

Messenger and Visitor.

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Crete and Prince George. The Cretan question has been settled after a fashion, at least, by bundling the Turk out of the Island and making Prince George, of Greece, the Governor, as high commissioner of the powers, with an appointment for two years and a loan of four million francs, contributed by England, Russia, France and Italy in equal proportions. Whether or not this will lead to a condition of stable government and prosperity for Crete the future must tell. Prince George has a serious task set before him and a fine opportunity to demonstrate his talents for government if he possesses them. Of the Prince Mr. Henry Norman writes: "During the period preceeding the Greco-Turkish war, I had several long, intimate conversations with him. He is a man of huge physique, frank speech and prompt action, as he showed when he saved the Czar's life from a Japanese assassin whom he struck down with his thick walking stick. The Czar had that stick superbly mounted in gold and decorated with jewels, and presented it to Prince George, upon whose writing table I saw it in Athens. So long as he owns that stick Russia will be behind him, though the fact is not necessarily a guarantee of peace."

The United States and the "Open Door." It is understood that the policy of the United States, in respect to the Philippines, includes the maintenance of an open door for trade in those islands which seem destined very shortly to become a part of the new colonial empire of the great American republic. It is explained, however, that the American policy of an "open door" is not to be taken in the British sense of free trade, but means simply that, for a time at least, conditions of trade in the Philippines will be the same for other nations as for the United States. In Cuba and Porto Rico a less liberal policy seems likely to prevail. The action of President McKinley in issuing an order which shuts up the trade between Porto Rico and the United States, as well as the coasting trade of the island itself, to United States vessels, is not suggestive of an open door policy. Such action is naturally regarded as an indication that it is the policy of the McKinley Government to extend the provisions of the extreme protective policy of the United States to that nation's new possessions in the Antilles if not in the Philippines. Naturally, too, such an indication is regarded in Great Britain with much disfavor and some alarm. In all the vast colonial empire of Great Britain the conditions of trade are virtually as free for the rest of the world as they are for the mother land herself. The war into which the United States somewhat recklessly entered a few months ago would probably have involved much more for the nation than a short struggle with a decrepit power and the easy acquisition of Spain's colonial empire, had it not been for the attitude of Britain, and it will certainly be a disappointing reward of friendship if the immediate result of America's success is to affect injuriously British commerce with the countries which, as a consequence of the war, have passed from Spain to the United States. Whatever the policy of the McKinley Government may be, and whatever may be the prevailing popular sentiment, it is certainly not the universal opinion in the United States that the nation can afford to adopt so illiberal a trade policy in her newly acquired colonies. So able and influential a paper as the New York Times discussing the subject, says: "We are already hated by the powers which are engaged in making exclusive acquisition of territory and trade. Our one friend and possible ally against them is the power which opens its own possessions to the trade of all comers

on equal terms. We are doing our best to alienate that power also. We have already, as a first step, thrown certain British steamers out of the business they had done under Spanish rule without having any American steamers to take their places. Why should Great Britain take any sympathetic interest in our acquired Spanish possessions if we are going to administer them in a spirit more Spanish than the Spanish? If the administration continues as it has begun, it will not be six months before an end will have been made of the 'Anglo-American understanding,' and our one possible ally will have left us naked to our enemies, in the Philippines as well as in the Antilles."

The Washington Conference.

It is said that members of the Anglo-American High Commission now sitting in Washington have expressed the hope that the Commission will be able to complete its labors before the Christmas holidays. Until that time no authorized statement will be available as to the results of the work which the Commissioners have in hand. It is generally understood, however, that respecting a number of subjects which have come before the Commission, a basis of settlement has been arrived at without great difficulty. Among these are included the questions of border immigration, mining rights, lake fisheries and the Alaska boundary. In reference to these, it is stated, a basis of agreement is in sight if not actually determined upon, but these matters are not considered to be really settled until all the matters with which the Commission has to do shall have been fully considered, when it is hoped an agreement embracing all questions at issue may be arrived at. The two subjects which are understood to be giving the Conference most trouble are the North Atlantic Fisheries and Reciprocity in trade. The relations of the two countries in respect to the fisheries is regulated by the treaty of 1818, the provisions of which are such as to secure to our fishermen certain important advantages in connection with fisheries adjacent to the Atlantic coast of Canada. On those coasts American fishermen are not entitled to land save for four purposes specifically named in the treaty, namely, for wood, water, shelter and repairs. The object of the treaty was obviously to give Canadians exclusive control of their own coasts as a base of operations for carrying on the fisheries. Such has been the Canadian interpretation ever since the treaty was framed, and the United States has accepted it as the true interpretation. In 1854 the United States purchased the right to land on the Canadian coasts for other than the purposes named. American fishermen wish to buy bait in Canadian ports, to ship crews, to purchase supplies, including ice, and to bond their fish; that is, to transship them in bond either to Canadian railways, or to steamers bound for the United States, so that they may get rid of their cargo quickly and hurry back to the Banks, instead of carrying it to Boston or Gloucester and going back empty, which entails loss of time. The United States purchased these privileges in 1854 by abolishing the duties on Canadian fish. It purchased them again by giving free fish in return, under the Washington treaty of 1871. At the present time American fishing vessels are granted certain privileges, beyond those specified in the treaty of 1818, by paying therefor an annual tonnage tax to the Dominion treasury. It is probable that the Canadian commissioners will be willing to settle the fisheries question, on the basis of 1854 and 1871, but the New England fishermen will no doubt, use all their influence against the free admission of Canadian fish, into the United States. The question of reciprocal trade, will probably be found quite as difficult of adjustment as the

fisheries. It is said that, as a condition of any arrangement for reciprocity, the United States Commissioners will insist upon the abolition of the clauses in the Canadian tariff, which secure to British imports an advantage of 25 per cent, over those from the United States. This, if one may judge from the tone of some of the leading Government journals in Canada, the Canadian Commissioners are hardly likely to agree to. The reciprocity question is also beset with difficulty, because of the strongly combined and influential manufacturing and commercial interests, which have grown up under existing conditions and which may be depended to use the full power of their influence, in opposition to any change which would be to their disadvantage.

President Dwight Resigns.

The announcement of the resignation of Dr. Timothy Dwight, as president of Yale University, has been heard with very general surprise, and by the members of the corporation it appears to have been received with much regret. Dr. Dwight was known to be deeply interested in the celebration of the bicentennial of Yale, which is to take place in 1901, and the University corporation have earnestly requested that he continue in the presidency until that time. It appears however that Dr. Dwight had made up his mind to resign when he had reached the age of seventy and to retire from his very responsible position before waning strength should in any degree impair the efficiency of his administration. President Dwight comes of a New England family, which has given to the country a number of men distinguished as educators or in other professions. His grandfather, of the same name, was president of Yale from 1795 to 1817. The present Timothy Dwight was born November 16, 1828. He was graduated at Yale in 1849, and studied theology there for three years longer. He continued at Yale as tutor for a few years, and afterwards spent some years in study at German universities. In 1858 he was chosen professor of Sacred Literature and New Testament Greek in Yale Theological Seminary, and in 1886 was called to the presidency of the University.

Very Smart.

A brilliant idea has occurred to Senator Chandler, of New Hampshire, in connection with the prospective acquisition of the Philippines by the United States, which is that England would be very willing to take those islands of the Orient, with their dusky populations, from the United States, giving in exchange the Dominion of Canada. The thought that Canada might have something to say in the matter seems just to have occurred to Mr. Chandler's mind, but scarcely with sufficient force to make it seem worthy of serious consideration. This suggestion, which the senator has made in the pages of a popular magazine, has called forth a counter proposal from Sir James Edgar, speaker of the Canadian House of Commons. Speaker Edgar suggests in a letter to the Toronto Globe that since England has some difficulty with Jamaica, and as the island lies contiguous to the newly acquired islands of the United States in the West Indies, and since the State of New Hampshire lies contiguous to Canada and might obtain standing as a province of the Dominion, it would be an excellent arrangement to exchange Jamaica for New Hampshire. Sir James Edgar assumes in reference to New Hampshire, as Senator Chandler does in regard to Canada, that there would be no objection on the part of the people of the State that need be seriously considered. Probably John Bull and Uncle Sam will hardly see their way clear to adopt either of these suggestions, but if the proposed policy of swapping territory should find favor in their eyes, it would seem wise that a beginning should be made on a small scale by carrying out Sir James Edgar's suggestion by way of experiment. The richest part of the joke is that Speaker Edgar's suggestion—so it is said—has been taken seriously by some un-humorous Englishman who solemnly protests against the idea of alienating Jamaica from the Empire.

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

DEAR GIRLS AND BOYS.—The east side is the front. The sun, rising out of the sea, shines in its face. But the setting sun does not shine on its back. The big hill will not let it. The hill is high. It is ribbed with black rocks and inhabited by hungry jackals. This rugged mount is in the background; and hides the glory of the setting sun. But the building, of which we are talking, faces the east, like the ritual slave, in the western world, who kneels in prayer with his face ever toward Jerusalem.

This building is the Mission School House. It might be called, "Bay View School House"; for you can stand on its front platform, look eastward over the roofs of the town, over the tops of the palm trees, and feast your eyes on the white-caps and blue billows of a rolling sea without a shore. Come and see for yourself! Far away upon the horizon, appears a black speck, floating on the orient wave. From some invisible fire in its bosom, there rises, scarcely larger than a soaring raven, a little cloud of smoke. This is, to your ken, the flying colors of a steamer, ploughing a path across the Bay, from Rangoon. Yes! Really it is coming from Rangoon,—the great sea-port of that land, which is so fragrant still with the name and memory of Judson. O, ship, on the trackless deep! Bring us a double portion of his spirit! It is enough to arouse and inflame a heart of stone,—to stand here, gaze across this waste of waters, and know that it was there, just on the opposite shore, that this hero of the cross suffered so many things in the service of our Master!

"Must I be carried to the skies
On flowery beds of ease,
While others fought to win the prize,
And sailed through bloody seas?"

Perhaps, somebody who reads these lines will, some day, leave "Country and kindred and father's house" to preach the gospel in this school house. The gray-and-white cat has followed us. Purring for joy, she lies stretched on the stones at our feet. On every side, the shrill voice of many a chauticleer answers his neighbor again and again; nor will he desist, until the repeated alarm has roused from his slumbers the last drowsy denizen of this little city by the sea. But the roar of the sea, the thunder of the heavens, the rumbling of earthquakes, the fury of whirlwinds and cyclones, the ravages of cholera and smallpox, the terrifying rumors of approaching plague and pestilence, the wail of starving human skeletons in famine after famine year after year, when the heavens blazed like burnished brass, when the earth was baked like burning iron, and instead of rain and dew the land was swept with storms of powder and dust,—all these awful voices have left the great mass of the population still steeped in the damps of hell. The early breeze is laden with the cries of a hundred awakened infants. In the hedge and the trees, the birds are chirping and singing glad songs. From the steeple of the chapel, a flock of crows are saluting the new-born day with their insane call, "Caw, Caw,"—the same all around the world.

In front of us, a few rods away, is the front gate. An oxcart is going past. Its heavy wheels are crunching the pebbles. The driver is shouting. Over the front gate, we can look straight down a street that leads down the hill toward the sea. If it were only covered with snow, we could coast down through the town. What a sight we would be! All the inhabitants would come out to see us! But it is not good coasting in Bimil! There is never was. Even a hand-sled would be as much of a curiosity here, as an elephant in school at home. This street was never adorned with those pure flakes of frozen vapor, which have been your joy, and mine, ever since we learned to walk. No! The road is as hard and as red as a brick. Just now it is buried in a cloud of dust. The municipal sweeper is giving it its morning brush with his Telugu broom. Adown each side of the highway, runs a neat gutter, made of cut stone. It is about a foot deep, a foot wide at the top, and no width at all at the bottom, like the letter "V". Indeed, I think it is called the "V drain." During the heavy rains, the muddy water rushes down these furrows like young torrents. As Bimil is situated on the foot of a hill, sloping towards the beach, the rain water and sewage are drained off quickly into the sea. Therefore, this is one of the cleanest towns in unclean India. So close to the road that the rain from the eaves drips down into the gutter, are rows of thatched roof mud-huts. With the exception of one part of the street (of which we will speak later) these pain-leaf roofs fringe both sides of the way, as far down as we can see.

