cairncross among the most seriously. It was a terrible blow to Tam, and he was amazed that his wife took it so philosophically. He had feared, indeed, to tell her that all their savings amounting to a good many thousand pounds, were swallowed up.

But she, to whom money and the things money can buy had been the very vine of life, just turned to him with a smile, a trifle tremulous, on her still white face. "There's waur calamities than that, Tam, an' we've ane onither left," was all she said.

"But, Anna, ye dinna understand," he said, desperately. "It means ruin. We'll hae to leave the hoose, an' if we can keep on the business it'll be by leave o' oor creditors."

"What about the hoose I we were happy abune the shop or I ever saw it, my man, an' I'll gang ahint the counter as I did afore, an' be blithe to do it, so dinna ye vex yerseel"; we'll get as muckle as serve oor turn yet.

"What has come over ye, Anna? Ye're no like the same woman. I wihles fear ye're only spared a wee; ye jist seem ower guid."

"It's Mary, Tam—Mary an' the Lord atween them," she said, without an irreverent thought. "Eh, man, I've a lot to mak' up to you, an' a' body, an' I hope I may be spared langer than a wee."

Tam felt much inclined to take her in his arms, but restrained himself, because such a thing had not happened for twenty years and more, and he was not sure how Ann might take it. But, though he went back to the shop with a lump in his throat and a molature in his eyes, there was a strange, deep, sweet peace in his heart. For so long as the wife a man loves sticks up for him and stands by him through all the ill of life, what calamity can touch him? That night Mr. Cairncross came to The Laurels; and, as it happened, Mary Elder was in the house alone, her brother and his wife having gone over to the manse to see Angus Fleming and his mother.

She greeted him in her own pleasant, undisturbed fashion, betraying no embarrassment.

"This is a terrible business, the breaking of the bank," he said suddenly. "Is Mr. Laidlaw deeply involved?"

"Yes, he has lost a' thing," she said with a momentary sadness. "An' the queer thing is they dinna seem to care."

"I've lost a good deal myself," he said, gravely, "close on ten thousand pounds, but I shall not suffer as many will, as I have an assured income more than sufficient for my needs."

"Then be thankfu," she said quietly, and with no intention to rebuke. "I'm vexed for my sister-in-law, for she'll hae to leave this hoose in which she has ta'en so muckle pride; an' I think it's jist wonderfu' the way she takes it. A body wad think she was fain to get back to the shop. They had kindly asked me to bide wi' them aye, and blithe was I to do it, but noo I'll hae to gang back to Whiteinch, an' grieve an' I that my job's still open to me, an' that I hae somebody there to gie me a handshake forby."

Mr. Cairncross got up and walked across the floor. He was a very tall man of striking and handsome presence, and just then he gave Mary a sense of filling all the room. Her sweet eyes followed him with a mild wonder in their depths.

"Mrs. Elder I'm a lone man up at the Mount, and my fortunes are sadly changed. Such as they are, will you share them? I had a sweetheart in my youth, but she died, and I have never cared to look at another woman since, until I met you. Now everything seems changed. Do you think you could be my wife?"

It was a very abrupt and plain wooing, but it made a great stir in Mary Elder's quiet heart, and the color, pink and sweet as a girl's, flushed all her face. She looked up at him tremblingly, with eyes that seemed to read his soul. There was no shrinking in his face. He stood before her with that serene calm which the consciousness of an upright, God-fearing life alone can give; anxious, of course, because the matter was of great moment to him; anxious, yet not afraid. His life was a clean record which the eyes of any pure woman could read and rejoice over. She thought of his character and work in the place, of all she had heard of his honor and credit, and a great peace came to her.

"Yes," she said at last, very low, but he caught the words. "Yes, I think I could. I'm a plain woman as ye ken, but if you want me I'll come."

So Mary became mistress of the Mount, to the sore amazement of Faulds, in which it made a nine days' wonder.

Truly they are to this day happier than most, and Mary Cairncross is to the mining population of Faulds what Lisbeth Gray was for many years to the ploughmen and farmers in the Dale. And as I think on these things, which are known to me, and listen to the clamor we hear of the New Women and her rights and privileges, I wonder much that women are so blind.

For the Old Woman, of whom Lisbeth Gray and Mary Cairncross are the types, exercise rights which are divine, and have secured to them privileges which the angels about the throne might envy. And I pray that when this empty clamor shall have died down, that our women will return to the simpler life and be, as aforetime, ministering spirits to the many who need their sweet ministry, faithful servants whom, when the Lord cometh, He shall find watching.—The British Weekly.

### The Young People

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

Prayer Meeting Topic for December.  
C. E. Topic.—One thing I have learned from Paul's life or writings, Acts 9: 1-22.  
B. Y. P. U. Topic.—Not servants but sons, Gal. 4: 4-7.

B. Y. P. U. Daily Bible Readings.  
(Baptist Union.)  
Monday, December 13.—Gal. 5. How not to fail, (vs. 16). Compare Rom. 8: 4.  
Tuesday, December 14.—Gal. 6. How to fulfill the law of Christ, (vs. 2). Compare Rom. 15: 1.  
Wednesday, December 15.—Acts 18: 23; 19: 10. Paul's and the Holy Ghost's success, (vs. 6). Compare Acts 8: 17.  
Thursday, December 16.—Acts 19: 11-22. Mighty results, of whose work? (vs. 20). Compare Acts 6: 7.  
Friday, December 17.—1 Cor. 1: 1-18. What is to us the power of God? (vs. 18). Compare Rom. 1: 16.  
Saturday, December 18.—1 Cor. 1: 19-31. The divine contrast, (vs. 27). Compare Matt. 11: 25.

B. Y. P. U. Prayer Meeting Topic—December 12.  
Gal. 4: 7. Not servants but sons.

Let us be astonished when we read that the great and holy God has condescended to call weak and sinful men his sons. To be his servants is the highest honor of which we deem ourselves worthy. This honor is bestowed upon angels, and the apostles classed themselves among the servants of the Lord. The term servants as used in the Bible does not mean a paid servant as it does with us now, but a bond slave owned by another as property to be sold as any other possession. Where, therefore, Paul calls himself the servant of Jesus Christ he means bond slave of Jesus Christ, with no will of his own but must come and go at the will of his master. This position he counted great honor, and would rather die than give it up. But Jesus was not willing that his people should look upon themselves entirely and all the time as servants, and so he advanced them to the rank of friends which is a very high honor indeed, see John 15: 15. We could not expect our God to go any further than this, and so we are astonished beyond measure at the thought of being called sons. Is it possible that we can be such in any true sense? Yes, according to the Scriptures all who believe on Jesus are sons of God, John 1: 12. They are called such in many places, Heb. 2: 10, Heb. 12: 7, 1 John 3: 1. Christians become sons of God by being adopted into His family. When this has been done believers are looked upon by God the Father as the brothers of His Son, Our Lord Jesus Christ.

The act by which believers are made sons of God is called adoption, and this means much more in theology than in ordinary life. Christians are not only adopted into the divine family, but they are made partakers of the divine nature. This makes them children in very deed, so that by the spirit of sons we are able to say Abba Father. In an old Jewish book it is stated that servants were not permitted to address their masters by the term Abba, as this privilege was reserved for the children. Being sons of God it becomes easy to think of our rights as such. To get a good idea of our rights and privileges as sons of God, see Rom. 8: 17.

- This subject suggests to following leading thoughts:
- I. By nature we had no claim on God, Eph. 2: 1, 5.
  - II. The act of adoption is one of pure love and mercy, 1 Tim. 1: 9.
  - III. Christians as sons are under God's fatherly care, Matt. 10: 29-31.
  - IV. Believers are bound to render to God what is due from children to parents as, love, reverence and obedience.
- If it be asked how we are to know when we have been adopted into God's family, I answer, by the spirit of adoption which we receive when we truly believe on Jesus our Lord, Rom. 8: 15, 16. J. H. FOSHEAV.

DeBert, Colchester Co., N. S.  
We have organized a B. Y. P. U. in this village and we now have thirty-five Active members. The officers are as follows: L. A. Fletcher, president; George Graham, vice-president; R. I. Vance, treasurer; Aggie Graham, secretary; Sadie Carter, corresponding-secretary. The meetings are quite largely attended.  
Yours in the work,  
SADIE CARTER, Cor.-Sec'y.  
Milton, Queens Co., N. S.  
At the annual business meeting of the Milton B. Y. P.

U. in October the following officers were elected for the ensuing year: Pres., M. F. Harlow; Vice-Pres., Mrs. C. B. Morse; treas., Ralph Burnaby; Sec., Anita G. Ford. Our monthly prayer meetings have increased in numbers and interest. We have a very promising class in Sacred Literature, and find the lessons very instructive.  
MINNIE V. FORD, Cor.-Sec'y.

Prince William B. Y. P. U.  
This Society is holding on amidst existing difficulties. Between those that go away at this season of the year, and those who are hangers on rather than workers, the burden is thrown, as is so often the case, on a few. Through the faithful efforts of these few a very interesting and instructive programme in the interests of Grande Ligne Mission was carried into effect the last Sunday evening in October. The offering, consisting of \$5, \$2 of which came from Miss Estabrooks Sunday School class, was forwarded to the treasurer of Grande Ligne Mission. The officers for the present year are, Estella Estabrooks, pres.; Josiah Lawrence, vice-pres.; Jas. Kelley, treas.; Earnest Hoyt, sec'y. F. B. SKELVE.

The Christian as a Light.  
The other summer while sailing along the shores of the Sound, I landed at a little cove; there was a lighthouse tower and fog bell, and the keeper showed us the fog-bell, and how the mechanism made it strike every few minutes in the darkness and in the night, when the fog hung over the coast; and I said: That is the preacher: there he stands, ringing out the message of warning, ringing out the message of instruction, ringing out the message of cheer; it is a great thing to be a preacher. And we went up into the lighthouse tower; that never said anything, and never did anything—it just stood still and shone; and I said: That is the Christian, he may not have any word to utter, he may not be a prophet, he may not be a worker, he may achieve nothing, but he stands still and shines, in the darkness, and in the storm, always, and every night. The fog-bell strikes only on occasions, but all the time and every night the light flashes out of the lighthouse; all the time this light is flashing out from you if you are God's children. Let your light so shine. Do not flash it; let it shine; just have it, and then let it shine. You cannot let it shine unless you have it, and if you have it, you cannot keep it from shining.—Lyman Abbott, D. D.