Coming towards us up the hill is a six year old boy. Under his left arm is a basket without a handle. His right hand is busy supporting the burning end of his morning cigar. Do you think it strange that a six year old boy should smoke? Why here comes a five year old girl up the same street, this minute, puffing away at her cigar like an old sailor. There are a few white boys in the world who think it is a manly thing to smoke! They puff away at their first pipe and feel so big that they nearly burst. But it does not take much of a man

to smoke. A little, black, naked, four year old, pagan papoose who cannot count two, can smoke like a Turk. I remember as well as though it were yesterday, the morning when Satan and all his angels seemed to come to me and tell me that I was big enough now to learn to swear! I was standing about three rods east-south-east from my father's shop. From the east side door the paint had shelled off. The seams in the door were covered with long, narrow strips of wood called battening. I can see those strips of battening now, as they stared at me in that critical moment. My lips were parted to utter the wicked word, that would help to make me a man! Then as suddenly as the multitude of the heavenly host descended upon the midnight fields of Bethlehem, something from heaven seemed to hover over me and enter into my heart. It was the Holy Spirit and for all I know, a troop of angels with Him. Better things were whispered in my ear and crowded into my heart. They seemed to say that I was big enough to fear God, and dread to take His name in vain. The bad word was not spoken. Satan and his demons slunk away to the gates of hell. That was one of the great days in my life. It makes my heart burn within me as I write, to think of the grace of Him who came down in that hour of temptation and saved me from the wiles of Satan. If I begin to print His praises here there will be no room for anything else. It is manly to be godly. The more you are like the devil, the less you are like a man. The more you are like Christ, the more you are like a man. He was the manliest man that ever lived. It is a manly thing to be childlike and to be a child of God. It is a manly thing to confess your sins and seek for pardon through the blood of the "One Mediator between God and man, the Man Christ Jesus." It is manly to stand up like a man before all your comrades and tell the honest truth, both about your own unworthiness and about the Son of God, who took upon Himself the form of man to save you from your awful sins.

But let us come back to our Telugu street! The girl smoker has turned the corner, and gone on her way to form more bad habits. It is as easy to contract bad habits as it is to ride down hill. In this way the Telugus do a good deal of coasting. Although there is no snow, yet the path to hell is steep and slippery enough for anybody who wants to go. Satan keeps it smeared with oil and brimstone from the pit of gehenna. Farther down the street is a woman with a stick, beating the dust out of a cot. Side by side, one white and the other black, two young goats are walking up the hill as if in a yoke. Brindle pigs, lean dogs, and ragged chickens are fighting for the refuse that has been thrown out on the side of the road. A motley of red and white garments fit to and fro. The head of each pedestrian is encircled with a wreath of smoke.

Less than half way down to the sea, the street bends around to the right, and its busy throngs are out of our sight. On the left hand side, just as the road begins to bend, the last two houses are better than the others. Their roofs are covered with a kind of warped earthen shingles, called tiles. In the farther house, about sixteen years ago, a boy was born, and they called his name Narasimhulu. This name means Man-lion. It will be shorter to call him Lion. Perhaps it will be easier still, if we name him "Loe," which means lion. He was named after the idol, up in the big temple, on the hill. The name of this hideous image of stone is "Narasimhaswamy." This means, "Man-lion-god." However, we shall dub the boy "Leo." Leo was born a shepherd. That is, his tribe is called the "Shepherd Caste." The Telugu word is "Golla" caste. The chief business of this tribe is to tend cattle or sheep or goats. But they farm also, and do all kinds of coolie work.

When Leo was old enough, he walked straight up the hill, came in at the front gate, and commenced to go to school at the Mission school house. When he commenced to go to school, Mr. Sanford was the missionary at Bimil. Miss Gray had charge of the school then. Leo remembers Mr. and Mrs. Sanford and Miss Gray very well. He remembers also Miss Lottie Sanford and her brother, Roland. He was about eight years old, when they left Bimil and came to Wolfville, N. S. He used to see them playing around the Mission house and yard, when they were children. He was about thirteen years old when Miss Gray left India. That would make him less than two years old when Miss Gray landed on this shore; for she was here more than eleven years.

It was here in the Mission school, that Loe learned his letters. Here, also, he learned the words of eternal life. The gospel is preached in the school every day. About a year ago, in company with a Christian boy, he came to see me. They sat down together on the mat, and he said, "Sir! I have heard much about Jesus in school. My mind is turned around; and I want to be baptized." His face and eyes shone like the full moon. There was something in his voice, in his manner, and in his countenance that made me believe he was a converted boy. "My mind is turned around." This was his own description in his own words, of what had taken place in the secret chambers of his heart.

When Leo arose to go, he stood as tall as most boys at seventeen or eighteen, although he was only fifteen years

old. He was tall and slight. He smiled as he said, "How glad Miss Gray will be to hear about me!" The story would be too long to tell, how we kept him waiting to consult a good lawyer about the lawfulness of baptizing one so young without the consent of his guardians; or of how he kept urging us not to put him off any longer! At last, with the necessary legal assurance, as well as the assurance that he was a new creature, we baptized him, in the baptistry, under the margosa tree, in the garden. It was on Sunday, the first day of last May. Pearl, of whom I wrote you some time ago was baptized the same morning. It was the day, when Admiral Dewey won that great victory in the harbor of Manila. Pearl was baptized first. Amongst the spectators, were two Golla men, of the same caste as Loe's. When he was led down into the water, a contortion of mingled amazement, anger and agony passed over their faces. Leo was the first apostate from the Golla caste in Bimil. His fellow-caste men felt the keen disgrace. He would be looked upon as a turn-coat, a renegade, a fanatic and a fool. We went from the garden to the school house, and had service there. We did not go to the chapel; for we knew that we should probably be disturbed by a mob of angry relatives. The school house is on the Mission Compound. Therefore, we locked the gates and had meeting in the room, where Loe had first learned the way of salvation. There, he and Pearl sat down together, for the first time to the Lord's Supper.

As we were about to close, I looked out through the open window, and saw a man standing at the gate. First one man; then a mob. Up the street came a woman, wringing her hands, wailing, and calling out toward the school house. It was Leo's mother. By the time, we could sing the doxology and dismiss the congregation, the gateway and the road was filled with a raging crowd of heathen shepherds. The frantic mother had forced her way through the mad rabble and was up against the gate. By turns, throwing her hands up to heaven, and bowing her face down to the earth, she kept wailing and gnashing her teeth, and calling for Leo. If she had seen him writhing in the flames of hell, before her eyes, she could hardly have moaned or groaned worse. Indeed, there would have been less grief in his home, if he had died and gone to the bottomless pit. Almost any Hindu would rather burn his son alive, than see him become a Christian. The mother in her wrath and anguish, shook the gate and tried to climb over. Her eyes gleamed like two demons. Her spirit seemed to leap out of her mouth. Mr. Higgins and Mr. Hardy were with us. We went down to the gate, and told her that her boy was all right. He would not come home today. They were all so angry now, it would be better for him to stay here a while. After a few days, when their wrath had subsided he would come and see them. But we might as well have talked to the moon. She only screamed the louder, to drown our unwelcome counsel. The crowd joined her. The air was black with threats. Dark innuendos were flung around, hinting what they would do to Veeracharyulu, the head master, when they found him alone some dark night. The mother declared if her boy did not come home at once, she would go straight to the well and throw herself in.

Leo saw and heard it all, from the platform of the school house. He was amazed. He had no idea that they would make such a row. He saw. He heard. He trembled. He felt that his soul was among lions indeed. He loved his mother. It cut him to the heart to hear her say that she would go home and throw herself into the well! In India this is a favorite way of frightening friends into submission. He feared that his mother would thus wreak her vengeance on him. We called the police, and after two or three unsuccessful attempts they at last succeeded in driving the mob away. If we had not had the crowd dispersed, they would have broken down the gate and carried Leo home on their shoulders rejoicing.

About noon Leo's heart began to fail him. He told us he thought it would be better for him to go home a little while. He would comfort his mother, stay with her an hour or two, and then come back to the afternoon prayer meeting at three o'clock. Poor boy! He knew not the strength of the devil's system of caste; for he had never before tried to break loose. We told him that he was free to go any minute he chose to start; but our advice was that, by all means, he should stay where he was for a few days. We knew the temper of his people better than he did himself. If once they got him into their hands they would be sure to beat him and keep him a close prisoner. We told him all this and more. But he thought that they would not hurt him. The wail of his mother kept ringing in his ears. In his imagination he could see her drowning herself in the well. The vision was too much for him. He could stand it no longer. Yet he did not feel like going away against our advice before our eyes. Therefore, at night-fall, he slipped out of his room, without telling anybody he was going. He glided out at the front gate, and down the hill to his mother's house. There was great joy in that home. The instant he crossed the threshold, they shut the door and fastened it. Leo was a prisoner. The next morning his big brother came home and beat him. This brother was away when the baptism took place; but being sent for by telegram, he came home in hot haste. The father of the family was dead, and according to the custom among the Hindus, the eldest son reigned in the father's place. His heavy hand fell in angry blows upon the brainless boy, who had brought such indelible disgrace upon the whole family. As this letter is already too long, we shall have to leave the rest of the story until next week.

Yours truly,

L. D. MORSE.

Bimlipatam, India, Oct. 15th.

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A Year in North Carolina.

BY REV. JOHN LEWIS.

A year is not very long to learn much about a whole state. Globe-trotters are accustomed to pass through a country rapidly, form their opinions quickly and give their impressions to the world without delay. Your scribe is not an expert in this kind of work. Indeed I have heard of a man who, after spending ten years in the south, confessed that he did not understand it. A few weeks since one of our busy pastors in one of the Eastern counties went into one of the mountain counties to hold a ten days meeting. He received some information from friends about the county and wrote a letter to our denominational paper on the condition of the people. A week later there was a letter from a resident pastor contradicting almost every statement he made. Readers of the Missionary Review know how conflicting the statements about the condition of the mountain whites of the South, including those of North Carolina, have been. But if it is often difficult to get at the truth there may be some old friends in the Provinces who may like to hear from me and get my impressions of the country and the people. And there may be one here and there who would like to leave the frozen north for the sunny south, permanently or for a limited time, on account of their health. I will try to write a little with these two classes in view. Let me say at the outset that I have never been west of Raleigh, the capital city of the state, and for that reason can relate nothing from observation concerning the most interesting mountain region in the western part of the State. The climate is the great attraction of "The old North State" to any but the "Tarheels" themselves and a few enterprising and adventurous spirits. Here we escape in a measure the extremes of heat and cold, nine degrees above zero is the lowest on record in this place. Last summer was considered unusually hot, but one of the hotel keepers told me that he had not noticed that the mercury had gone higher than ninety-one any day. His thermometer was in the shade facing the north. There were a few days when the mercury did reach ninety in my study and it did not fall very much below eighty from the first of June till the first of October. On the fourteenth of November it reached seventy-two. During the summer we perspired freely, felt very lazy, did, as little work as possible though we dressed as lightly as circumstances would permit and ate moderately as wholesome food as we could find. Now we are permitted to welcome cooler weather and look forward to a pleasant fall, winter and spring to furnish new vigor to tide us over another summer. We have heard of men overcome by the heat in New York, Chicago, Philadelphia and Boston, but our men have toiled under the blazing sun without a siesta and we have heard of very few sun or heat strokes. In this place we enjoy the Atlantic breezes in summer and the moderating influence of the gulf-stream in winter. In some places in the interior it is warmer in summer and colder in winter. A large portion of the eastern section of the State is not healthful. The land is low and there is much malaria in August and September. In a few places there is the deadly hemorrhagic fever. Towards the end of July I spent a week preaching a few miles from New Bern and did not feel the heat more oppressive than at this place. The "Sand Belt" in Moore county is considered very good for those troubled with throat and lung diseases. Southern Pines and Pinehurst are about the centre of the belt and are becoming famous winter resorts. On account of the character of the soil and the more moderate elevation I would rather winter there than in the mountains of the West, where the soil is somewhat clayey. But if I had to summer as well as winter in the South I would prefer the mountain region, for the sandy soil probably draws the heat while the greater elevation of the mountains would make the air more bracing. It may be to the advantage of tourists and healthseekers to consider that the Seaboard Air Line is interested in developing the "Sand Belt" region around Southern Pines and Pinehurst and the Southern Railway is interested in developing the mountain region around Asheville. I do not mean to say that either of these companies are circulating, in their advertisements, that which is not true, but it is natural to believe that they make the most of the best qualities of the respective sections. So also with all companies who have building and other lots to sell. Those who have to count their dollars very carefully would do well to inquire whether there is not another side to the picture. A friend of mine told me that if he had any throat, or lung trouble he would prefer the region around Hickory and Stateville to any other. The air is remarkably dry and bracing, more so he thought than in the vicinity of Asheville.

This town is remarkable for the dampness of the atmosphere, wood swells, iron rusts, books, shoes and clothes mould and food spoils in spite of all the care that can be taken of them. I have known two persons to die from consumption within ten months, one of them the clerk of our church. The water is not good and there is some malaria, but not nearly as much as there is a few miles from the coast. But my throat has not given me nearly as much trouble as at Sydney or Antigonish. Last

winter was mild, but the houses are so built that we found the fur coat on the foot of the bed adding to our comfort. The great majority of the houses have no cellars and the vegetables are kept buried in the gardens. Grooved-and-tongued boards, waterproof paper, sawdust, seaweed and many other articles and expedients used in the north to keep out the cold are not thought of here. The clapboards or as they are called here, weather boards are nailed directly to the frame on the outside and the laths for the plaster or the thin sheathing boards are nailed on the inside. So the air has very little difficulty in entering through the floor and through the walls. On a very cold day one must keep pretty close to the fire in order to keep one's toes warm. However there is not that strain on the lungs which you have when the cold fresh air is shut out and the warm foul air within is heated to eighty or ninety degrees. We have no zero weather to go out into after such an ordeal as that. Our pumps are outside and sometimes freeze in the winter, but if the rays of the sun have a chance they are often thawed out towards noon without the aid of hot water or kerosene and rags set on fire. We never take the trouble of winding up the pipes with straw in order to keep them from freezing. Often times in midwinter there is an open fire on the hearth, or occasionally in a stove, while the doors and possibly the windows are wide open. Many believe that consumption is rare in the South for this reason alone—people are able practically to live out of doors, enjoying the pure air during the greater part of the year. But consumption is found here also and seems to be increasing. I am told that the dread disease was not known among the negroes until they had been set free, now many of them die from it and a sanitarium for negro consumptives is being established at Southern Pines.

Some who have been at the winter resorts and have seen only city houses in addition, may be inclined to question my statements about the building of houses, but the houses at Pinehurst and Southern Pines, at least, have been built by northern men, after the northern fashion. I have been told that the tendency is to build houses after the northern fashion throughout the state, because it has been found that what keeps out the cold in winter, keeps out the heat in summer. Very many of the houses, especially those of the negroes, are very small and often the lack of paint is very conspicuous.

In travelling from Norfolk to Raleigh on the Southern Railway, I was surprised to see so many houses suggesting poverty and so few suggesting wealth. When Mrs. Lewis left Richmond on the Atlantic Coast Line, she was struck with the same thought, but when we come to speak of the people this will be better understood. It can now be understood that the climate enables people to get along with houses smaller and less substantial. The long and hot summers, explain why most of the better class of houses are well supplied with verandahs.

Morehead City, N. C.

Some Notes on Heathenism as Seen in Bobbili by a Native Christian.

DEAR FRIENDS.—Though I have not seen you, and know you not personally, yet, I wish to address you a few lines through MESSENGER AND VISITOR. It has been my pleasure and joy, and I might say my salvation to meet those who represent you here in India.

I have heard of Jesus Christ the Saviour of the world and rejoice in Him as my own Saviour. This fact is a result of the Christ-like friendship which you have shown in sending us the Gospel. Hence, I feel justified in addressing you as dear friends.

Mrs. Gullison tells me that you are always interested in hearing about the customs of the people, and so I will write some things I know and have seen.

The town of Bobbili which is a Mission station about 18 years since, is the residence of the Rajah of this town, with a population of about 15,000, consisting chiefly of Brahmmins, Vishnavites, Valamas, Komatus the merchants, Kapus who are the cultivators, weavers and pariahs, who are subdivided into so many classes. I will tell you a little about the chief classes. Many of the Brahmmins are priests. They are very cunning people. In the time of Mann the law giver, the Brahmmin was simply an assistant at sacrifices. Afterwards he became a family priest, constantly employed in teaching religion to the people. But "by degrees after investing the caste system with a sacred character in the people, they expanded it into an immense spider's web, which separated class from class, family from family, man from man, and which while it rendered all united action impossible, enabled the watchful priests to pounce upon all who dared to disturb the threads of their social tissue and to wither them to death." In consequence of this, whenever a Brahmmin appears, whether he be a man of letters or not and even if employed in inferior occupations he is considered a mighty god, a supreme divinity and is venerated by other caste people. The following rewards are promised in the Puranas (a romance mythic poem) for reverencing a Brahmmin: "Whatever good man bows to a Brahmmin is blessed with long life, sons, renown and prosperity. But whatever foolish man does not bow

down to him in earth, Kasava (one of their gods) desires to behead him. A good man who worships a Brahmmin by walking round him, obtains the merits of going round the world with its seven continents." If a man sells his cow it is a crime, if he gives it to a Brahmmin he will go to heaven. When a member of a rich family dies, the priest tells them to get a cow and rub saffron and rouge powder on its forehead, and forelegs, and to place four rupees on its four hoofs and six or one rupee on its back in proportion as they are rich, and to give it to a Brahmmin. If they give it that way the dead one would reach heaven holding the cows tail, his sins being pardoned. The other day one merchant here did so.

The Vishnavites are priests who are distinguished from the Brahmmins by wearing broad perpendicular caste marks on their foreheads, where as the Brahmmins wear horizontal or other marks. However there are a few exceptions. The Vishnavite too wears a sacred string which is a sign of second birth. Valamas of this town wear their hair coiled on the crown of their heads whilst some others cut their hair close to their neck. This custom separates them from others. I know little of the customs of their women, as they are not seen. They say that they even do not see the faces of their husbands, or other relatives except of their fathers.

Valama men are fond of dignity and honor. They like to be addressed *Dora garu* which is an honorific term. Many of them do not address others in a respectable way. When they meet a respectable man of other caste their conversation would be like this, "Going home? Whence coming? Taken meals?" and so forth. Where as others speaking to them must say "Mr" or "your honor." It is said since H. H. the Rajah came to the throne much of their pride was suppressed and they were brought to civility.

The merchants make their livelihood by trading. The greed and unbridled avarice of these people, who were quite deaf to the groans of the starving hundreds, was the more manifested during the last famine. They make their money generally by means of fraud. Their religious rites are performed by the Brahmmins. They wear a sacred string. Their women thickly rub saffron on their faces, and put a rouge caste mark which is called a *bolta* on their foreheads, wear nose jewels, ear-rings, anklets and toe-rings. They dress like the Brahmmin women.

The pariahs always look dirty. They make their livelihood by sweeping the roads and latrines, making shoes and selling all sorts of vegetables, fruits, etc. In summer a sect of these pariahs called Relies are fully given up to spirituous liquors. Forming a small choir, dressed in a piece of a rag around their loins and they, arm in arm as they generally are at such times, walk up and down the long streets singing some filthy songs, now taking a nap, now falling in the gutter on the road side, one of them disturbs the whole singing party; whilst another of them bursting into a fit of foolish laughter, calls this one a fool, that one a donkey and the third one a monkey, and stirs up their anger; they then abruptly fall upon him, and while beating him black and blue, a policeman who by chance passes that way being attracted by the busy crowd, leads them all to jail.

There is a fresh water tank here. On its bank there is a kind of fig tree, called the *ravi*. One day an old man was turning round and round the tree holding it with his right hand. Sometimes a husband and wife move around it. By doing so the educated people say that they are calling upon God. But in general they do this to obtain children. There is a story regarding this. It I write it here this paper will be defiled. Some *ravi* trees and margosa trees grow together closely joined. In order that their conjugal affections might continue as these trees, a man and his wife sometimes turn round those trees.

The chief temple is dedicated to Gopalaswami the tutelary god of the people. I daily meet the priests when they carry food, which has been offered to their gods, to their own houses. The anger which they manifest and the reason of it I might be permitted to write about some other time.

Though the people grow in such a foolish way, yet there are some in whose hearts the light of the Gospel shines. There is a mission girls school here. Many Hindoo girls attend it. The Christian teachers teach them the Word of God. Some who finished their course in the school and were married to heathen husbands, study the Word of God and pray to him. There was a girl who previously had been in Mrs. Layman's class, who died some time ago. Before she died she used to read the Bible and pray. Her mother said that in spite of all their pleading she refused to utter the name of the heathen gods, and repeated the Name of Jesus only on her death bed. If she had not been a believer in Christ Jesus would she have repeated His Name in her dying hour? Will you not ask our Heavenly Father to open the stony hearts of many more? I shall have to ask you to excuse my many mistakes I made in idiom and grammar owing to my imperfect knowledge of English.

Yours sincerely,

Eobbili.

CHOWDHARI JOHN.

He that sacrifices his ideal to his bread finds, when it is too late, that man does not live by bread alone.—Moscosmidar.

Dessenger and Visitor

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S. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
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Editorial Notes

—In connection with the Baptist Congress recently held at Buffalo, it is noted by the 'Watchman' as a gratifying fact that the denomination is every year becoming richer in well-trained and spiritually minded young men. "Our advance in educational work," it says, "is registering itself in the quality of our ministers, and the men of the best training are by no means the least devoted to spiritual things."

—In a communication just received from Rev. H. F. LaPlamme dated Cocanada, India, October 25th, he says: "The plague is honeycombing South India, and claims four out of five of its victims attacked. Thirty or more a day are dying in Bangalore, a city of only 200,000, not 400 miles from here. We are free yet." The petitions of our people must be offered to Heaven for our beloved ones thus closely threatened with this terrible enemy.

—The congregation which assembled at the Main Street church, St. John, in connection with the Union Thanksgiving service on Thursday morning was probably rather better than an average as to numbers, compared with the attendance on such occasions in previous years. The attendance however, did not by any means tax the seating capacity of the church. Rev. A. T. Dykeman of Fairville preached the thanksgiving sermon. Pastors Gordon, Gates and Higgins participated in the services. The sermon, which was a very excellent one, was founded on Ps. 92: 1.

—The authorized life of Gladstone, which Mr. John Morley has in hand, will involve labors which must extend over several years. The number of letters left by Mr. Gladstone is very great, approaching 100,000 it is said, besides many memoranda and other papers of interest. Between his retirement from public affairs and his last illness, the great man jotted down notes on his life, but he never wrote an autobiography. The hope, however, is expressed that the Gladstone biography will not be so long delayed as has been that of his great rival, Lord Beaconsfield, on which it is understood that Lord Rowton has been engaged for some seventeen years.