A Dog at the Telephone.  
One morning not long ago, my sister went to see a friend who lived a mile or so from the rectory, taking with her our little brown cocker spaniel. When she left she quite forgot the dog, and as soon as our friends discovered him they did all they could to make him leave, but with no avail. Some hours passed and he was still there, so they telephoned to let us know his whereabouts. "Bring him to the telephone," said my sister. One of the boys held him, while another put the trumpet to the dog's ear. Then my sister whistled and called: "Come home at once, Paddy!" Immediately he wriggled out of the boy's arms, rushed at the door, barking to get out, and shortly afterwards arrived panting at the rectory.—London Spectator.

The Secret of Gladness.  
Although I cannot say to myself: "Now I will be glad," and cannot attain to joy by a movement of the will or direct effort; although it is of no use to say to a man—which is all that the world can ever say to him—"Cheer up and be glad!" whilst you do not alter the facts that make him sad, there is a way by which we can bring about feelings of gladness or of gloom. It is just this—we can choose what we will look at. If you prefer to occupy your mind with the troubles, losses, disappointments, hard work, blighted hopes, of this poor, sin-ridden world, of course sadness will come over you often, and a general gray tone will be the usual tone of your lives, as it is of the lives of many of us, broken only by occasional bursts of foolish mirth and empty laughter. But if you choose to turn away from all these, and instead of the dim, dismal, hard present, to sun yourself in the light of the yet unrisen sun, which you can do; then, having rightly chosen the subjects to think about, the feeling will come as a matter of course. You can rule the direction of your thoughts, and so can bring around your summer in the midst of winter, by steadily contemplating the facts on which all Christian gladness ought to be based.—The Watchman.

At the point where the Mississippi river flows out of Lake Itasca it is only 10 feet wide and 18 inches deep.

Foreign Missions.

W. B. M. U.

MOFFO FOR THE YEAR:

"We are laborers together with God."

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

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PRAYER TOPIC FOR DECEMBER.

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

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Notice.

The Union meeting of St. John and Fairville W. M. A. S. will be held in the Tabernacle church on Thursday, December 9. Meeting at 3:30 p. m.; tea at six; evening meeting at 7:30.

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In looking over the thirteenth annual report of the Women's Missionary Union for the year just closed, which is so full of interest and encouragement that we desire every sister who procure it from the Secretary of their Society. For the small fee of five cents they can learn all that has been accomplished for the cause of missions in the three provinces for the past year. Having read it carefully and thoughtfully, let us ask our Heavenly Father to help us to realize the great possibilities before us so that we may bestir ourselves and use the talents that God has given us. Small though they may be, when these united are rounded up the result will be amazingly great, the cause will be strengthened and God will be glorified. We would like to urge upon our sisters in the churches who have not thus far identified themselves with the Women's Missionary Aid Society to do so now and let your membership fee of one dollar toward Foreign Missions be the first investment you make in the year 1898.

For the benefit of our sisters at large, into whose hands the MESSENGER AND VISITOR may fall, we pen a short synopsis of this very valuable and encouraging report.

Our bureau of literature, now in charge of Miss Margaret Wood, of Amherst, has done good work the past year in the distribution of mite boxes, leaflets and missionary maps, at a small cost. The mite boxes can be obtained free of charge by any church or Sunday School in the denomination applying for them. Our little monthly sheet, Tidings, which is very popular, has been enlarged this year. It always contains latest intelligence from our missionaries on the various fields, keeping the home workers in touch with the needs of heathen land. In the Missionary Link will be found a report of what we are doing, given by our Provincial Secretary of Nova Scotia. Then we have and are very grateful to the MESSENGER AND VISITOR for the column placed at our disposal, which is so faithfully looked after by our energetic President. Each society is expected to have a day in October set apart, known as "Crusade Day," on which each member is requested to bring a new name to be added to our list. The last Sunday in March was devoted by many of our churches and Sunday Schools to missions. The pastors preaching missionary sermons and the Sunday Schools holding entertainments, made up of missionary hymns and recitations, addresses, etc.

Our Provincial Secretaries have been exerting themselves in the re-organizing of defunct societies and forming new ones in such places where none have existed hitherto. We trust that our sisters living in these districts will lend their aid to our secretaries in their arduous work. We learn by this report that we have in the three provinces 238 Societies and 61 Mission Bands. Our life membership for the past year numbers thirty-two, same as previous year. Now, what husband, son or brother will forward \$25 to the Treasurer of our W. B. M. U., Mrs. Mary Smith, of Amherst, in order to make the wife, mother or sister a life member of this grand Union, making a three fold Christmas gift first to the life member, then the Foreign Missionary Board, and last but not best to carry on God's work in benighted India. Who can tell the blessings that may follow the bestowal of such a gift?

Our missionaries reports are very encouraging at Bimilpata. Mr. and Mrs. Morse report the outlook very hopeful; five baptized direct from heathenism; two others received; others desirous but prevented by their people.

At Bobhill Mr. and Mrs. Churchill are working with their old time zeal and enthusiasm, although their many years of toil is telling on them. Much good is being done along the new portion of the field. At Chicocole Mr. and Mrs. Archibald, amid many discouragements, are doing faithful work and express their thankfulness that they were permitted to be in India. Four have been baptized. The prospects encouraging. Miss Wright, who has spent many years in untiring effort among the people in India, is now resting at home, but feels that her feeble state of health will prevent her return to her much loved work.

At Parla, Kimedey, Mr. and Mrs. Corey are in charge. They report great reason for thankfulness. Mrs. Corey's health is much improved. Miss Clark, also at Parla

Kimedey, writes encouragingly of her work among the women, and she is arranging a systematic plan for house to house visitation. Her reports will be printed in full. A number have been baptized, others coming.

Many are the regrets expressed by the missionaries as well as by those at home that Mrs. Higgins' continued ill health prevented her return with her husband to India. All our hearts go out in sympathy for them in their noble sacrifice of separation for the next three years.

At Visnagar, Mr. Sanford is devoting his time and energy on his field. Although feeling for the past twelve months reduced in strength, he could not take time for rest. The outlook is very promising. Three have been baptized.

Our missionaries elect are sailing now toward India—Miss Archibald, of Lunenburg, N. S., Mr. John Hardy and Mr. Higgins, returning to resume his work. We pray that God will keep them under the shadow of His wing, then no harm can befall them. Mr. and Mrs. Gullison, Miss Newcombe and Miss Harrison, who left our shores for India a year ago, report encouragements. They are mastering the language and feel very desirous to be able to talk to the people so they may learn of Jesus Christ.

Now, as to the financial part of this report. The year has been most successful. The receipts, all told, \$5,934.75, divided as follows: \$7,182.61 to Foreign Missions; \$1,752.14 for Home Missions. Two requests are recorded, \$100 from Mrs. Mary Ritchie, of Hants Co., N. S., and \$50 from Mrs. Mark Currie, of Windsor. Notwithstanding these very encouraging figures we need to redouble the amount in order to reach out the lamp of life to the benighted souls and starving bodies of the millions in India. Appropriations for the coming year \$7,300 for Foreign Missions and \$2,000 for Home Missions—\$9,300 in all. This means honest work on the part of every Society and Mission Band. The success of the past, the great need of the present and the good news coming each month from the foreign field should inspire us to attempt great things for God this year.

Mrs. J. H. GOLING.

Yarmouth, N. S.

The Temple church W. M. Aid Society, held a public service on Tuesday evening the 22 inst., in commemoration of the 25th anniversary of the organization of their circle. The exercises were of a social, literary and musical character, reflecting much credit upon the management, and were listened to with marked attention by an appreciative audience. The first half hour was spent in a free social way. At 8 o'clock, the President called the meeting to order, when the usual devotional exercises were followed by the rendering of a finely prepared programme. The Treasurer of the society, (Mrs. Joshua Huestis) read an interesting paper, having reference to the events leading up to the organization of the first societies of the Union 27 years ago; pointing out the marked manner in which the Lord had first prepared the way; then prospered the work, making it a power for good, not only to the cause of Home and Foreign Missions, but by a reflex influence, to the sisterhood of the churches as well. The Secretary of the Society Mrs. A. S. Murray, followed with a well written, and carefully prepared paper, having reference to the organization of this "Circle just 25 years ago," and showing the continuous progress up to the present. The work had been carried forward so quietly, and yet so persistently, by the few sisters engaged in it, that no doubt it was a surprise to many that so much had been accomplished. We mention with pleasure the valuable assistance rendered by the members of the Young Peoples' Union, who kindly furnished us with several excellent readings, and a fine selection of music, all of which were rendered in a very creditable manner. A pleasant feature of the evening's entertainment, was the public presentation of the Circle of a life membership, to Sister Eliza Lewis, a worthy member, who, for many years has done faithful work, in the interest of the Union. There was, however, one disappointing feature in connection with our anniversary, and that not an uncommon one. In appointing an evening, we had failed to see that upon that day we were to have the first snow storm of the season. On this account the attendance was somewhat lessened, and much to our regret, our County Secretary, Mrs. P. R. Foster of Arcadia, who was down upon the programme for an address, was not able to be with us. A good silver collection was taken and the feeling at the close was that our 25th Anniversary service had proved one of the most successful gatherings held in connection with our work.

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Foreign Mission Board.

NOTES BY THE SECRETARY.

Criticism of Missions.

The Rev. Dr. John H. Barrows, in a recent address on "The Christian Conquest of Asia," replied in a very forcible fashion to the assertion that missions are a failure. The cause of the "contemptuous skepticism" of Americans with regard to missionary results he very properly located in their gross ignorance as to the real effects of missionary work. Referring to the captious criticisms of chance travellers, Dr. Barrows remarked:

"It might be well to put to these critics a few questions. Will you please give to us the names of a score of the thousands of Christian missionaries in the Orient whom you came to know personally, and to know so well that you could form an accurate judgment of them and of their work? . . . Do you disapprove of the translation

of the Bible, the writing of Christian literature, the teaching of children in schools, of young men in colleges, the preaching on the streets, the visiting of men in their homes, the work of the dispensary or the work of the hospital? If you know not one missionary personally, if you have never studied these various forms of work with your own eyes, where did you get your opinions that you are flinging around with such careless omniscience? Did you associate with the immoral European population in the corrupt port towns of Japan, China and India? Are you reflecting the hostility of unworthy representatives of Christian nations who are doing so much to hinder the progress of Christianity in the Orient? Is it becoming in you to break down the work of men and women who, leaving their own country with the love of Christ and love of humanity, are striving to teach, enlighten, uplift, and serve their fellow men? These questions of Dr. Barrows are very much to the point, and are calculated to make some people wince. The missionary cause has always suffered from excess of criticism at long range. A closer acquaintance with it on the part of the critics would breed not contempt, but respect.—Observer.