—The Secretary-Treasurer of the Annuity Fund desires us to say a word by way of reminder to the churches which have not yet taken collections on behalf of the Annuity Fund. We trust that it will not be forgotten that to a number of families on the list of annuitants the assistance which the fund affords is a matter of great importance, and this is especially true at this season of the year, when the fuel bill is so large an item of household expenditure. The amounts which the Fund affords to annuitants are at most comparatively small, and these small payments are subject to heavy discounts unless churches and individuals lend aid by their contributions to the fund.

—In an article recently published in the New York "Examiner" on "The Use of Homilistical Literature," Dr. A. S. Hobart commends to ministers the study of that part of homilistical literature which consists in sermons, not of course for the purpose of reproducing the words or even the thoughts of those sermons, but "just to see how others do it, to learn what one might call the spiritual strategy of sermons." Some sermons are effective, while others, which are superior to them in power of thought and not inferior in sincerity of purpose, miss their aim because they lack the element of adaptation. "Some

sermons set us thinking deeper; some cause blushes of shame at our own faults to come over us; some gird us with power. And some other sermons on great themes are as useful as a tallow candle for combing one's hair. It just greases over the surface and leaves the snarls all in. When ever we read a sermon that does something, it is good to sit down and ask, 'What is there about this which makes it hit the target so well?'"

—The Antigonish Casket does not endorse some of the doctrines of Hon. Dr. Longley's book on "Love." In fact the Casket appears to consider that Dr. Longley's exposition of love is not more satisfactory than Luther's doctrine of faith. It quotes from the book as follows: "When sanctified by love, no relations between the sexes are either impure or wicked," and proceeds to remark: "Surely this is damnable doctrine. All love, even that wonderful species of it which Mr. Longley describes as an 'over-mastering and delirious impulse born of heaven,' has to reckon with the moral law. Be it ever so 'over-mastering' and ever so 'delirious,' if it breaks through the barriers which the moral law has set up, it is lawless love and of the earth, earthly. Like everything else that issues in action, love must be judged by its fruits. The love which issues in acts which are forbidden by the moral law—by which we mean not only the natural law but also the divine law as promulgated by Moses and re-affirmed by Christ—can never sanctify anything, for the excellent reason that itself is now become an unholy love." It would seem to be in order now for the Attorney General to show cause why this criticism should not stand.

—It is intimated that the minister should recognize the value of the lever in spiritual effort. Dr. Hobart recalls Beecher's illustration of the two ways of getting a big stone out of a hole—the one, lifting it out by main strength, the other, putting under it a lever and sitting on the end of it. The latter was less exhaustive and more effective. In preaching it means "tactics." In these days as in Paul's men need to be caught with guile. The minister is partly a fisherman, partly a shepherd, and both fisherman and shepherd must use wit as well as force. "Here is a man who has lifted you out of a hole. How did he do it? Did he scold you out? Did he rave and roar and scare you out? Did he come out against your unbelief with arguments bigger than yours and match you, arm for arm and pound for pound and blow for blow? Or did he come, like David, with an unexpected weapon and fire it at you before you thought he was in range? Did he comfort you by telling you that your sorrow was only imaginary, or by holding up to you some great overshadowing truth, that in its glory made you forget your sorrow? Did he stir you to work for men's souls by the shame of failure, or did he tell you that 'your labor is not in vain in the Lord?'"

—Commenting on the statement of a New York paper, that the Corbett and Sharkey prize fight in that city last week cost the people who attended it about \$60,000 for admission tickets, our neighbor, the 'Telegraph', remarks:

"Sixty thousand dollars to see a fight between two toughs; is there any other cause religious, moral, charitable, social, educational or benevolent that would have gathered such a crowd at such a cost? Yet this is the close of the nineteenth century, that wonderful period of progress and reform. What are we to say of such an exhibition of sympathy with brutality as the greatest city in America has displayed? Is our civilization a failure, or is this but a speck on an otherwise perfect picture? Surely it is about time that the brutal and worthless prize fighter was made to give way to the advancing forces of civilization."

Surely, surely, it is "about time." And we shall hail it as an omen full of promise for the final triumph of the forces of civilization over the brutal and worthless prize fighter if we may live to see the day when the daily papers of Canada shall cease to fill their columns with glaring accounts and circumstantial details of such events as that which last week disgraced New York city. Under present conditions it seems very evident that the sympathy with brutality is by no means confined to that great centre of modern civilization and modern wickedness.

—The Baptist Congress held its sixteenth annual meeting in the city of Buffalo, Nov. 15-17. Some of the ablest thinkers among United States Baptists were present to read papers or deliver addresses on

subjects of great interest to thinking men. But it is evident from the published reports of the meetings that the Congress does not possess the drawing power of some other Baptist gatherings. Even at the meetings which were most largely attended only a few hundreds were present. Still it might not be wise to infer that the discussions of the Conference were unimportant or unimportant in reference to the life and work of the denomination. The first subject discussed was "Man's Fall and Redemption in the light of Evolution," on which papers were presented by President Strong of Rochester, Dr. George Dana Boardman of Philadelphia, and addresses delivered by Dr. Peabody of Rome, N. Y., and Dr. Barnes of Pittsfield, Penn. Each of these, we are told, "accepted some phase of the evolutionary hypothesis as the explanation of the facts of biology," though not without discriminating with respect to certain forms of the theory of evolution which are certainly antagonistic to the doctrines of Christianity. "The Opportunity for Baptists in Present Religious Progress" was discussed by Dr. W. C. Biting of New York and Dr. A. H. Newman of McMaster University. "On what grounds shall we accept the Biblical Books of our Bible?" was discussed by Dr. G. E. Merrill of Newton, Mass., Prof. True of Rochester, Rev. Geo. H. Harris of Tarrytown, N. Y., and others. Other subjects which were considered by the Congress were "State Help versus Self Help, or Paternalism"; "How far can the truths of Christianity be stated in the Terms of Naturalism"; "The Union of the Believer with Christ." Such reports as we have seen of the proceedings of the Congress are of a brief and general character. If, as we presume is the case, the essays and addresses are to be published in full, they should constitute a volume of great interest to all whose minds are strongly exercised over the great questions with which the present generation is wrestling.

—That there is such a thing as honest doubt few thinking men will deny. That an honest mind may be darkened by clouds of skepticism, that the pathway of faith may be obscured, that hope may fail and the mind may feel itself reeling in horror on the brink of that bottomless abyss of atheism,—all this is conceivable. But that a man should delight in atheism, that he should become a special pleader for it, shutting his eyes to every fact and discounting every argument that makes for the existence of God and the vindication of faith,—that is the marvellous thing, and from any point of view must be regarded as a strange perversity in human nature. Such a man is Robert Ingersoll, who, not only professes atheism but glories in it, scorns all faith in God and delights in misrepresenting and blaspheming all that men of religious faith have held most sacred and holy. As the apostle of unbelief he has magnified his office, and the influence of his godless teaching has fallen as a blight upon many lives. But earnest men, whether men of faith or men who doubt, will find no satisfaction in such a gospel as Ingersoll preaches. His graceful rhetoric, his eloquent sophistries, his uncertainties, falsities and insincerities are but as the breath of poisoned flowers and apples of Sodom to men's souls. More and more men who hunger for bread will feel themselves mocked by the stone which this godless gospel offers. Commenting upon Ingersoll and his teaching the Boston "Herald" said not long since:

With his remarkable gifts as a speaker, Colonel Ingersoll might be a great power for good, if he only knew anything. But that is now past praying for. There is no constructive element in his mind, only a destructive. He is totally destitute of the historic sense. Even in his avowed atheism he is simply the narrow partisan dogmatist, with no fine sense of what a fate atheism implies. Contrast, for example, the truculent tone of his utterance on this issue in the Boston theatre last Sunday night with the utterance of George John Romanes, a man of real science, who at one time equally lost his faith, although in later life, to his unspeakable joy, recovered it. "I am not ashamed to confess that with this narrow negation of God the universe to me has lost its soul of loveliness. . . . When at times I think, as I think I must, of the appalling contrast between the hollowed glory of that creed which once was mine and the lonely mystery of existence as now I find it—at such times I shall ever feel it impossible to avoid the sharpest pang of which my nature is susceptible."

Finding Hid Treasure.

This world has not yet become so good, even in the best parts of it, but that a young man who determines by the grace of God to live a religious life will find it necessary to breast strong currents of evil influence which derive their strength from forces within him and without him.—

"Those mighty currents which flow,
With such resistless undertow,
And lift and drift
The will from its mooring and its course."
For that young king, Josiah, who comes before us

in the Bible lesson of the current week, the ways of sin were as widely open as they had been for his father Amon and his grandfather Manasseh. The latter had spent the greater part of his long reign in idolatrous sin, recklessly undoing all that his father, the good and wise Hezekiah, had labored so long and faithfully to establish; and if toward the close of Manasseh's reign there had been repentance and amendment, those last few years evidently could have done but little to heal and atone for the terrible results of the long years of folly and sin. Then came Amon, of whom nothing good is recorded, his short and evil reign ending in conspiracy and his death by the hands of assassins. Josiah seemed born to an evil inheritance. The flood-gates of idolatry had been set wide open and the whole land was inundated by the polluting streams. If the young king had simply sought the path of least resistance, as so many young men of low and high degree seem to do, he would doubtless have found it convenient to do as his father and his grandfather before him had done. But the record of Josiah's life is evidence that a man need not live a bad life because his father and his grandfather have done wickedly or because wickedness is popular in his own generation. If a man is willing to go to destruction, there is always a broad gate and an easy way leading thitherward, but, if he would enter into life, there is as surely a strait gate and a narrow way in which his feet shall be guided by a light that shineth more and more unto the perfect day.

The lesson tells of the finding of the book of the Law in the temple by Hilkiah, the high priest, and of the strong influence exerted upon the king's mind by the reading of this book, in which were recorded the commandments of the Lord and the penalties for disobedience. This event occurred some ten years after Josiah had entered upon the active duties of his reign, and these years had been spent in the most vigorous endeavors to abolish and eradicate the false worship from the land and to re-establish among the people the worship of Jehovah. This discovery of the lost book of the law was evidently of great value in the interests of the reform in which the king, with the prophets and all zealous adherents of the true faith were so earnestly engaged. The king's mind was very powerfully impressed with the denunciations of punishment contained in the book against the sins of apostasy and idolatry. At a critical time it clothed the words both of king and prophets with an authority in the ears of the people which otherwise, it would seem, they could not have possessed.

This book of the law found by Hilkiah came to the king with the greater force and became a mighty influence for promoting reformation in Judah, because the king had been making earnest use of such knowledge of God and His truth as he already possessed. It is always true that "light is sown for the upright." It is the man who lives his life—who is always finding in its pages rich treasure. Bibles in our days are so abundant that in Protestant communities at least it would be difficult to find a house in which there are not several copies of the sacred book. And still there is great need for many that the book of the law of the Lord be discovered. Many people in relation to their Bibles are like a man whose house is built on a rock which is full of gold, but the rock is nothing more to him than any other rock because he does not dream of what it contains. There are few things which this generation needs more than to discover what is in its Bible, and the best way for all of us to make that discovery is to put in practice the little of the Bible that we do know.

A Tour Amongst Mission Fields In Manitoba.

The distances between the mission fields in the West make it very difficult for the missionaries to enjoy the helpful intercourse with each other enjoyed by our brethren in the East.

Brethren Freeman and McDonald of Edmonton are 1040 miles from Winnipeg. At half fare a ticket to Convention costs them about \$40.00 each. Even in Manitoba the distances are sufficient to prevent frequent exchange, my nearest English brother minister is 54 miles away. In 1885 I came to this country as a missionary and settled in the district lying west of my present field. This year we spent our vacation amongst the scenes of my pioneer days. This gave us an opportunity of seeing some of our

fellow-laborers and the progress the cause had made in these years. We drove through the great Mennonite district which extends 40 miles from the western border of our field. This is one of the most interesting drives in Manitoba. On the border of the district the influence of English is seen in more modern houses and general appearance, but the thatched roof holds to the style as persistently as to the rafters. In the centre of the reservation one could easily imagine himself in the heart of Russia. Villages, thatched roof houses with stables attached, big clay ovens outside, heaps of sun dried fuel composed of cow manure and straw, etc.

The village system is breaking up slowly and the families moving out on their farms. These people are prospering. At the time we drove along the wheat stacks near the villages were a grand sight. On approaching a village you would think it contained several thousand inhabitants but when you reached it you would find most of the houses were stacks. We took our lunch in one of the houses and received great kindness. They are hospitable but do not express it. They expect you to do as they do at your house, walk in without knocking and roam all through the house. We sang some hymns and by signs and a few words of German tried to explain to them. They took much interest. There are about 20,000 of these people in the district. They speak a low German. They are divided into several religious sects, which would require a letter by itself to explain. Our missionary Burgdorff, who was 20 times in prison in Russia for preaching the gospel and our Colporteur Semens, are faithfully laboring to show them the way of salvation. "The harvest truly is great but the laborers few."

Fifty four miles bring us to Morden the prettiest town of its size in Manitoba. It was born the year I came to this country. It gobbled up all the little towns around it and has grown fat and big. Baptist services were begun there in a railway car on the siding. From that we got into the waiting room of the station, but our journey did not end there. We moved into a hall where I had ten of a congregation the first morning, this number was soon increased and we built the Chapel in which the church still worships. Pastor J. W. Litch preaches to large congregations. Bro Litch is a Nova Scotian and is one of our most energetic and successful pastors. He possesses much of what an old minister in New Brunswick once told me every minister needed, "Divine fury." A large number have been added to the church since his settlement with them.

A drive of 20 miles more and we reach Manitou, over a route I formerly navigated in my prairie schooner, always avoiding being caught out at night when land marks by which I steered were obscured. In those earlier days there was not a Baptist family between these two towns. Now the houses of our people can be seen in every direction. In one district on this road the greater portion of the homes are altogether or in part connected with the Baptist church. Brethren Litch and Canfield preached and sang the gospel there last spring and the whole place was shaken. Many were saved of whom the greater number became Baptists.

At Manitou, where in 1885 I preached in a little upper room, they have a comfortable chapel and a good congregation. They are at present pastorless but the outlook is hopeful for the advancement of the work. Bro. Lew Wallace now of Lawrence town, N. S., spent a summer with them a few years ago and did a great work in uniting the forces of the church. The last pastor had a good ingathering last spring. Here I came upon the tracks of our beloved Evangelist D. G. McDonald. He is from "The Island" as you all know. He always leaves tracts and other tracks. I had the privilege of baptizing two converts and giving the hand of fellowship to three the day I was at Manitou. Bro. McDonald has led a large number to Christ since he came west. He is now devoting his entire time to evangelistic work. Our Board being unable to give any financial assistance he depends for support on the voluntary contributions of the churches he visits and what friends in the East, who are interested in the speedy evangelization of this land, may contribute. Any one who wishes to help him can address him at Austin, Manitoba, where his family resides.

At Roland we had the pleasure of visiting our genial brother Crosby and his accomplished wife. The deacon who is not noted for his blarney, said to me: "It's a caution how these ministers get such nice wives." Brother and sister Crosby are bluenoses, but if the winter is as cold as the fall indicates the bluing will be pretty well out by next spring.

They have a large and interesting field. A railroad has gone through the district since my pioneer days and several nice towns have been built, the most important of which is Roland. Warrington, (near this town) was the scene of some lively experiences in 1885. There near the close of the rebellion, I was shot. Supposedly by a half-breed. While at prayers Monday morning I was startled by a terrific report, glass was scattered over the floor and blood spattered on the furniture. I sprang to my feet and felt for the wound. Before I fell I discovered the would-be assassin a bottle of currant wine, we had been using at communion exploded scattering the glass and wine.

But, before the summer ended I had to do real battle. A religious war broke out upon the occasion of several converts being baptized. The leading Methodist and Presbyterian ministers opened fire on me, each with a two hour sermon the same day. A friend who was present took extensive notes and the following Lord's day I replied in a sermon 4 1/2 hours long. That ended

the battle and no one has since broken that record in the length of a sermon in this country. Here I came again upon Evangelist McDonald's tracks. He had been assisting Bro. Crosby and a good measure of blessing attended their efforts, several were baptized. Carman is 12 miles north of Roland. This is where I landed in 1885. Having heard in the East of Carman City I was somewhat disappointed, on arriving, to find the city composed of three or four stores, a forge, a livery stable, a hotel and a few dwellings some of logs, now it is a beautiful town of 1200 people, surrounded by a thickly settled district. The old school house where I preached still stands and the three pioneer Baptists are yet alive and long may they be spared to see and enjoy the fruit of their sacrifice and toil. Now a large congregation meets for worship in a beautiful chapel. The present pastor, Bro. Moshall, has been with them five years. The church is self-supporting.

In 1885 I was the only Baptist minister on all these fields mentioned and others I have not mentioned. A comparison of the conditions of the work then and now should encourage us to press on.

In 1885, I missionary, 1 church with 15 members, no house of worship. In 1898, on the same ground 7 English speaking churches, 2 self-supporting, 2 German churches 4 English speaking pastors, 1 German and 1 German colporteur, 6 houses of worship 376 members. Behold what God hath wrought. I write these notes to encourage missionaries who may be struggling with difficulties on scattered fields and that our friends in the East who have contributed to this mission may rejoice with us in what has been done, and that their liberality may be increased to this productive work.

H. G. MELLICK.

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The Story Page.

The Vicissitudes of Cape Life.

Twenty boys started one day last August for the east side of Sebasticook Lake, nearly thirty miles from Good Will Farm. There was one man in the party. The first team took tents and provisions and about a dozen boys. The other team took the remainder of the boys and the man. The first team started an hour in advance, and the driver was to ascertain the way, and whenever there were two roads he was to scatter fragments of paper on the road he had taken. This plan worked admirably until Palmyra was reached. At this place the first party took the road to Newport Village and scattered the usual papers in the road. The man who was with the boys, arriving twenty minutes later, refused to follow the lead, and went with the second party to North Newport. The town of Newport is like a basket—a large hole with a rim around it. Sebasticook Lake is the hole. What land there is in the town is the rim. So one party went half way round the lake, on the rim, going south; the other party went half way round going to the north and they met within an hour of each other at the desired destination. Five post-offices were passed on the way, and at each office a postal-card was mailed to the folks at home saying that "nothing had happened."

Now White was in one of the parties. This White is a naturalist and dotes on hornets. On the way to the lake he discovered a hornet's nest in a tall tree by the roadside and threw stones at it. The hornets were much disturbed, but in their anger did not even catch a glimpse of their boyish persecutor. He escaped. The next morning, near the camp, he discovered another hornets' nest. He threw some more stones. The hornets discovered him and one of them hit him between the eyes. It was a great victory for the hornet. White says it bumped right against him. The face of the vanquished began to swell. It kept on swelling. He was a "sight." Anyone who had a sense of the ludicrous would smile as often as he looked at White. If White saw anyone smiling at him, he would smile also. And when one saw White's dark and distorted features wreathed with a smile it didn't make any difference whether he had a sense of the ludicrous or not, he had to laugh because he couldn't help it. White has been stung five times this summer—four times by bees and once by a hornet. It is interesting to hear him give particulars. The most pathetic of the five cases, probably, was when Mr. Coffin was attending to a swarm of bees at Good Will Farm and wanted the queen caught. The queen bee doesn't sting and can be easily distinguished by her form. White saw the queen and intended to pick her up, but he took hold of the wrong bee. The one he caught was a working bee. He worked in his own interests and against White's comfort. But he says he doesn't mind getting stung much anyway.

The boys expected to live in tents and have the use of a small cottage for cooking. Sammie and Frank were the cooks. But the former occupants of the cottage were to stay two days longer. So Sammie cooked on an ancient stove in an opening under a big maple tree. There are some very unpopular things in the grove. They all belong to the same family. To scientists, individual members are known as Mephitis Mephitis. People void of scientific discernment call them skunks. Now any number of these things—Mephitis—are as sweet as kittens and entirely harmless unless disturbed. If attacked, or annoyed in any way, they resort at once to powerful methods of self defense. This is reasonable. The owner of the grove asked us not to disturb them. He said two fishermen were camping there a few days before, and one day when they came back from fishing, there was one of these things—a Mephitis—in the tent. They waited for him to look around a bit, and then he came out and went away. We promised we wouldn't disturb them if we saw them in the tent or anywhere. That very night Henry was lying awake in his tent when one of them came in and went around him twice and then went out. Henry lay still; didn't dare move a muscle, though it is understood that the hair on Henry's head moved—stood up straight. It's simply blood-curdling to have wild beasts prowling around you in the woods at night when you can't do a thing.

The next day a party came into the grove to stay one night and two days. The party consisted of several men and women and a very small boy. They were to occupy a tent which stood a few feet from Sammie's cook stove. They drove right along side the opening in the woods, unharnessed the horses and hitched them beside the carriage, only a few feet from the stove and dining table. So Sammie and Frank had two carriages and a pair of horses in the kitchen. We didn't like it much, but as it was only for one day we decided not to say much. The man who was with the boys wanted to shave. He said

we had a right to our own kitchen; so he made one of the carriages a dressing-room, spread his shaving utensils on the cushion of the other, hung a mirror on a tree and shaved himself, while one of the horses meekly looked over his shoulder. It was the first time he ever saw himself in a looking glass. And when night came the very small boy said: "Mamma, where are we going to sleep?" and the mother said: "In the tent," and the very small boy looked at the cook stove, our table, the two carriages, the horses, our wood-pile, and the tent, all huddled together in that opening, when there was room—lots of room—elsewhere, and he said: "Mamma, I don't want to sleep in a barn-yard." We all felt like saying something but we held our peace.

We were going to have a chowder for supper that night. The fish was dressed. A man had promised to bring us a barrel of crackers and a peck of onions. Chowder was to be served at five o'clock. In the afternoon a very dark cloud appeared in the west. It promised a heavy shower. At half past three the cloud seemed to burst. The rain came down in torrents. The canvas tents were so dry that they were like sieves. The water came through in little showers. The boys gathered their blankets together in piles and sat on them to keep them dry, but the straw got very wet. Hail fell, until around the tent the ground was very white. It stopped raining at five o'clock, which was supper time. There was not a dry stick of wood or piece of paper in the camp. The stove did not look as though it had ever been dry. The ash box, filled with ashes and rain water, looked like a tank of gray kalsomine, mixed, and ready for use. We sent a boy up to the man who was to get the barrel of crackers, the peck of onions, and the Boston Daily. Sammie and Frank tried to start a fire in the wet stove. The man who was with the boys helped. They got the fire started and it went out. They tried again. Two boys peeled the potatoes. The fire got under way. The pork was fried in the bottom of the kettle. It looked very bright for a chowder by 6.30. Then the boy came back. He brought the Boston Daily and said that when the man got to the village he didn't know what kind of crackers we wanted and so he didn't get any, and for some reason he concluded not to get the onions either. This was worse than the shower, but we said "never mind" we would have the chowder anyway, for we were cold and wet and we must have a hot supper. So the fish and potatoes were put into the kettle and hot water was added. Thirteen boys came from the tents to watch. Now there is an adage that "a watched kettle never boils," but when a boy is cold, wet, and hungry, and the crackers and onions haven't come, and supper is already two hours late, he doesn't take any stock in adages. To him proverbs are without meaning. They watched, but the kettle didn't boil. Then two boys shouted that one of those things—Mephitis—was up in the woods by the fence cleaning his fur, and the thirteen boys rushed up to see it. Then they came back with the other two and the fifteen gathered around the kettle to see it boil. And the water in the kettle was only milk warm. Then Frank and Sammie put in more wet wood, and two more boys joined the group, so there were nineteen boys and a man watching the kettle. Night had come on; it was bedtime; the temperature of the water was near boiling, but it dawdled on the watchers that there was no chowder for them that night. It was decided to have supper of cold hasty pudding and molasses. There was not a cross word or a grumble heard. Supper was eaten and the boys retired. Sammie and Frank were to start early in the morning, the chowder was to be completed and was to be served smoking hot. There was a dog in the grove with the party who had hitched their horses in our kitchen, and we did not dare think what would happen if he should meddle with that chowder in the night. So the big kettle was placed on one end of the long, rickety table, carefully covered and left till morning. On the table was a collection of tin cups, plates, spoons, etc. Everybody slept. The man who was with the boys dreamed a dream. He was at a church fair, and he was very hungry. He had ordered a dish of frozen pudding, as appetizing to look at as anything that ever graced a table at a church fair. He was just raising the first spoonful of the tempting food to his lips when he awoke and for a moment wondered why. Then he heard boys in one of the other tents talking, and Fred, the boy who was nearest him in his own tent, said:

"Did you hear that noise?"
"No," said the man, "what noise was it?"
"An awful noise—a thud and a rattling of tin dishes. That old table where we've been eating has broken down. There must have been something heavy on it or else a dog jumped up on it or something."
It is not probable that there is any single word in our language that could have done satisfactory duty as an expletive for the occasion. If there is, that man had never heard it. For a full minute he did not speak.