Our Youth Work.

DEAR EDITOR—Sunday, 28th Nov., 'the world's Sunday school temperance day' was generally observed in the Halifax Sunday schools, as well as the county. Special speakers addressed the schools. Several "White Ribbon Army" branches were organized and others arranged for. Special temperance sermons were preached. The superintendents were asked to introduce the pledge into their schools (which is triple) against liquor, tobacco and profanity. Keeping a roll book with names and ages, then as each quarterly temperance lesson comes around a roll call is to be made, the pledge repeated and new scholars names added. Let this be generally done in our province, and the teachers organize a Band of Hope in our day schools to meet once or twice each month at close of school on Friday. Then may we expect, in the near future, not only to legally prohibit the disastrous liquor traffic, but cut off the demand by having a sober people. Will all who set on the above suggestion in Nova Scotia, kindly report to W. J. Gates, 95 North St., Halifax county, Provincial Superintendent Y. P. A. Work.

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Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary.

Good Health is to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore

Strong Nerves it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nervine, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists, 25c.

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

EVENING ENTERTAINMENTS AND CANTATAS.

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

SACRED CANTATAS.

Table listing sacred cantatas, including Sheloh, (for choir), The King in Zion, (for choir), The Galilean, do, Story of Emmanuel, do, The Great Light, do.

CONCERT EXERCISES.

Table listing concert exercises, including Christmas Glory, Glory in the Highest, Great Joy, The Babe of Bethlehem, Ring the Bells, Happy New Year, Christmas Entertainment, Bells of Christmas, Christmas Carols, Hood's Annual (19).

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



**On The Way Out.**

Some people imagine that the Missionaries on the way out to India have a magnificent chance to see the world. Were it possible to step off at a number of points and break the journey by a week or two of sight-seeing this "Chance to see the world" would be more tangible. As a matter of fact we hurry on to our destination with no break except a week in London and often that time is mostly taken up with business of one kind or another. But the voyage often gives a very welcome opportunity for quiet meditation and study of the Word. This is especially true of the journey from England onward for we are more certain of fine weather than upon the surging and restless Atlantic. Crossing the latter is often an ordeal so serious that we do not care to repeat the experience many times in the course of a life-time. As some one has pertinently expressed it, we are chiefly occupied in "Keeping inside the berth and outside the dinner."

However this has been an exceptionally good voyage. The captain says it is one of their best trips and he thinks it may be due to the fact that Missionaries are on board. I should not be surprised if that fact had more to do with the smooth passage than the Captain supposed unless the many prayers offered for our journey were waste breath.

We reached Rimouski (from Moncton) about daylight on Sunday 14th. Quite a snow storm had recently occurred and the place had a very wintry appearance. Perhaps the thought that it was probably the last snow we would tread for sometime to come added zest to the sensation as we on that memorable Sabbath morn "as it began to dawn" trudged along with our valises to the hotel. After a quiet day in this French-Catholic village we boarded our steamer which arrived in the evening from Quebec and lay at anchor in the river waiting for us. This is Monday evening 21st. Right days since we left and we are now entering the Mersey and shall be ashore before bed-time. Before the new Missionaries had been twenty-four hours at sea they had laid violent hands upon my Telugu Grammar and had compassed the first two chapters. Since then they have, when not too sick, pegged away at these dreadful letters, much to the amusement of some of our fellow passengers, who seemed to think that ejaculating Telugu aspirates was either an indication of lunacy or of an approaching storm of desperate sea-sickness. They hope to continue the study of the language under the writer's tuition and by the time they reach India will perhaps be able to "astonish the natives," and possibly put to silence the weird howls of the Indian jackals, by their vociferous juggling in the Telugu tongue. Will the friends at home pray that in this tedious business of mastering the language these Missionaries may be given all needed grace and patient perseverance? It will be a hard uphill pull for them amidst many trials to both flesh and spirit, before the jaws will "work" and the tongue "wag" in Telugu-fashion. There are some ways in which Telugu tongues wag that we do not expect our Missionaries to imitate. It is not safe to follow the heathen in all his ways, but let the new Missionary aim to imitate his heathen brother in all his expressions of native idiom (whether expressed by tongue, face, or gesture) so long as he confines himself to "decent" Telugu.

We have had the privilege of doing some work for the Master in the way of gospel services on board ship. Bro. McCallum of Truro loaded us with tracts which we have distributed as occasion offered. The second saloon and steerage have been visited several times and they seemed to enjoy the singing, and listened attentively to the Word as we preached it. Yesterday morning we were unexpectedly called upon to conduct worship in the first saloon. We replied that we did not know the Episcopal service, to which we received the reply: "O give a Baptist service then." This we consented to do, and it fell to Bro. Hardy's lot to preach a "Baptist sermon." This he did as all who know him will readily believe. Well these first salooners probably got more gospel packed into that half hour than they have had for the last six months, if the usual method of conducting divine service on board ocean steamers is any criterion. Seed has been sown—enough on this voyage to save a good many lost souls who crowd these decks—if they would only believe. May the Spirit convict them of sin, convict them and grant us the joy of knowing at the Judgment Day that some of these, whose lives have touched ours so briefly, have found Jesus through our influence.

Tonight we proceed to London, where we hope to arrive about midnight. After

a week in that great city we shall proceed to Marseilles by rail, and thence to Bombay by S. S. Oriental. We are due at Bombay on Dec. 20th, and after three days rail journey across India we hope to take Christmas dinner somewhere in our mission.

W. V. HIGGINS,  
R. M. S. Labrador, Nov. 22nd.

**Grande Ligne Mission.**

The Baptists of the Maritime Provinces have in many ways shown their interest in the work of French evangelization in Quebec and in their own provinces. They, therefore, are entitled to hear from this work more than they have of late especially. Our excellent new president, Rev. R. W. Dudson, D. D., has made up his mind to see to it that the MESSENGER AND VISITOR be occasionally supplied with information on this work. He has requested me to write a short article on this subject, and I gladly perform the pleasant task.

Dr. Wyeth, of Philadelphia, who has written a series of missionary biographies, the Judsons, the Wades, Isaac McCoy A

Confasy of the Hurman Sky, and Poor Lo, is now engaged in re-writing the life of Madam Peller and the history of Grande Ligne Mission. At his request Rev. T. Lafleur and myself read his manuscript with a view of passing a friendly and helpful criticism upon it. Though familiar with this story, I am filled with deep emotion and gratitude to God as I peruse the pages of this manuscript. It seems to me that very few narratives can equal this in interest, deep pathos, and spirituality. It is, even to one long acquainted with the facts, like a fragrant breath from heaven itself. No better book of the kind, it seems to me, could find its way into our Sunday School libraries and into our homes. The book will soon be out and notice of its publication given. It will contain about twenty engravings, pictures of Grande Ligne missionaries and Grande Ligne mission buildings.

I had intended to write about the work, but will postpone this lest I take too much of your valuable space.

Montreal, Nov. 27th. A. I. THERRIEN.

**Notices.**

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

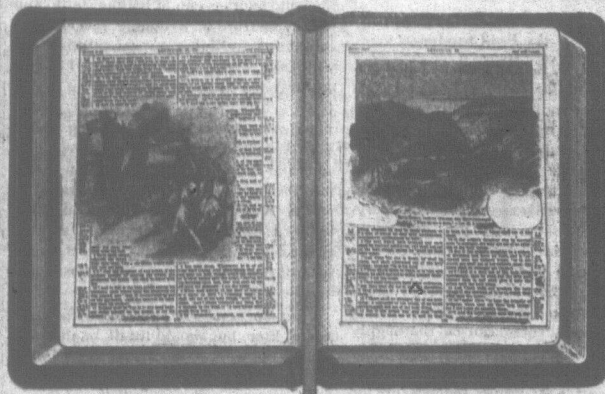
F. D. DAVIDSON, Sec'y.-Treas.

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

THOS. TOWN, Sec'y.-Treas.  
Woodstock, Nov. 26th.

**Limited Bible Offer** The MESSENGER AND VISITOR for one year and a Magnificent Bible at a Remarkably Low Price

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**A. H. CHIPMAN, Business Manager Messenger and Visitor, Saint John, N. B.**

US, 14. They overtake the children of Israel.

may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness.

13 ¶ And Mo'ses said unto the people, ¶ Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever.

14 ¶ The LORD shall fight for you, and ye EXACT FACSIMILE OF THE TYPE.

B. C. 1491.  
Ex. 17, 17.  
18, 14.  
19 Or, for yourselves ye have seen the E-gyp'tians to day, &c.  
Deut. 1, 20, 22, 21, 4.

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

AVONDALE, Pluton Co., January 14, 1896. Messrs. C. Gates, Son & Co.: Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly, DAVID MURRAY. Sworn before me this 13th day of January, 1896. ANGUS McDONALD, J. P.

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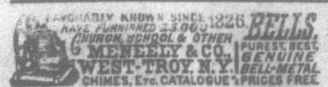
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## The Home

### Men as House-Workers.

It is an interesting development of the woman-suffrage agitation that Miss Alice Stone Blackwell, editor of the Woman's Journal, Boston, is devoting a good deal of her time and attention to finding situations for men as kitchen-maids. She says that the chief difficulty she meets in the way of getting housework for her proteges to do is the conservatism of women. In her experience there are always more young men willing to take domestic service than there are Yankee housewives willing to give them a trial. She affirms that it is as hard to convince some women that men can do housework as it is to convince some men that a woman can be a principal of a public school. But, she continues, the woman who ventures upon the new departure are sometimes rewarded by finding in it a perfect solution of the vexed "domestic problem." Mrs. Isabel C. Barrows, who is one of the innovators, proclaims that the young man now doing her housework is the best help she has had in thirty years. The man giving such distinguished satisfaction is a college graduate, who finds his education most useful in the kitchen. [—Philadelphia Ledger.

### Care of the Bed-Chamber.

Dr. Eunice D. Kinney gave a demonstration lecture in the Household Institute on "Bed-Making for Invalids, and the Healthful Care of Sleeping-Rooms." The keynote of the lecture was that there is no other part of the house which should receive greater attention than the bedroom. Cheerfulness here is essential above everything. Dr. Kinney does not believe in having carpets in bedrooms, but, on the other hand, she does not object, even in a sick-room, to the use of curtains, draperies, ornaments,—whatever gives attractiveness; as all these can be thoroughly disinfected nowadays. For a person in average health, says Dr. Kinney, from 60 to 65 degrees is the proper temperature for sleeping, with light bed-clothing and good ventilation. In her opinion, heavy bed-clothing should not be used, but, instead, the room should be kept sufficiently warm, so that the weight of clothing which would be distressing to a feeble patient, is done away with; she advocated for the sick-room a temperature of 72, 74, or even 76 degrees. [—Boston Transcript.

### A Yorkshire Pudding.

This pudding is not a dessert, but a baked batter, which is served with roast beef not only in Yorkshire, but all over England, and by English housewives in this country. Beat three eggs very light. Add a pint of new milk, a level teaspoonful of salt. Gradually pour this liquid on a cupful of sifted flour and beat out all the lumps. Pour the batter under the roast beef after it has roasted until twenty minutes before it should be done. Let it bake twenty minutes. Take it up and break it into squares and serve it around the platter with the roast beef. If you prefer, the pudding may be cooked in-muffin cups and then served around the beef, but it does not have the advantage in this case of being flavored with the drippings of the meat.

### Pickled Oysters.

The old-fashioned way to pickle oysters was as follows: Separate the oysters from their juice. Pour over the oysters a boiling hot brine made in proportion of four tablespoonfuls of salt to one quart of water. Let the oysters stand in this brine until it is cold, then drain them out and put them in a mixture of two-thirds of their own juice and one-third good vinegar. Heat the juice and vinegar boiling hot and pour it over the oysters after draining them out

of the brine. Add a teaspoonful of whole mace, the same amount of whole cloves and whole peppers to every quart of oysters. As soon as the oysters are cold they are ready to serve, but they will keep some time in a cold place in winter.

\*\*\* We repeat the rule for cream puffs for an "Old Subscriber." Put a cup of warm water over the fire to boil. Add a quarter of a cup of butter and when the water boils a cup and a half of sifted flour. Stir the mixture rapidly, and when the paste cleaves from the pan set it to cool for five or six minutes. Add now four eggs one by one. When the eggs are all beaten in, drop the mixture on a buttered tin pan by the tablespoonful, leaving some distance between the cakes. Let the puffs bake in a hot oven about twenty-five minutes and then reduce the heat. When they are done, take them out and when cold split them a little at the sides and fill them with the following cream: Beat two large tablespoonfuls of flour with enough cold milk to mix it to a smooth paste, add the yolks of three eggs, a saltspoonful of salt and a half a cup of sugar. Stir in first three-quarters of a cup of boiling milk and then add another cup of boiling milk and put the mixture in a double saucepan to cook until it begins to grow thick. It will take about ten minutes. Let the cream cool a little before filling the puffs.

\*\*\* A sink basket is quite a kitchen necessity, especially in the season of vegetable odds and ends which do not find their way into the waste-pipe with the water in which they have been cleansed. The basket is three-cornered, made of wire in either iron or copper, and will retain all the refuse matter thrown into it, thus keeping the pipe from clogging.

Fruit stains may be removed with chloride of lime, but should it fail, oxalic acid will do the work. Be careful to well wash the fabric afterwards.

### Bright Retorts.

The late Dr. John Ritchie of Edinburgh, a keen total abstinence advocate, was forced by a heavy shower to take shelter in a roadside public-house, where he met a number of carters similarly sheltering. He remonstrated with them for drinking, and told them that drink was their worst enemy. Observing the Doctor's clerical garb, one of them replied boorishly that his kind told them to love their enemies. "Yes," replied the Doctor, "but not to swallow them."

A gentleman went to look over a house that was to be let furnished. He was piloted through the rooms by a very pretty housemaid. As he was leaving he turned to the girl, saying, "And are you to be let with the house?" "No, Sir," she replied; "I am to be let alone." [—London News.

\*\*\* Upon the application of a lawyer representing Peter Van Schack, the Chicago druggist, Judge Smith, Brooklyn, Wednesday, set aside the verdict of \$65,000 recently awarded his daughter-in-law, Mrs. Florence Van Schack, by a sheriff's jury for the alienation of her husband's affections.

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Snell's Business College, TRURO, N. S.

The Sunday School

BIBLE LESSON.

Adapted from Hurbut's Notes.

Fourth Quarter.

JOHN'S MESSAGE ABOUT SIN AND SALVATION.

Lesson XII. Dec. 19.—1 John 1, 5-2, 6.

GOLDEN TEXT.

If we confess our sins, he is faithful and just to forgive us our sins, 1 John 1, 9.

I. LIGHT AND DARKNESS. VERSES 5, 6.

5. THIS THEN IS THE MESSAGE—John never uses the word "gospel," but speaks of "the testimony," "the truth," or, as here, "the message." This verse gives the theme of his epistle, which he presents as a message from his ascended Lord. WHICH WE HAVE HEARD OF HIM—Revised Version, "from him." "As the Son announced the message heard from the Father as his apostle, so the Son's apostles announce what they have heard from the Son." AND DECLARE UNTO YOU—Better, as in the Revised Version, "and hence," as a herald proclaims the message of his king. This little book nowhere presents lines of arguments and conclusion, but everywhere announces truths as by divine authority. THAT GOD IS LIGHT—"Of all existing things not one is so pure, so abstract, so glorious, so beneficent, so incapable of stain or admixture, as earthly light; and earthly light is but an analogue of the Light which is immaterial and divine."

"No one tells us so much about the nature of God as John; other writers tell us what God does, and what attributes he possesses; John tells us what he is. There are three statements in the Bible which stand alone as revelations of the nature of God, and they are all in the writings of John: 'God is spirit,' (John 4, 24), 'God is light,' and 'God is love' (1 John 4, 8). NO DARKNESS AT ALL—"Strong negation. Greek, 'No, not even one speck of darkness.' No ignorance, error, untruthfulness, sin or death.

6. IF WE SAY—There were some in that day, as now, who claimed that sin belonged to the body and not to the spirit, so that one could be a Christian while committing sin. "The errorists who say this are never, in this epistle, far out of John's sight. Thrice in this brief summary does he allude to them with an 'if we say.'" HAVE FELLOWSHIP WITH HIM—Communion of heart with God, which is the privilege of every disciple. AND WALK IN DARKNESS—That is, lead lives of moral impurity and wrongdoing. WE LIE—Our life is a lie. It is true that Christians sin. But it is equally true that just in proportion as they give way to sin they become spiritually dead. The measure of spiritual life is the measure of freedom from sin.

II. SIN AND FORGIVENESS. VERSES 7-10, 1, 2.

7. IF WE WALK IN THE LIGHT AS HE IS IN THE LIGHT—"The distinction of words is to be noted; he says that God is in all the light, but that we ought to walk in the light. WE HAVE FELLOWSHIP—Loving the same God, embracing the same views of religion, and living for the same ends, we shall of course, have much in common, and thus shall have fellowship with each other. THE BLOOD OF JESUS CHRIST—The blood is the life current; and Christ's blood, in the New Testament, means his atoning death, through which we are saved. "Paul chiefly connects with this expression the power of justification, but John here connects with it the power of purification from sin." CLEANSE US—"This figure simply means, first, that our sins are, upon our faith, forgiven us on account of the death of Christ; and, second, that the Holy Spirit being given in consequence of that death, does, in the completeness of that work, so strengthen and energize our moral and spiritual powers that we are able to reject temptation and avoid sin; and just in the measure and fullness of that power in exercise is the entireness of our sanctification. When that divinely bestowed power is complete the sanctification is entire."

8. IF WE SAY THAT WE HAVE NO SIN—Doubtless there were some who said so and thought so. John has just said that Christians should walk in the light; yet he now declares that even Christians have sins which need to be cleansed; a truth which all must admit. The more a man knows of the meaning of "God is light"—that is, the more he realizes the absolute purity and holiness of God—the more conscious he will become of his own impurity and sinfulness. Compare Job 9, 2: 14, 4; 15, 14; 25, 4; Job 26, 9; Eccles. 7, 29. WE DECEIVE OURSELVES—Self-deception is easy, and some delude themselves with

the thought that their hearts are pure, when even their neighbors know better.

9. IF WE CONFESS—"No mere outward lip-confession is here meant, nor, on the other hand, any more being aware within ourselves of sin; but the union of the two, an eternal spoken confession springing from genuine inward contrition. FAITHFUL—"As having promised. No confessor need ever doubt the divine truthness. JUST—"Not merely the mercy, but the justice or righteousness of God is set forth in the redemption of the penitent believer in Christ. God's promises of mercy, to which he is faithful, are in accordance with his justice." FORGIVE—Forgiveness holds the transgressor constructively as if he had never sinned so far as penalty is concerned. AND TO CLEANSE US—"The distinction between the forgive and the cleanse should be carefully retained. Forgiveness removes guilt and penalty for past sins; sanctification inspires to future sinlessness.

10. IF WE SAY THAT WE HAVE NOT SINNED—"Since this cleansing is a work ever proceeding, the perpetual tendency to relapse into sin is here recognized. The same grace that cleansed the soul at the first is perpetually required to keep it clean." WE MAKE HIM A LIAR—"Because he has everywhere affirmed the depravity of all the race. On no point have his declarations been more positive and uniform than on the fact of the universal sinfulness of man."

1. MY LITTLE CHILDREN—"The diminutive form does not at all imply that he is addressing, persons of tender age; it is a term of endearment. IF ANY MAN SIN—"So liable is even the Christian to transgression that provision must be made for its occurrence." WE HAVE AN ADVOCATE—"Christ appears for us in heaven, a faithful Advocate. His intercession is a part of his priestly office. We have a faithful High Priest, therefore a faithful Advocate. He lays our cause to heart; our cause is his cause.

2. HE IS THE PROPITIATION—"The death of Christ is called the propitiation, for it makes it possible for God to receive sinners into favor, and prompts to the exercise of mercy in a way consistent with the claims of justice. NOT FOR OURS ONLY—"Christ's advocacy is limited to believers (verse 1; 1 John 1, 7): his propitiation extends as widely as sin extends.

III. LOVE AND OBEDIENCE. VERSES 3-6.

3. WE DO KNOW—In other words, we have this evidence. THAT WE KNOW HIM—"To know God" is not merely to know that he is. In John's sense it is to have full knowledge of him—that is, to receive him into the heart.