Then he said, speaking with solemnity: "Fred, its that chowder—our breakfast. I put it up on the table myself to save it. It was too heavy wasn't it? I think I can see it now. The potatoes and fish are scattered all over the ground, and the kettle's bottom side up; "and it hadn't even boiled." For a minute or two there was absolute silence—the silence of the woods at midnight. Fred and the man were in deep thought. Then the ludicrous situation seemed to dawn upon both at the same time. They lay side by side on their bed of damp straw, and made no attempt to restrain a fit of boisterous laughter. After awhile the man decided what he would do. At an early hour he would dispatch a boy to the nearest farm-house for eggs, and these should be the basis of a breakfast, in place of the chowder. Then he slept again. When he awoke it was light. A gentle breeze moved in the thick maple foliage above the tent. The sunlight was struggling between the branches and falling in bright, moveable spots on the canvas roof of the damp tent. Boys' voices could be heard down by the stove.

"Sammie," he shouted, "Sammie!"
Sammie's smiling face appeared at the entrance of the tent.
"How about the breakfast?" said the man.
"It's all right," said Sammie. "That noise in the night wasn't the table at all. It was a dead tree that fell over near the tent. The chowder's safe and it's all cooked. The man who didn't get the crackers yesterday, started at four o'clock this morning and the barrel of crackers and the onions are here, and I've put some of the onions in the chowder."

Now, my reader, such a chowder as that was! You never ate one just like it. You probably never will. To make such a chowder you must have a thunder shower and a hail storm; you must order a barrel of crackers and a peck of onions, and after waiting several hours for them, you must be told you can't have them, and be offered a Boston Daily paper instead; you must have a wet stove and a lot of wet wood; you must have twenty boys watch it an hour and twenty minutes while the darkness of an August night glistens in the woods; you must then eat cold hasty pudding and molasses for supper and leave the chowder to be completed in the morning; you must wake up in the middle of the night and be convinced that the chowder is spilled upon the ground and the kettle bottom side up; you must give up the chowder entirely and be resigned to your fate; then the chowder must be returned to you in the morning with crackers and onions added; and you must eat it under the spreading maple trees where you can hear the weird cry of the loon upon the lake and the harmonies of the song thrush in the adjacent thicket; and you must have nineteen hungry boys to eat with you; and you must sit down to the table out of doors and eat with dishes of tin and after the blessing has been asked you must see Sammie standing at the head of the table with the kettle of steaming food before him and a ladle in his hand; and you must say as you pass him your tin plate: "Some of the chowder, please, Sammie," and you must watch him fill your plate and hand it back to you hot and savory. It's the only way you can ever get a chowder that will taste just like that; and as for the man who was with the boys, he never expects to taste the like again.—Good Will Record.

A Young African Hero.

Some of you have hard words to bear at times because you love the Lord Jesus. But in some parts of the world people who say they believe in him are beaten cruelly, and even put to death.

In Central Africa, a few years ago, some boys were burned to death by order of the king, because they were Christians. Yet, in spite of this, a boy of about sixteen was brave enough to wish to become a Christian. He came to the missionary, and said, in his own language: "My friend, I wish to be baptized."

"Do you know what you are asking?" said the missionary in surprise.

"I know, my friend."
"But if you say that you are a Christian, they will kill you."

"I know, my friend."
"But if they ask you if you are a Christian, will you tell a lie, and say, No?"

Bravely and firmly came the boy's answer, "I shall confess, my friend."

A little talk followed, in which he showed clearly that he understood what it was to be a Christian, so the missionary baptized him by the name of Samuel, which is the same as our Samuel.

The king found him so useful that he employed him to collect the taxes, which are paid in cowries—little shells which are used instead of money. One day, when he was away on this business, the king

again got ang... the leading o... found upon t... death that w... dark, the mis... at his door... know what h... he go and ha... a silence the... Looking... leave the thi... His friend... missionary s... he must deli... They all k... wondering s... again... "My friend... cowries with... I fear my ce... and if I am... But God... put down th... a few night... ran when y... "No, my... I walked qu... ran as fast... This is a... Kings of U... make a boy... danger and... "In the l... ada Presby... Why... During... vry slippe... for the ho... a large cat... to advance... fellow, was... whip, stri... Breathless... so exhaust... spite of th... Now, thro... exertion... threw out... he back... but in va... his knees... by the bi... bleeding... his knee... recover... trembling... brutal c... quounds;... the hor... ing on t... animal c... and pus... this scen... carter at... menacinc... tone, sh... held in... gold?"... "will y... louis,"... horse? ... horse, t... and as... gain" ... crushed... lent the... bleedin... crier t... tell wh... "I can... that I... The... One... it beg... away... and D... the c... Moth... doggi... took... Wh... potato... the e... had t... and s... gran... burnt... Th... her r... faster... mate... large... Af... for at... she b... gran... Th... and c... came... stopp... potato... Adv...

again got angry with the Christians, and ordered that all the leading ones should be killed. Samwell's name was found upon the list. As he came back, he heard of the death that was awaiting him. That night, when it was dark, the missionary was awakened by a low knocking at his door. It was Samwell and his friends come to know what he should do. Should he run away, or should he go and hand over the money he had collected? After a silence the missionary said:

"Tell me what you think."

Looking up, Samwell replied, "My friend, I cannot leave the things of the king."

His friends earnestly begged him to fly, but the missionary said, "No, he is right. He has spoken well; he must deliver up the money."

They all knelt down in prayer together, the missionary wondering sadly if he should ever see the young hero again.

"My friend, I will try to start early, and leave the cowries with the chief," said the lad, as he set off; "but I fear my carriers will not be ready till after daylight, and if I am seen, I shall be caught. Good-bye."

But God kept him. He went boldly to the chief's hut put down the cowries, and walked away. He went again a few nights after to tell the missionary, who said: "You ran when you got outside?"

"No, my friend, for I should have been noticed at once. I walked quite slowly until I got out of sight, and then I ran as fast as I could, and I escaped."

This is a true story, taken from Mr. Ashe's book, "Two Kings of Uganda." It shows that the love of Christ can make a boy brave to do his duty, even in the face of danger and death.

"In the fear of the Lord is strong confidence."—Canada Presbyterian.

Why the Quaker Bought a Horse.

During one winter in France the pavements became very slippery by the frost, and did not present any hold for the horses' feet. One of these animals, harnessed to a large cart heavily laden with wood, was utterly unable to advance a step forward, while the carter, a powerful fellow, was belaboring the poor brute with his heavy whip, striking him over the head with relentless ferocity. Breathless, and struggling violently, the poor horse was so exhausted by his continued and severe efforts that, in spite of the cold, he was covered with sweat and foam. Now, throwing himself into his collar with desperate exertion, he tugged so that the stones beneath his feet threw out sparks of fire; now, far from being discouraged, he backed a few paces to take breath, and again tried, but in vain, to draw his load. Twice did he nearly fall, his knees touched the pavement; the carter raised him by the bit, leaving the mouth of the animal raw and bleeding. A third time, after a violent effort, he fell on his knees, one leg entangled beneath him; he could not recover himself, but fell on his side, where he lay trembling, bathed in sweat, and his eyes fixed on his brutal owner. The rage of his master then knew no bounds; and after breaking his whip over the head of the horse, which kept down by the shafts, lay groaning on the stones he began kicking the unfortunate animal on the nostrils. At this moment a Quaker stopped and pushed his way among the crowd. Unable to endure this scene for a moment, the Quaker approached the carter and took him by the arm, who turned with a menacing look. "Friend," said the Quaker in a calm tone, showing the carter fifteen louis d'or, which he held in his hand, "will thou sell me thy horse for this gold?" "What do you say?" inquired the carter; "will ye give me that sum for the brute?" "Fifteen louis," said the Quaker. "But why should ye buy the horse?" "That is nothing to thee. If thou sellest thy horse, thee must unload thy cart, unharness the horse and assist him to rise." The carter said, "It is a bargain." "Then unshackle the poor horse, for he is crushed by the weight of his burden." The bystanders lent their aid to free the horse. The poor animal was bleeding in many places, and such was his terror of the carter that he trembled at his approach. "But I cannot tell why you bought the old brute," said the carter. "I can tell thee; it was to free him from thy cruelty that I bought him," replied the Quaker.—Eugene Sue.

The Potato Babies and how they Grew.

One day last fall, when the children were at grandma's, it began to rain. Grandma always had something laid away for a rainy day. After breakfast, the twins, Tommy and Daisy, got hold of grandma's hand and led her to the cupboard. She laughed, and said she was old Mother Hubbard, going to the cupboard to get six little doggies a bone. She reached up to the top shelf and took down two boxes, one large and one small.

What do you think was in the large one? Little tiny potatoes. And in the small one? Burnt matches with the end rubbed on sand paper to make a point. Grandpa had thought of the children when he dug his potatoes, and saved all the little ones—the "pig potatoes"—and grandma had thought of them, too, and saved all her burnt matches.

The children gathered around her now, and watched her make a potato baby. First, the head must be fastened on. This was done by sticking one end of a match into a small potato, and the other end into a larger one for the body.

After that she stuck three matches in for legs and two for arms, and there was a man all done. Then, when she had shown them how to make a horse and a cow, grandma went back to her work and left them.

They had a good time making men and horses and cats and dogs. The rain got all through raining, the sun came out and the grass was dry before they thought of stopping. At last the dinner bell rang, and they laid the potato babies away for another rainy day.—Southwestern Advocate.

The Young People

EDITOR, J. B. MORGAN.

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

Prayer Meeting Topic—December 4.

B. Y. P. U. Topic.—Saying and doing, Jeremiah 7: 3-8; Matthew 7: 21-23.

Daily Bible Readings.

Monday, December 5.—Jeremiah 9: 1-11. The heart-sick prophet, (vs. 2). Compare Jer. 20: 14-16.

Tuesday, December 6.—Jeremiah 9: 12-26. Glorifying in knowing God and his ways, (vs. 24). Compare 2 Cor. 10: 17, 18.

Wednesday, December 7.—Jeremiah 10: 1-16. Learn not the way of the heathen, (vs. 2). Compare Lev. 20: 23.

Thursday, December 8.—Jeremiah 10: 17-25. We cannot direct ourselves, (vs. 23). Compare Prov. 16: 9.

Friday, December 9.—Jeremiah 11. We must proclaim and do the truth (vs. 6). Compare James 1: 22.

Saturday, December 10.—Jeremiah 12. The Lord will make the final reckoning, (vs. 17). Compare Isa. 60: 12.