4. IS A LIAR—As above, his life is a lie. If anyone claims to be a Christian here is the ready test—does he keep the commandments of Christ? Is his life according to the Christian precepts?

The grand jury at the criminal assizes, Ottawa, brought in a true bill, Wednesday afternoon against Shea, Bissonette and Troy, who were committed for trial recently for conspiring to defraud in connection with the Capital-Toronto lacrosse game in Toronto on Dominion Day.

Hon. Dr. Borden and Major General Gascoigne have gone into the matter of the trouble in the 66th Regiment of Halifax. It will be explained to the officers that their step has been taken under a misconception, that they misunderstood what General Gascoigne said, and that the blame is in the main to be attached to the men themselves who were found in the crops and at the same time attached to the imperial service. Hon. Dr. Borden leaves for Europe on the 8th.

On Wednesday there were disturbances amounting almost to rebellion in Prague Austria. Czechs attacked houses occupied by Germans and had to be dispersed by troops. All traffic was suspended and business houses were closed. Twelve battalions of infantry and a squadron of Hussars held the streets in the evening. Two hundred arrests were made and about 80 persons were injured. In evening a mob attempted to storm a cartridge factory in the suburbs. At least two hundred persons were killed outright and it is feared that others were killed and wounded. The authorities have proclaimed the city under martial law.

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By taking twenty or thirty drops of the Ready Relief in some molasses, on going to bed, and pinning a piece of flannel, saturated with Relief, about the throat, you will get up in the morning entirely relieved from Sore Throat.

PNEUMONIA, or Inflammation of the Lungs, should be treated with the Ready Relief as follows: The Patient should be given 20 drops of the Relief every hour in a wine glass of water, and the whole chest, back and front, must be kept under the influence of the Relief by frequent application; hot tea and animal broths must be given to support the patient and his bowels are to be occasionally moved with Dr. Radway's Pills.

INTERNALLY, a half to a teaspoonful in half a tumbler of water will in a few minutes cure rams, Spasms, Sour Stomach, Nausea, Vomiting, Heartburn, Nervousness, Sick Headaches, Sleeplessness, Diarrhoea, Cholera, Flatulency and all Internal Pains.

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RADWAY'S READY RELIEF not only cures the patient seized with MALARIA, but if people exposed to it will, every morning in getting out of bed, take twenty or thirty drops of READY RELIEF in a glass of water and drink, and eat a cracker, they will escape attacks.

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EQUITY SALE.

There will be sold at Public Auction on Saturday, the Eleventh Day of December next, at 12 o'clock (noon), at Chubb's Corner (so called), in the City of Saint John, pursuant to the directions of a certain decretal order of the Supreme Court in Equity, made on the 17th day of August, A. D. 1897, in a certain cause therein pending wherein S. Augusta McLeod is Plaintiff and Florence M. Wright, Aretas Roy Wright, Ida Irene Wright, Bessie Bell Wright, Clara Gladys Wright, Gur Charleston Wright, Louie Lavenia Wright and Howard D. McLeod are Defendants. With the approbation of the undersigned Referee in Equity the land and premises mentioned in the said Plaintiff's Bill and in the said decretal order and therein described as follows: "All those certain lots, pieces or parcels of land situate, lying and being in Carleton, in the City and County of Saint John, known and numbered on the plan of this part of the City as lots number (325) three hundred and thirty-five and (326) three hundred and thirty-six, fronting on Charlotte Street, and numbers (351) three hundred and fifty-one and (352) three hundred and fifty-two, fronting on Tower Street, being each fifty feet by one hundred feet more or less, the same having been deeded to the President, Directors and Company of the Commercial Bank of New Brunswick by R. Wilton by deed bearing date the thirteenth day of October, A. D. 1897, and duly registered and by several mesne transfers conveyed to J. Hebert Wright."

EQUITY SALE.

There will be sold at public auction on Saturday, the 3rd day of January next, at 12 o'clock, noon, at Chubb's Corner (so called) in the City of St. John pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the nineteenth day of October, A. D. 1897, in a certain cause therein pending wherein Mary, Blanche Williams is Plaintiff and William Holman is Defendant, with the approbation of the undersigned Referee in Equity, the land and premises mentioned in the said Plaintiff's bill and in the said decretal order, and therein described as follows: All the right, title and interest of the Defendant in and to a certain Indenture of Lease bearing date the first day of March, A. D. 1887, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of St. John, of the first part, and William Holman, Junior, of the second part, and by the said William Holman assigned to John M. Robinson (which said Indenture of Lease by certain assignments and the land thereby demised and all the buildings thereon have become vested in the defendant) and in and to the lands and premises therein and in the Plaintiff's bill described as "all that certain lot, piece and parcel of land situate, lying and being in Duke's Ward, in the City of St. John, bounded as follows, namely, beginning at the South Eastern corner of a lot of ground, formerly leased by the said Rector, Church Wardens and Vestry to one, Caleb Radcliffe, the said corner being on the western side of Charlotte Street, thence running along the southern boundary line of said Radcliffe lot the extent thereof eighty feet, thence southerly on a line parallel with the said street thirty-three feet four inches, thence easterly on a line parallel with the said Radcliffe southern boundary eighty feet to the said street and thence northerly on the line of the said street to the place of beginning with all the privileges and appurtenances to the same belonging. For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated at the City of St. John this 16th day of November, A.D. 1897. E. H. McALLPINE, Referee in Equity. Plaintiff's Solicitor. W. A. LOCKHART, Auctioneer.

From the Churches.

**BERWICK.**—The Hunter and Crossley meetings held here in October resulted in a great blessing to the church. Special services have been continued since they left. Twenty-six have been baptized and one received by experience, and still the good work goes on. Many are still anxious to be saved. Baptism will probably be administered again on the first Sunday in December. Brethren pray for us.

**BILLTOWN, N. S.**—At our request the H. M. B. sent us Bro. A. F. Baker to hold special services with us at Woodville, a section of this church. The Lord has blessed the effort and souls have been born into the kingdom. Eleven were baptized on Nov. 21st and three on Nov. 28th. The good work is still going on. Three of those who have been received into the church are heads of families. Bro. Baker is an earnest and faithful worker for God, and is highly esteemed among the people. "Some evangelists."—We thank the Lord for such. M. P. FREEMAN.

**CHERGOOGIN, N. S.**—We are grateful as a church to know that our bills are paid, and that we have a slight margin. We were behind for running expenses during the past twelve months and we wondered how it was to be raised. We suggested a free-will offering. Some of the members of the Union went around and gathered \$30 and we were all pleased and thankful at the result. We are studying the epistle to the Romans, and, we trust, with profit as it contains all the doctrine we need to know for the present. The pastor is made the recipient of many little gifts of kindness whereof he is thankful to the givers. C. P. WILSON.

**KENTVILLE, N. S.**—Rev. B. N. Nobles, who recently succeeded Rev. H. Alford Porter, has been here about four weeks, and that has been long enough to enable him to secure a warm place in the affections of his people and in the community, and the prospects are excellent that much good will be the result of the labors of this loved pastor. It was not at all an easy task to successfully fill the place occupied by the last two preachers of this church, Revs. Weeks and Porter, who were exceptionally able speakers, but it is felt by all that in Dr. Nobles one has been selected who can do so. He came without ever having preached here, his previous record was all that was required. He preaches the old gospel in a very fluent manner and has crowded congregations who listen intently. His pulpit qualities, combined with an easy manner and a very social disposition gives one the key to his success in other fields of labor, and it is safe to predict that this town will be the better that he has come to reside, the people hope, for a long period.

**NEW DENMARK, N. B.**—Our mission at New Denmark is still going forward as far as the hearing of the Word is concerned. Many come to our meetings, and many times after and before preaching we have a little friendly controversy about baptism and New Testament doctrine in general, and many are becoming more and more convinced. We are hoping and praying for a large return of fruit in the near future. Many of these Danes are very poor and much good may be done if some of our larger churches and Christian friends in better position, having more of this world's goods, would send some of their cast off clothing such as bedding, men's clothing, women's clothing, clothing for boys and girls. Many can help this way who can not help with money. Some of our larger Sewing Circles may gather up a lot of second-hand clothing and send to my address and I will faithfully distribute the same, and let the families themselves thank you through this paper. Will you do this for the sake of Christ and His mission now before Christmas? REV. N. P. GROSS. Grand Falls, Vic. Co., N. B.

**LEINSTER ST., ST. JOHN.**—Rev. E. E. Daley, who for three years has successfully filled the pastorate of Leinster St. church, has resigned and accepted a call to the Sackville Baptist church. Mr. Daley preached his farewell sermon on Sunday evening, Nov. 21st, and on the evening of Nov. 23rd the church and congregation assembled in a social way to bid good-bye to their pastor and his wife, to whom they all had become greatly attached. During the evening A. A. Wilson, Esq., called the meeting to order, and Dea. J. W. Sullis, on behalf of the church presented an address to Mr. Daley in which, among many good things,

was set forth the progress made by the church during the pastorate, and the good feeling and admiration of the church and congregation for Mr. and Mrs. Daley, and the harmony with which all the work of the church had been carried on under the pastoral supervision of Mr. Daley. Mr. Daley replied in a feeling and interesting manner. He would never forget the three years of united work among them and though he might be absent from them his thoughts would be with them and he would ever remember them in his prayers, and to hear of their success would always give him joy and comfort. Rev. J. A. Gordon, who was present, gave an interesting address full of life and hope for the future. Leinster St. church will ever remember Mr. and Mrs. Daley for their good words and work among them. CLERK.

**HAMMONDS PLAINS, N. S.**—I resigned the pastorate of the Hammonds Plains church in October, but up to date of writing the church has declined to accept it. We feel a sensation of sadness as we contemplate separation from these dear people from whom we have received the kindest treatment. This church is now in the best condition it has been for years. Since entering upon the work of this field I have served six churches and the utmost harmony has prevailed with all but one, and with this one the greatest harmony appeared to prevail for two years. At the close of two years' work with this church I resigned, and although I was requested to reconsider my resignation, I never thought it wise to do so. Hammonds Plains—second—much union and fellowship between the two churches has been effected by the preaching of the gospel. Large congregations have always attended the preaching services there. Friday evening, Oct. 29th, we were agreeably surprised by a visitation of friends from the church and congregation at the Plains. They brought with them no small quantity of good things, and a grand time was enjoyed by all present. This enjoyable evening was brought to a close by the singing of "God be with us till we meet again." The following week we were again surprised by the incoming of about twenty-five dear friends from the church and congregation at Sackville to give us a good time and bestow upon us some tokens of their friendship and esteem. Both evenings were pleasantly spent with these kind friends and we were the richer in temporal blessings after they had departed. We have received much kindness from all parts of

this field and have been made the recipients of many helpful and useful things throughout our ministry among them. We hope and pray that God will abundantly bless these people and direct to them a minister of His own selection. Our address after Nov. 1st will be Chester, N. S. Sister Treiman Thompson, the worthy and much appreciated organist of the First Hammonds Plains church has been the means of raising funds and causing to be erected a suitable building for the worship of God and the teaching of Sunday School in a settlement near the Plains. Our sister has about thirty scholars or more to whom she lovingly breaks the bread of life on Lord's day by teaching them the truth of Jesus Christ. Since the setting apart of this building for religious purposes, much interest in sacred matters has been manifested. A Wednesday evening service has been well sustained. A. WHITMAN. Sackville, Nov. 28th.

Halifax District Meeting.

The Halifax District committee held its monthly meetings at the North church on December second. The session for business was held at three o'clock. There were delegates from the outlying districts, all the way from Jeddore to St. Margarets Bay. Mr. P. W. Maskill and Mr. Harpell were present, representing the Jeddore church. Rev. A. E. Ingram and Mr. Colishan were delegates from St. Margarets Bay first. The failure of the fisheries makes it necessary that the Jeddore and St. Margarets Bay fields should receive help from the Home Mission fund. Rev. Mr. Slaughterwhite has removed from Jeddore, and is now at work in Kempt, Queens Co. The Jeddore fields are without a pastor. One is needed immediately. A move is made to unite the east and west St. Margarets Bay fields in one pastorate. Even if this is brought about, the Home Mission board will be requested to render some help to sustain the Rev. A. E. Ingram as the pastor.

The Rev. Asaph Whitman is about leaving the Hammonds Plains field. This will leave Hammonds Plains, Lucus Settlement, Sackville and Fall River without a pastor. A good man is needed for this place and one for Jeddore.

Reports from the churches in the district were given by the delegates present. The view of the churches given in this way made it apparent that a number of the churches needed financial help, and that a county missionary permanently employed was an urgent necessity if progress is to be made. The meeting therefore passed a resolution requesting the Home Missionary Board to appoint such a missionary and give \$350 for his support, the balance of

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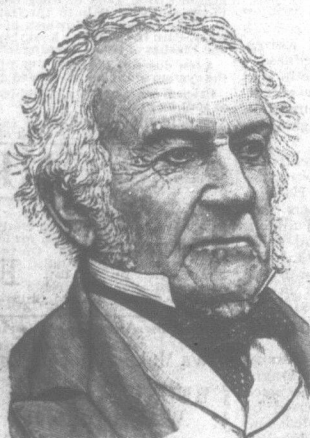
ROYAL BAKING POWDER CO., NEW YORK.

his salary, estimated at \$300, to be made up by the churches of the district, and by the missionary on the field. The Rev. A. Cohoon, Secretary of the H. M. B., was present and took part in the discussion.

All who attended the afternoon service were invited to take tea in the building and remain to the evening meeting. A large number accepted the invitation.

After some preliminary business at the evening meeting Rev. E. M. Saunders was called upon for a paper on the history of the Baptists in the city and county of Halifax. The sketch given, of about three quarters of an hour in length, was listened to with close attention. It will be offered to the MESSENGER AND VISITOR for publication. After the reading of this paper the Rev. A. Cohoon gave an address on Home Missions. One point emphasized by him was that the small churches planted in cities would not amount to much unless they were made strong at the outset by families of influence uniting with them. They must be made strong at the beginning. The Rev. G. A. Lawson is chairman, and Mr. B. H. Eaton, secretary of the District committee. The meeting was a most encouraging one. The spirit of bearing each others' burdens is more and more prevailing the group of churches in the district.

The services for inducting the Rev. Mr. Robinson, of the Cornwallis Street church, took place last Sunday afternoon. The Rev. Dr. Kempton, Rev. G. A. Lawson, Rev. Z. J. Fash were present and took part in the exercises.



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December

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LANDRY-B... Co., Nov. 15  
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MARRIAGES

LANDRY-BUCKLEY.—At Cardwell, Kings Co., Nov. 15th, by Rev. E. C. Corey, Abraham P. Landry, of Penobscot, to Mary Buckley of Anaugance.

BAIN-HENDERSON.—On Sept. 22nd, by Rev. E. C. Corey, William Bain, of Goshen, to Ida May Henderson, of the same place.

MORSE-WENTZEL.—At Harmony, Kings Co., N. S., Nov. 19th, by Rev. H. H. Saunders, Jonathan Morse to Amanda Wentzel, both of Harmony.

JONAS-BISHOP.—At Salem, Nov. 17th, by Rev. W. Camp, Alfred Jonah to Mabel M. Bishop, both of the Parish of Hillsboro, Albert Co., N. B.

COLLINS-CROCKER.—At Harmony, Kings Co., N. S., Dec. 2nd, by Pastor H. H. Saunders, Stephen Collins to Nellie Crocker.

LYNDS-McNUTT.—At the Baptist parsonage, Onslow, Nov. 30th by Pastor J. D. Spidell, Allison Lynnds, of North River, and Irene McNutt, of Brookside, Col. Co.

MARTIN-McCABE.—At the Baptist parsonage, New Glasgow, Dec. 1st, by Rev. G. P. Raymond, Alexander M. Martin, of Bay View, Pic. Co., to Libbie McCabe, of Loeh Broom, Pic. Co.

ROSS-MORRISON.—At the residence of the bride's parents, Nov. 25th, by Rev. J. D. Spidell, Edward T. Ross, of New Haven, Conn., and Della Morrison, daughter of S. G. A. Morrison, of Acadia Mines, N. S.

SHARPE-NEILY.—In the city of Winnipeg, at the residence of Mr. and Mrs. G. Fowler, Nov. 17th, by Rev. H. G. Mellick, B. D., F. J. Sharpe, of the law firm of Archibald, Machroy and Sharpe, to Kathleen Neily, both of Winnipeg. Mr. Sharpe is the eldest son of H. E. Sharpe, Esq., manager of the Imperial Oil Company, and the highly esteemed treasurer of Northwest Baptist missions. Miss Neily is the daughter of the late Rev. Johnston Neily, the sweet singer of Nova Scotia.

DEATHS.

PATTERSON.—At Greenwood, Nov. 30th, Willie Gray, aged 1 year and 11 months, child of Arthur and Maud Patterson.

MARTEN.—At Lower Gaspereaux, on the 24th inst., Florence R., daughter of Robert and Amanda Marten, aged 6 years.

ANDERSON.—At Middle Gackville, on Oct. 28th, Gussie Anderson, second daughter of Job Anderson.

HATFIELD.—At Montevideo, Nov. 20th of typhus fever, Captain Leander Hatfield, of the barkentine Lovima, of Parrsboro, N. S., aged 57 years, leaving a wife and four daughters.

GATES.—At Harmony, Kings Co., N. S., Nov. 16th, Charles Gates, aged 63 years. Our brother was for many years a member of the Lower Aylesford Baptist church, and in death had a hope in our Lord Jesus Christ.

HORSMAN.—At Lutz Mountain, Nov. 1st, William Horsman, aged 69 years. In his death the 2nd Moncton Baptist church loses one of her most aged and honored members, the community a good neighbor, the family a kind father and devoted husband. Sympathy for the widow and family.

FRASER.—At Nauwigewauk, Kings Co., Nov. 10th, of cancer, Joan, beloved wife of James McC. Fraser, aged 69 years. This sister's last illness was attended with much suffering, but she was enabled to place her trust in Him who giveth the victory. An aged husband, six sons and five daughters mourn the loss of a faithful devoted wife and a kind and loving mother.

WILE.—At Windsor, Nov. 11th, in the thirty-first year of her age, Odessa M., wife of Jesse A. Wile. Her illness has been a long and painful siege of consumption. Mrs. Wile was a daughter of Mr. Geo. A. Etter, of Palmouth, and has been for years a most devoted Christian and consistent church member. Before her marriage, a few years ago, she was a teacher in the public schools in different places, and was marked not only for her ability as a teacher, but also for her deep piety. The end of this life for her was what might be expected, a triumphant entrance into a fuller life.

FRITZ.—William Fritz died at Wilmot, Anna Co., Nov. 14th. Mr. Fritz united with the Baptist church at Paradise during the pastorate of Rev. A. Coboon. It was not his privilege, however, to enjoy unbroken assurance and comfort of hope. A severe type of fits, to which our brother was subject for many years, gradually undermined his rugged constitution and the same terrible affliction oft depressed his spirit. With the Psalmist he could say, "Out of the depths have I cried unto Thee,

O Lord," and, like the Master, he was heard in that he feared. Mr. Fritz was in his seventy-first year at the time of his death. He leaves a devoted wife and three sons, Emdon Fritz, M. D., of Manchester, N. H., Joel Fritz, D. D. S., of Yarmouth and Oscar Fritz, Esq., of Clarence, to cherish his memory. May the Lord be gracious unto them and to all the kindred.

BANKS.—At Torbrook, Anna Co., N. S., April 8th, John Banks, aged 86 years. More than sixty years ago he was baptized by Father Ezekiel Masters and united with the Lower Aylesford Baptist church. He lived a quiet consistent and unimpeachable Christian life. In the hour and article of death the same unflinching faith and quiet assurance made the change but a passing matter of the Christian's pilgrimage. A large circle of friends and relatives hold him in loving remembrance. He was buried at Tremont among his kindred and fellow-workers. Rev. J. W. Brown, of Nictaux preached the funeral discourse from these words, "And there shall be no night there."

Mrs. A. A. McLeod.