Prayer Meeting Topic—December 4th.

"Saying and Doing," Jeremiah 7: 3-8; Matthew 7: 21-23.

Jeremiah is called the "Weeping Prophet," because he seemed to be continually uttering a doleful message. The cause of his sorrow of soul, and that which called forth his warnings and persuasions (Jer. 7: 3-8) was the inconsistencies of Israel. Professedly they were religionists of an extreme type, careful of every detail, insisting upon outward forms, but in heart they were far from God.

In our second reference (Matt. 7: 21-23), Jesus warns men against mere nominal Christianity, urging sincerity of spirit, honesty of motive and purity of life and action, as the only reasonable outcome of a Christian profession.

Against an inconsistent life God has written strong words, "line upon line and precept upon precept," yet how prevalent is the sin of inconsistency, even in the age in which we live. How common are verbal professions of faith coupled with apostasy of action.

What we say is helpful to the Kingdom only when our conduct is in agreement therewith. We ought to speak for Jesus. Witnessing for him and testifying to his goodness and grace will be used of the Holy Spirit for the glory of God and the good of souls. But who can measure the influence of insincerity, especially in a professed Christian? Every word we speak for Jesus should have behind it the support of noble action, pure purpose and holy desire.

What fearful condemnation is pronounced upon religious formalists! They cannot enter into the Kingdom. According to Christ's word only the "doers of the Word" shall have the inheritance. There is no vital power in mere profession. "He that knoweth his Master's will and doeth it not shall be beaten with many stripes." On the other hand, happiness and usefulness result from consecrated abilities. "If ye know these things happy are ye if ye do them."

The tendency to a life of formalism comes early. As soon as the first joys of salvation have been experienced and the ordinary routine of Christian duty must be taken up, the temptation to shirk is met. When the young Christian yields, drifting is the inevitable result. And soon there comes a settled inactivity. Young people need to guard against the first inclinations to formalism. There is nothing like plain honesty in religion. When one has done nothing for Christ during the week, it is better to confess it in the young people's meeting than to hide under a false assumption of zeal. Better to say: "God be merciful to me a sinner," if, thereby, we may keep our self-respect and gain the approval of our Saviour.

The apostasy of David or Peter confessed no longer hinders growth in spirituality. The Holy Spirit does not leave men to meet the results of their own inconsistencies. He still abides, persuading, urging, entreating, and even after years of inactivity bringing the apostate heart into sweet communion and leading the life to complete consecration. Thus in our lesson, Jehovah pleads with Israel, calling them to true devotion and real service, promising rich experiences in the possession of new positions. Jesus carefully draws the line between formalism and a genuine zeal, which yields heart and hands, lips and life to God's service and throws wide open the gateway of promise, into the eternal Kingdom of heaven. The inspiration to activity is always present. Amid the crying needs of the age it is a mystery how so many remain unmoved. Sin is on every hand, and the effects of sin are appalling; humanity is fettered by impure and unholy habits; broken lives make their sad appeal to Christianity; little children by the thousands, homeless and love-

less, stand at the entrance to life's journey, ready to be led into the right path. Every member of our great Union may easily find some work to do. "The fields are white already to harvest." There is always an opportunity for some noble deed of unselfishness. Many words and few good deeds do not become a Christian, but modesty of speech and consistent daily actions bring glory to God and good to mankind.

Scriptural References: Numbers 24: 4; 1 Corinthians 11: 51; James 1: 22-27.—J. J. Parsons, in the Baptist Union.

Among The Societies.

SHELBURNE CO. B. Y. P. U.

The Shelburne County B. Y. P. U. met in connection with the Quarterly meeting held at Forbes Point, Nov. 1st and 2nd. The evening of Nov. 1st was given for the B. Y. P. U. rally. The weather was favorable; the queen of night as she sailed through the sky, gave to the shadowed earth a look of kindred affection. An embattled host of glittering beauty shone in the blue vault of heaven; we were led to say, "The heavens declare the glory of God; and the firmament sheweth his handiwork." It was evident that God was smiling upon us. The people took advantage of this rare—yet much desired—opportunity to come to the B. Y. P. U. rally; and the commodious little church was filled. In the absence of president Geo. T. McDonald, Bro. J. G. Locke of Lockeport was appointed president for the evening. The session opened with singing, reading of scripture and prayer; after which a stirring and helpful address was given by Bro. Locke. He, though not a young man, is very much interested in the young and proves himself to be an enthusiastic worker for Christ. After reading of minutes, reports were received from the different Unions in the County, which were very encouraging and convinced the people that good work was being done in Shelburne Co. by the B. Y. P. U. We then united hearts and voices in praising God, which was followed by a paper on "Spiritual Indolence" by Pastor G. H. Baker of Sabie River. Miss Annie Lyons of Forbes Point followed with an interesting and highly appreciated paper upon "faithfulness in B. Y. P. U. work." A number of helpful addresses were then given by Pastor Spidel of Osborne, Pastor Woodland of Lockeport, Pastor Baker, Pastor Quick of Milton, Yarmouth Co. and Bros. Chute and Strong. A vote was then taken to have the papers preserved and printed. A vote of thanks was also given to Bro. Geo. T. McDonald of Shelburne, for the efficient way in which he discharged his duty as County President of the B. Y. P. U. during the past year. Bro. Parker principal of the Woods Harbor Academy was appointed president for the ensuing year; we believe Bro. Parker to be a whole-hearted young man in the work of the Master. The Lord did bless us, but we pray for greater blessings upon our next meeting.

GORDON H. BAKER Cor.-Sec'y.

Bridgewater, N. S.

Our B. Y. P. U. is growing in activity as well as in numbers. We studied the C. C. C. very successfully last year, and are hoping that many more will take the examinations as a result of this year's work. The officers for this quarter are: President, Mr. R. Newcomb; Treasurer, Lettie Freeman; Secretary, Ethel Pattillo; Corresponding Secretary, Rubie Coffill. Nov. 17th.

Canning, N. S.

A favorable report can be given from our B. Y. P. U. The meetings are well attended and the interest good. On Nov. 1st, the annual business meeting was held and the following officers elected: President, Edgar Eaton (re-elected); Vice-President, Mrs. Sheffield; Treasurer, Miss Bennett; Secretary, Eugene Eaton; Corresponding, Helen M. Starratt. The last half-hour of our weekly services is given to the S. L. study. We find that "The Doctrines of our Faith" is a course needing much thought and study, but one which must result in great good. We will surely gain broader and clearer conceptions of the majesty, power and love of our great Creator. It is the purpose of the Union to spend evenings occasionally, with some of our most noted h/m/n composers. One very enjoyable hour was spent with Fanny Crosby. Incidents in her life were told and many of her beautiful compositions sung. An added beauty is given to her hymns by knowing something of the circumstances under which they were written.

H. M. S., Cor. Sec'y.

How shall you make man know that God loves him? Most of all by loving the man with a great love yourself, of which he shall know that, coming through you it comes from beyond you.—Phillips Brooks.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER

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

It is very gratifying to know that Crusade Day has been so generally observed among our W. M. A. S. and that the results have been so satisfactory. There seems to be a quickening of interest among our sisters for which we should give thanks. May it lead to more earnest importunate prayer and a deeper sense of our responsibility to God.

Crusade Day was observed at Cavendish by a Missionary social at the Parsonage. A good attendance. The first hour was spent in prayer, praise, roll call with scripture responses followed by some items of missionary news. The second hour was enjoyed as a social, while refreshments were served. The meeting was pleasant and profitable. Collection \$2.55. Miss A. E. Jackson and Mrs. Clark of Cavendish have made a missionary tour, holding interesting meetings at O'Leary, Knutsford, Alberton, West Devon, Tyne Valley, Belmont. A society was organized at West Devon with 9 members. We will hear more of these visits in notes from Provincial Secretary of P. E. Island.

The Wolfville W. M. A. S. had a very interesting meeting the first Wednesday in October, which they observed as Crusade Day. Several new members and the November meeting found a still larger number of sisters present. Mrs. Trotter has resigned the office of President, so Mrs. Hatch, the pastor's wife, was elected. Although so many of the dear old members have removed from Wolfville, a number of new residents were present and it is hoped a prosperous year may be enjoyed and a good work done to aid the cause of missions.

P. M. KEMPTON.

Sackville has not been unmindful of Crusade Day. Committee was appointed to visit the sisters who had not yet become members, seeking to awaken their interest. Six sisters agreed to prepare a plain tea. Another asked the Society to meet at her house. A committee was appointed to prepare a programme and every sister asked to invite some one who was not a member. On October 19th, about 50 came together. An hour of devotional service was followed by a social interspersed with readings, music and recitations. At 5 o'clock all partook of tea. The afternoon was thoroughly enjoyed. At the November meeting, new members were added, 30 present. A collection of \$4 was taken for Home Missions.

R. E. E., Sec'y.

North River, P. E. I.

Last Sunday, November 6th, the Woman's Missionary Aid Society, at North River, held its annual Thank-offering meeting. There was a very interesting programme and a full church to enjoy it. There were addresses by Deacons Bain and Scott and by the pastor, giving the workers and those not interested in missions alike, something to think about, the opening of the envelopes which were found to contain besides the money, many a jewel from the Old Treasury, and a bright missionary dialogue given by three of our boys. The music was prepared and rendered "as unto the Lord." The envelopes with the open collection, yielded \$22.60. The Lord has added to our countless blessings, still another successful missionary meeting.

"Crusade Day," October 13th, was observed by the Osborne W. M. A. Society, by visiting in the afternoon sisters in the church who are not members of our Society, inviting them to attend our meetings and join our number. A few promised to do so. A public meeting was held in the evening, led by our President, Mrs. T. Williams. Meeting was opened by singing "All hail the power of Jesus' name," and two of the sisters led in prayer. Scripture reading by Mrs. Allen, John 17th was appropriately commented on by our President. A short time was spent in readings and recitations, after which Deacon Doleman was called upon to address the meeting, which he did and cheered us by his words of counsel and encouragement. We were glad to see a large number of our young people present. May the Lord implant in each of their hearts a spirit of missions, is our prayer.

CATHERINE DOLEMAN.

A public Missionary meeting was held at Poplar Grove, on Sabbath evening, October 16th, under the auspices of the W. M. A. Society of Avondale. Meeting was opened by singing, "From Greenland's icy mountains." Selections were read by the Leader, Mrs. Rees, from Psalms and Isaiah in reference to idols. Prayer by Pastor Rees. The opening address was given by the President, Mrs. Dimock. She told about seeing and handling an idol brought by Mr. Barpy, the first missionary, and the

impressions it made upon her. A report of two years work of the society was read by the Secretary. The Leader made a few remarks and introduced Mrs. Nalder, County Secretary. By the close attention paid by the audience, it was plainly seen that her address was deeply interesting. She said that last year millions of dollars were spent in ostrich feathers, kid gloves, jewelry, dresses, tobacco and rum. The sum given to the Lord's work seemed as nothing in comparison. Collection, \$3.05 Meeting closed by singing and benediction by the pastor. We also held our Annual Thank-offering meeting at the home of the Secretary, on Wednesday, Nov. 2nd. Opened by singing "We Praise Thee O God." Scripture reading, 2 Peter 1-11. Prayer by Mrs. Knowles Minutes of last meeting and Tidings read by the Secretary. Report on "Home Mission" by Mrs. Knowles. Recitation "Blessing to the Giver" by Miss Dill. Then came the best of our meeting. Sixteen envelopes and one mite box were opened, and texts of scripture read. The mite box belonged to a dear invalid sister, whom the Lord had called to Himself since our last annual meeting. "She being dead yet speaketh." Thank-offering amounted to \$12. Meeting closed by "Praise God from whom, etc." and prayer by Mrs. Rees.

Avondale, Newport. ADELIA PARKER, Sec'y.

Foreign Mission Board

NOTES BY THE SECRETARY.