At Bell River, P. E. I., November 16, Christina C. Stewart, aged 40 years, beloved wife of Rev. A. A. McLeod, Missionary of Ramachandrapuram, India, passed into eternal rest. Our sister experienced a change of heart about twenty-four years ago and was baptized by Rev. D. G. McDonald. Constrained by love, divine she longed to be useful in her Master's service. She improved every opportunity to gain knowledge and became a painstaking and successful school teacher, ever seeking in the communities where her lot was cast to exalt the name of Jesus by her words of loving testimony and self-denying action. In 1890 she was united in marriage with Rev. A. A. McLeod, who was then under appointment by the F. M. Board of Ontario and Quebec as a missionary to India. She gladly embraced this opportunity of entering upon a wider field of usefulness. During this year they went to India, where for six years they put forth every effort to make known the Lord Jesus Christ to the multitudes of perishing souls about them. They entered upon a new field. At first they could not secure any land to build on. During this period of nine months their home was a canal boat. Afterwards, for three and a half years, they lived in a small mud hut thatched with palm leaves. It was during this period that Mrs. McLeod contracted the disease that ended in death. She took great interest in every part of the work, was her husband's faithful helper and with him gladly welcomed self-denial for Jesus' sake. The work of teaching the boys was especially dear to her. When thirty boys desired instruction and the Board could only see its way clear to make appropriations for twenty, she could not have any sent away. Out of their own resources the ten were provided for. The six years of work were crowned with the Master's blessing. Where there were no Christians when they commenced there are now about four hundred, where there were no churches there are three with pastors and suitable houses of worship, built by the native Christians. The outlook for the future up-building in the most holy faith and ingathering of the perishing is bright. Mrs. McLeod was dearly loved by those for whom she toiled and suffered, as is evidenced by the sympathizing messages they sent her during her illness. There will be many sad hearts in that far-away land when they learn that they shall never see the face of their missionary's dear wife again on earth. After their return to America a year was spent on the Pacific coast, during which her husband watched over and cared for her. This summer they came to P. E. Island, their native province. In the homestead at Bell River, with her mother and sister and brother, she gradually grew weaker and weaker, until the change came. During these days Jesus was her constant companion and delightful theme of conversation. I call to mind a few hours spent in her company one Monday in September. How near she seemed to be to her Lord, how cheerful and thoughtful of the comfort of others. She was faithful unto death. To her by the Master shall be given the crown of life. May God comfort the hearts of the bereaved husband and mother and family is the prayer of many loving friends. Her funeral service was conducted by Pastor Spurr, assisted at the house by Rev. Mr. Stewart, Presbyterian, and at the grave by Rev. Mr. Sinclair, Presbyterian pastor at Belfast. As we stood at the open grave we sang two stanzas of Dr. S. P. Smith's hymn, "Dearest sister, thou hast left us, etc." Then after prayer those of us who believed in Jesus went our several ways, resolving in the strength of Jesus to be more faithful.

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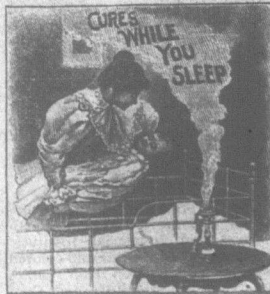
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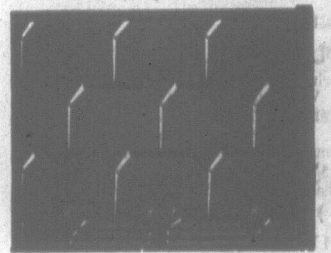
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## News Summary.

Parliament may be called together for the despatch of business on Thursday, January 20th.

The Queensland Legislature by a vote of 41 against 17 has rejected the federation enabling bill introduced by the premier, H. R. Nelson.

Rev. Prof. James Legge, D. D., L. L. D., is dead. Dr. Legge was best known on account of his translations of Chinese religious writings.

Sir James Winter, the new premier of Newfoundland, and the members of his cabinet were all re-elected Monday without opposition.

Victor Gladu, who was elected two weeks ago to the Quebec Legislature at a by-election, died Wednesday afternoon at St. Francois du Lac of paralysis.

A fire damp explosion has taken place in the Frankerholz coal mine near Hamburg. Thirty men are known to have been killed and forty injured.

Mr. P. S. Archibald, late chief engineer of the I. C. R., has been appointed an arbitrator for the town of Truro in the water works dispute.

Messrs. Calhoun & Sons, who do the largest business in Middleton, are to sell or close out their business, as it is understood they have a fine opening in one of the New Brunswick towns.

At Chicago Capt. Lovering has been found guilty of ill-treating Private Hammond and has been sentenced to be reprimanded by the secretary of war. Secretary Alger will approve the sentence of the court.

A terrible railway accident has occurred at Warsaw, Poland. While a passenger train was stationary at the terminus a heavy freight train crashed into it. Eleven persons were killed outright and twenty-two others were seriously injured.

The clothing of the eight-year-old daughter of William Bugley, Amherst, on Wednesday, caught fire while her brother was lighting a fire in the stove. She was burned from head to foot and there is no hope of her recovery.

Bedford Wood, son of John Wood, of Amherst and brother of Mrs. S. D. Scott, St. John, has entered the service of the Rock Island Railway as special secret service detective between Kansas City and Texas. He is one of the best known detectives in the west.

Rev. Mr. Bates, an Anglican clergyman, was arrested at Toronto charged with shoplifting at Eaton's departmental store. Bishop Sweatman has given \$1,000 bail for him.

Hartland Advertiser: Sawyer's mill shut down last Saturday after a most successful season's operation. Over fifty men were constantly employed and a figure near \$10,000 was paid in wages. About 6,000,000 were sawn. Mr. Sawyer has his men in the woods for another season's cut.

The Commercial Cable and Telegraph Company, capitalized at \$200,000 was incorporated at Albany, N. Y., on Monday. The principal office of the company is in New York city and it proposes to operate a telegraph system throughout the United States and Canada.

The minister of customs has arranged a simpler method for postal packages to reach their destination. After crossing the international boundary the packages will go to the customs office nearest the point of destination.

The Atlantic and Lake Superior Railway have secured an advance of \$50,000 from La Banque National, Montreal. The money has been sent down to pay workmen on the twenty miles extension of the Baie Des Chaleurs Railway from Caplan to Paspebiac.

Hon. William Paterson, minister of customs, stated that he had been authorized by the post master-general of Canada to announce that on and after Jan. 1 next the rate of postage on letters from Canada to all parts of the British empire would be three cents for one ounce. At present the rate on letters to Great Britain is five cents per half ounce, and correspondingly higher to other and more distant parts of the empire.

The new agriculture building at Tuskegee, Ala., was formally opened Tuesday in connection with the Booker T. Washington Normal and Industrial Institute. An audience composed of white and colored citizens and students greeted Hon. James Wilson, secretary of agriculture, and Governor Johnston.

Hon. Mr. Borden, Minister of Militia, has decided to retire. Col. Strathy, commandant of the 3th Royal Scots, Montreal, from the force immediately. The cause of the dismissal was insubordinate conduct in the use of improper language to Gen. Gascoigne.

On Tuesday it became known that the missing gunners had reached Woodwich safely. New England, an island near South End, several thousand acres in area and surrounded by a high sea wall, was swamped during the gale and everything, including a farmer and his family, the farm buildings, sheep, horses and cattle, were swept off it.

The herd of buffaloes which the estate of Austin Corbin presented to New York, on condition that it should care for them, was shipped back to its New Hampshire home a few days ago. They have been roaming about Van Cortlandt Park for two years, destroying grass, shrubbery and trees, and dying. The Park Board got tired of fixing up after them, and got the estate to take the herd back. It took five hours to get the 23 buffaloes into six cars. One man was badly crushed and bruised being flung over a fence by a rush of "Major McKinley," the king of the herd.

It is probable that the President will send a special message to Congress asking for an appropriation for the relief of the people in the Klondyke, and it is believed that prompt action will be taken and the money made immediately available. Advice received at Washington report that a herd of reindeer with supplies had been started from a point on the lower Yukon, about six hundred miles above St. Michaels, the herd reaching the place by cutting across land from a point opposite on the coast. These reindeer are carrying supplies up and a number of the people anxious to get down from the Klondyke country will be brought back by this means.

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

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Far... We hear much for-nothing girls some of the pap girl of today is hammock, drum bicycle, while in the kitchen. But we are a better class of Upon visiting we had not seen struck with the that reigned over some crocheting pink and white ering. "You keep h One of the yo an arch smile, r girls—a cook an "Yes you o friend fondly, puzzled inquiry "Oh! yes; t hire all the hel own girls prefer much nicer not wjo, ten to one, wages they rece "Papa says w spoke up the yo "Yes, all of t you wonder that "Every one is girls," I answer there are more t thinks. I have girls. As soon took entire char while their moth raise chickens. pered physical No one dressed entertained co was sweeter aw Their father o the farm without when they were and retired with where, owing to by his two girls, on all his life, margin behind. I know one daughters, and busy as bees, on and butter, anot baking, another to the youngest her duty every and tables wer How I used to w as good as a Oh! yes; the girls yet, an butterflies flitt looting away the not prove the u more. If you girls go into th and don't judg find outside. F are just as g mothers, in th them, and will (Mrs. A. E. C. Fall In a recent I sylvania corre hints and sugg the fall. In th form to experie his suggestion practice to go northern latitu from his practi trees. The re experiences be give. What he say from the callou

✿ The Farm. ✿

Farmers' Daughters.

We hear much nowadays about the good-for-nothing girls of the period. To read some of the papers you might think all the girl of today is good for is to swing in the hammock, drum on the piano and ride a bicycle, while her mother is hard at work in the kitchen.

But we are thankful to say that we meet a better class of girls than that every day. Upon visiting an old friend recently, one we had not seen since girlhood, we were struck with the perfect order and neatness that reigned everywhere. My friend sat at some crocheting, while two pretty girls in pink and white were engaged in embroidering.

"You keep help, of course?" I said. One of the young ladies, looking up with an arch smile, replied: "Mamma has two girls—a cook and a chambermaid."

"Yes, my own darlings," replied my friend fondly, and then, to my look of puzzled inquiry, she answered:

"Oh! yes; we are abundantly able to hire all the help we need, but, really, our own girls prefer to do it, and we all find it much nicer not to be bothered by servants, who, ten to one, feel no interest save in the wages they receive."

"Papa says we save him \$500 a year," spoke up the younger.

"Yes, all of that," said my friend. "Do you wonder that we are growing rich?"

"Every one is not blessed with two such girls," I answered, admiringly, but, indeed, there are more such girls than one really thinks. I have in mind a farmer with twin girls. As soon as they were grown up they took entire charge of the work in the house, while their mother had nothing to do but raise chickens. The girls thrives and prospered physically, socially and morally. No one dressed with such taste, no one entertained company so royally, no one was sweeter away from home.

Their father often said he could not run the farm without his girls, and, true enough, when they were both married, he sold out and retired with his wife to a pretty cottage, where, owing to the substantial help given by his two girls, he will have enough to live on all his life, and leave a comfortable margin behind.

I know one farmer who had seven daughters, and every one flitted about as busy as bees, one taking charge of the milk and butter, another of the poultry, one of baking, another of the sewing, clear down to the youngest, a mere child, who made it her duty every day to see that all the rooms and tables were decorated with flowers. How I used to like to visit that farm! It was as good as a tonic.

Oh! yes; there are true-blue, good, noble girls yet, and because there are a few butterflies flitting by on bicycles, and a few loafing away their time in hammocks does not prove the useful girl of the past is no more. If you want to find helpful, earnest girls go into the sanctity of the farm homes, and don't judge all the girls by those you find outside. Farmers' daughters, as a rule, are just as good and faithful as their mothers, in the same place, were before them, and will make as lovely women.—(Mrs. A. E. C. Maskell.)

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Fall Setting of Trees.

In a recent issue of The Tribune a Pennsylvania correspondent gives some good hints and suggestions about setting trees in the fall. In the main, his statements conform to experience and good practice, and his suggestions may be carried out in practice to good purpose, but for more northern latitudes I would vary somewhat from his practice as to the time of setting trees. The reasons therefor, with some experiences bearing upon the matter, I will give.

What he says about new roots starting from the calloused ends of roots mutilated

in digging the young trees, and trimmed with a smooth cut, is true in all localities if the transplanting is done early enough, as soon as the leaves are killed by the first hard frost, but in the latitude of New York and further north I consider the starting of these tender fibrous roots in the fall, from the newly set trees, more of an injury than an advantage. It is a law of nature that the growth of roots in a plant or tree incites to a corresponding growth of leaves. It is through the reciprocal action of the roots in the soil and the leaves in the air that vitality in all parts of the tree is fostered and growth attained through the circulation of the sap.

It is true a tree may put on a feeble growth of leaves and even make a small amount of wood growth without visible growth of its roots. So also, as in the case of trees transplanted early in the fall, the mutilated roots, smoothly cut back to sound wood, when covered in the warm soil very soon granulate around the cut surface, and, the right conditions of temperature continuing, these granulations develop new roots. The same process is evident just before the leaves burst from the buds in spring. In both cases the new root growth is at the expense of stored nutriment in the wood cells, and consequently can be only temporary; continued growth requires that both roots and leaves should expand together.

The above being true, root growth and the expansion of the leaves are the result of reciprocal action between the two sets of organs, the stem and branches of the tree forming the medium of communication between them as well as being the prime factors why either exist. No healthy, permanent development can take place in either of these organs without perfect reciprocal action between them, yet either may start into life after a period of rest independently of the other, but in each case it is at the expense of the vitality of the tree—borrowed vitality. This, added to the shock of removal, lessens the chances that the tree will live under severe climatic conditions.

For cold latitudes October 10 is early enough for autumn transplanting of fruit trees. The soil will then have time to become compacted about the roots, and granulations to form at the cut-surfaces before freezing weather comes, but fibrous roots will not start. This in my experience seems to be the best time for fall transplanting of fruit trees when the ground is liable to freeze below the roots.

Many years ago a small apple orchard was set, about half the trees in the spring—May—and the remainder the October following. The site was a somewhat rocky hillside, cultivated and planted to potatoes that season. The following season the ground was ploughed lightly, and sown to wheat and seeded to red clover and timothy. The trees were seedlings of my own growing and retopped by grafting. I remember nearly every tree lived, and, in this case there was no perceptible difference between the two lots, but there was this circumstance in the favor of the fall-set lot. The snow came onto the ground before it was much frozen, and continued its protection until the middle of April.

Some twenty years ago I sold a farmer a lot of budded trees, about equally divided between fall and winter sorts. The trees were taken directly from the nursery rows and planted on a rather dry ridge about the middle of October. A part of the contract was that I should help set the trees in their new location. At my suggestion a part of the trees were given a coat of mulch, the material extending two feet or more all around the base of the trees. I would have had all protected in that way, but the farmer thought they would do well enough without it. As I feared, the snow in the exposed situation blew off in the winter, and the ground froze to a considerable depth. The consequence was 50 per cent. of the trees not protected by mulching died, while only about 4 per cent. of the others succumbed to the cold.

This example with other similar experiences in my own practice, points to the conclusion that in our cold latitudes fall-set trees are best protected by a liberal mulching, especially in situations where the snow is likely to blow off and leave the ground bare.—(L. F. Abbot, Maine.)



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1898

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

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

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**People**

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

Personal.

As previously noted in these columns, Rev. D. G. Macdonald has resigned his late charge at North Sydney, C. B., and accepted for a time the pastoral care of the church at Portage La Prairie, Man. Bro. Macdonald and family left early last week for their western home, in which we trust they may enjoy health and every blessing. Mr. Macdonald wishes his correspondents to note his change of address.

Are You Going to Dye?

Successful Dyeing Can Only Be Done With Diamond Dyes.

Thousands dye this month. The vast majority make the work profitable and pleasant while others are confronted with disappointment, despair and ruin.

The happy and successful dyers are those who always use the Diamond Dyes that produce the brightest, fastest and most lasting colors. The discontented and unhappy ones are the few that use the common and crude package and soap grease dyes, giving muddy and blotchy colors.

If you desire to make your costumes, dresses, capes, jackets, blouses, etc., look like new garments, buy some fashionable dark color of the Diamond Dyes, and you will be astonished with the results. Now is the time to look out the men's and boys, light colored and faded clothing and make them ready for another season's wear. Fast Diamond Black, Seal Brown, Indigo or Navy Blue will give magnificent shades on all garments. Insist upon your dealer giving you the Diamond Dyes every time you buy; then and only then, is success assured.

The Life of Rev. J. M. Cramp, D. D.

This is the time for Christmas presents. The life of the Rev. J. M. Cramp, D. D., will be sent postpaid by the Rev. A. C. Chute to any one sending him the small sum of 60 cts. The volume is large, finely bound, and in the near future will be a treasure. Mr. Chute believes that there should be a volume of this most interesting biography in every Baptist family. All who have read the book and who appreciate such literature think as Mr. Chute does. Write Rev. A. C. Chute, M. A., B. D., Halifax.

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News Summary.

The public accounts were laid before the Quebec House of Assembly Thursday. The total receipts, exclusive of loans, were \$3,923,239 and total disbursements \$6,634,934.

A Halifax firm tried to corner the pickled herring market and had the price up to \$3.35 per barrel, but large quantities are arriving from Newfoundland and the corner is broken.

Horace A. Morine, late cashier at I. C. R. freight shed, Halifax, has received the appointment of railway freight superintendent in Newfoundland.

The Canadian Pacific railway has cut the rate from Fort William to Montreal from 28 cents to 20 cents per hundred pounds. Flour can be now landed in Montreal 16 cents a barrel cheaper than has heretofore been the case.

Wm. Hammond, of Bracebridge, Ont., was on Friday found guilty of the murder of his wife by means of arsenic poisoning. The couple was recently married in Buffalo. The prisoner had taken out a policy of \$5,000 on her life. One night Mrs. Hammond was found dead in the snow outside her father's door.

The Bismarckian Hamburg Nachrichten states that United States interference will not be tolerated in connection with Germany's demands on Hawaii. A small gunboat will be sent to Hawaiian waters in connection with the demand of Germany for satisfaction in connection with the Lueder outrage.

The revenue of the postal department from the first of July to the first of November is \$242,000 in excess of revenue for the corresponding four months of last year. The October revenue, \$242,000, was \$61,000 in excess of October, 1896. This year's postal revenue will exceed last year's by \$750,000.

Senator George F. Hoar has written three articles for The Youth's Companion describing a boy's life in Concord sixty years ago, in which he gives not only graphic details of his own boyhood, but reminiscences of some of the famous men who lived in his historic town, including Emerson, Hawthorne and Thoreau.

The bi-centenary of the re-opening of St. Paul's Cathedral, London, was celebrated Thursday afternoon with a magnificent Masonic service. Some 5,000 or 6,000 Freemasons attended the ceremony, and the Lord Mayor, Horatio David Davies, and the sheriffs of London were present in state. About 250 grand lodge officers, in full regalia, took part in the procession.

Mr. McKinley, the American president, attends the Metropolitan district church, at Washington, Rev. Hugh Johnston pastor. This former Toronto preacher on Thanksgiving said that the chief perils which threatened the nation were rum, Socialism and Jesuitism. He spoke at some length concerning the danger of a foreign church obtaining ascendancy in the United States. Mr. McKinley is alleged to be somewhat displeased and will not attend the church so regularly in future.

Indian official despatches from the front say that the Kurran column of the British punitive force has met with fierce resistance on its march into the Chamkani country. The fighting has been heavy. Lieut. Batty was killed. Ten Sepoys were killed and 14 wounded. The Kurran column has burned thirty villages of the tribesmen.

On Wednesday of last week four young ladies and a young man drove from Tangier to Spry Bay to attend a missionary meeting. Returning home after dark one of the reins was broken as they were driving down Waye's Hill. The wagon and the five passengers fell down the hill. The horse was killed. One of the young ladies, Miss Butler, had one arm broken and the other strained. One of the three Misses Miller had her head severely hurt, so that she lay stunned for some time. The others were less seriously hurt. The four young women are teachers.

The reverend rector of a little church in the midst of the Catskill mountains, on Sunday afternoon, was somewhat surprised to find his congregation sleeping during prayers. Such things, of course, have been known in the history of congregations, but, nevertheless, in this instance it was an occasion for surprise to find the whole congregation with closed eyes, and heads nodding to and fro. Finally the pastor discovered that he himself was feeling drowsy, and then suddenly awoke to the fact that he and his people were being gradually asphyxiated by the escape of coal gas. One of the congregation, an aged lady, will probably die.

Christmas Presents

BY MAIL.

We will pay postage on any of the following goods:

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KID GLOVES.

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

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

HANDKERCHIEFS.

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

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

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

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

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

Lace Edge Embroidered, 24c. each.

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

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

FOR GENTLEMEN.

HANDKERCHIEFS.

Japanese Silk, with initial beautifully designed and worked on corner. Size of hkd. 20x20; 25c. each.

Next quality, size 22x22, large initial, richly worked, 45c. each.

No. 3 quality, twilled silk, size 22x22, with rich embroidered initial, 75c.

GENT'S TIE.

All the latest styles, made up or four-in-hand. Order any style you like and we will send one that we think will suit, but if it does not it may be returned. Any price from 25c. to 75c.

GENT'S LINED KID GLOVES.

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