WANTED! By the first week in December \$1,000 in order to make my remittance to India for the next quarter, otherwise the full amount cannot be sent. It will be borne in mind that there is needed every three months about \$3,000 to pay the missionaries what we have promised them. There must be some Foreign Mission money lying around somewhere. It would be a great relief to the Board and a great satisfaction to them as well, to let the Treasurer have as soon as possible an installment at least of what it is proposed to give to this work for the New Year. We are never embarrassed by having more money than we know how to use, but we are sometimes embarrassed for the lack of the same. Word has just come to hand of a legacy of \$100. This is one-tenth of our present need. Send along the nine-tenths, pastors and brethren.

If there is one thing that distinguishes the Moravians, it is the sublime purpose to reach their own generation with the gospel. Count Zinzendorf chose as his motto, "That land is henceforth my country, which most needs the gospel." This is a noble ambition. It is worthy of the man and of the work to which he consecrated himself. It ought to be the motto of every Christian and every church. What we do we are to do while we are living and for those who are living. We owe to our Lord an infinite debt. We can never pay it. All we can do is to acknowledge it by a hearty service to our fellowmen. It is plain then that so far as that debt can be paid, it can only be paid within the bounds of our natural life. But obvious as this statement seems to be, practically, it has never been accepted and acted on by the church in modern times, at least.

There are two sorts of service we may render to our fellows; one is immediate and transient, the other is remote and permanent.

An illustration: A great fire sweeps over the city, and fully one-half the buildings are swept away in the conflagration, leaving hundreds of families without clothing or food or shelter. Clearly, every true fellow-citizen owes to the naked, starving, homeless, an immediate and imperative duty which can be done only now. The first necessity is to rally those that are in danger of perishing, and feed, clothe and house the destitute. After these most pressing needs are met, the next thing to do is to make permanent provision against a repetition of like calamities, by securing a more adequate water supply, a better equipped fire-department, and a different class of buildings. But only fools or monsters would meet to consult about such preventive measures while the fire was raging, or the multitudes were freezing for lack of shelter. God has committed to the church a double work. True, there are remote and permanent results at which we are to aim. It is ours to lay broad and firm foundations for the evangelization and edification of future generations. We are to erect Christian homes, plant churches, schools and colleges, Bible translation and a Christian literature, and so making it easier for each succeeding generation to do the work committed to it for all time to come. But, surely there is a more pressing duty and privilege. We are not to permit this generation to die unsaved, if it is at all possible for us to prevent it. No activity in providing for future generations can atone for our inactivity in providing for our own generation, the Bread of life. And this is the thought that needs to be burned into the hearts and consciences of all our people. Some few there are who feel its force, but there are multitudes who are thoughtless and indifferent. When the Lord Jesus said "Go ye into all the world and preach the gospel to every creature," He must have meant that those to whom He spoke should go forth and reach as many as they could of those then living. That command is of perpetual force, it applies to every new generation of believers; and it seems that, in every succeeding age, the church should both undertake and overtake this great work. If it seem too great. He reminds us that omnipotence is His; "all power" is His; "omnipresence is His; "Lo, I am with you"; eternity is His; "Always, even unto the end of the age." And if God's people will take up this work faithfully, He will supplement all their efforts with His omnipotent, omnipresent, perpetual co-operation.

A Baptist Church Burned.

The British Columbia H. M. Executive, to the brethren scattered abroad in Ontario, Manitoba, and the Maritime Provinces: Greeting.

Our brethren of the Olivet Baptist Church at New Westminster have met with a severe loss. The devastating element which devoured the greater portion of the city, swept away their church home, so that only a few walls are left. Unfortunately, the insurance carried, did not nearly pay off the mortgage upon the building, so that every vestige of church property; land, building, organ, furniture and books, is entirely gone; the church having most wisely decided to abandon the property rather than rebuild, an equitable arrangement having been arrived at with the holders of the mortgage.

It is proposed by the Olivet church to purchase a lot in a suitable residential section of the city, and to erect upon it a modest frame school house, leaving sufficient space for the erection of a church building in the years to come. The cost of the school house will be about \$2000.00, the price of the lot \$650.00. The church is striving with considerable self-sacrifice to purchase and pay for the lot, which will be paid for before any attempt is made to build. The church asks the denomination at large to provide them with the building. Already the British Columbia churches have subscribed; Emmanuel church, Victoria, although pastorless, subscribed \$100.00 and other responses are expected.

The Executive earnestly appeals to their Eastern Brethren for special help for this purpose. All Canada has been aroused for the need of the city of New Westminster, will not Canadian Baptists generously respond towards the need of New Westminster Baptists?

It is proposed to build absolutely free from debt. The church pledges itself to stop building when the money in hand is exhausted. The Executive declines to endorse any and every appeal that suggests a mortgage, and our brethren from the stricken city very joyfully coincide with the policy. Therefore we do the more earnestly appeal to our Baptist people to give promptly towards this object.

And we also ask that this appeal do not in any way lessen the offerings to be made for Manitoba and British Columbia Missions. The need of the West is greater than ever. Openings abound on every hand. Pastors are ready to enter the open door; and all gifts of money or furniture for the special need of New Westminster, or the general work of the B. C. Missions, will be carefully conserved and economically expended.

Contributions may be sent direct to Rev. P. H. McEwen, New Westminster or to W. Marchant Victoria.

Yours in love and service,
RALPH W. TROTTER, President.
W. G. STACKHOUSE, Secretary
W. MARCHANT, Treasurer.

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GEO. A. McDONALD, Sec.-Treas.

Stomach Trouble

Stomach trouble is the common name applied to a derangement of the system which is keenly felt but vaguely understood. It may mean inability to retain food or to digest it. It may mean nausea, pain after eating, fullness, inordinate craving for food, or entire lack of appetite. Whatever it means, there's trouble, and it's with the stomach. If you have stomach trouble, you will be interested in this letter from a man who had it and was cured by

Ayer's Sarsaparilla

"For nine years I suffered from stomach trouble. I tried the aid of the best doctors of Philadelphia and Pittsburg, and spent large sums of money, all in vain. One day while waiting a train in Delaware, I picked up a paper with a notice of Ayer's Sarsaparilla. I got one bottle to try it. It did me so much good that I purchased five more bottles. I took four of them and gained in flesh, my appetite improved, and now I can eat anything. My stomach is all right, thanks to the use of Ayer's Sarsaparilla."—CALVIN M. STEVENS, Uniontown, Pa.

Y. M. C. A. Convention.

During the past few days the ninth Convention of the Maritime College Y. M. C. A.'s has been held at Fredericton with the University of New Brunswick. The first session of the Convention was held Thanksgiving evening the 24th, and the Farewell meeting Sunday evening the 27th. The meetings were seasons of great blessing throughout the whole conference and though the weather was unfavorable yet the effect on the meetings was scarcely felt.

The Colleges were represented as follows: Acadia 13, Dalhousie 6 and Mt. Allison 4. The delegates from each institution were strong spiritual men so that the gathering was as it were one of picked men. There were present also some men from the States and from other parts of the province. Harry Wade Hicks, Secretary Student Department of the Y. M. C. A. Summer R. Vinton, Secretary Student Volunteer movement, S. M. Snyford and his associate R. G. Hooper whose work has been peculiarly among students. These men were towers of strength and of great assistance in the Conference sessions.

The programme carried out at the Convention may be briefly sketched thus. Thursday evening, Welcome Service. Addressed by Dr. Harrison, Chancellor of the University and President of the Home Association. During the evening some of the visitors were invited to make remarks for their respective Colleges. At the close of the first service the Y. W. C. A. recently formed in the College, entertained the Convention at an informal reception.

Friday sessions were very long and made a busy day. The Devotional service was led by F. W. Vance, of Dalhousie. Then Fraser G. Marshall took the chair for organization. The result of this was: Irad Hardy, Acadia President; L. S. Poole, Acadia Secretary; Eugene Dorsey, Mt. Allison, Reporter; H. Starrett, Dalhousie, Assistant. The papers presented during the morning were on Missions. Mr. Sumner R. Vinton gave an address during the morning on the missionary department of the Association, which was very helpful. Paper by W. H. Clausen, on importance of being represented at Worthfield.

The afternoon session was opened by a Devotional service led by H. C. Rice. After this the subject of Personal Work was taken up. Two papers were presented and an address by S. M. Snyford, heard. Mr. Geo. E. Williams presented the claims of the City Association on the coffee man, Friday evening. Addresses by Dr. Tach, of Fredericton, and Dr. Bruce of St. David's church, St. John.

Saturday morning's session was opened by a devotional service led by H. S. Young. The subject for the morning, "Bible Study." Two papers and an address by Harry Wade Hicks. A paper was read on the religious meetings of the College Association. The Rev. W. C. Keirstead gave a very helpful address on "The Active and Meditative phases of the Christian Life."

Saturday afternoon during the early part was spent in seeing the town. At 4.30, Dr. and Mrs. Davidson were "At Home" to the Convention. A very pleasant spot in the memory of the delegates.

The session of the evening was opened by an analysis of the Book of Job by Canon Roberts of Fredericton and then Mr. Vinton presented his appeal for Life Service. The very best address of the Convention.

The Sunday services were held during a blinding blizzard, but were all grand meetings. The first, a renewal service, led by R. G. Hooper. Convention sermon in Baptist church, preached by Rev. J. D. Freeman. Afternoon evangelistic service, addressed by S. M. Snyford. Evening sermon in Methodist church, by Rev. J. Teasdale. Farewell meeting afterwards. Next years Convention meets at Mount Allison.

Acadia University Forward Movement Fund.

- J. A. Ingraham, \$1; E. S. Rogers, \$2.50; Stephen Sabean, \$2.50; Dr. F. M. Barbour and wife, \$27.50; Rev. W. H. Robinson, \$10; Allen Kinney, \$1; Geo. W. Christie, \$20; C. P. Phinney, \$5; W. H. Duncanson, \$11.65; M. D. Pride, \$25; C. E. Ellis, \$15; Rev. E. E. Gates, \$12.50; J. H. Potter, \$2; J. W. Mullen, \$1; J. S. Arnold, \$2; Rev. C. W. Jackson, \$2.50; Robt. Wyand, 75c; J. N. Chute, \$2.50; Ina M. Chipman, \$2; Canning factory, \$5; T. E. Harris, \$1; D. G. Ritcey, \$1; A. Friend, \$2; B. E. West, \$1; G. E. Hutchinson, \$1; J. H. Bortoux, \$2; M. Cogswell, \$5; W. N. West, \$2; A. E. Roland, \$5; J. Hutchinson, \$1; Mrs. A. McBride, \$1; N. I. Bowly, \$5; L. A. Eaton, \$5; A. Stephens, \$1; S. Bowly, \$5; D. F. Bowly, \$1; A. L. Anderson, 50c; L. R. Baker, \$5; Rev. J. L. Read, \$5; A. D. Whitman, \$1; L. Palmer, \$2; C. J. W., \$2; Another Friend, \$1; R. P. Minard, \$2; O. Cushing, \$1; D. DeLany, \$1; Fred Kempston, \$1; Mrs. M. Atkins, \$1; Mrs. M. DeLang, \$1; Caledonia Friend, \$2; B. L. Teller, \$2; Dr. Cole, \$5; Jas. S. Daley, \$15; J. S. McLean, \$5; C. Harlow, \$5; M. A. Harlow, \$5; A. Harlow, \$5; Mrs. A. Harlow, \$1; F. Minard, \$1.25; P. Charlton, \$1; Mrs. L. C. Wheelock, \$5; H. S. Charlton, \$2.50; W. Bortoux, \$2; A. E. Parker, \$1; A. E. Jackson, 50c; J. F. Roach, \$1; L. W. Elliott, \$5; Ed. Marshall, \$1; W. A. Bishop, \$5; W. J. Shaffer, \$5; M. H. Phinney, \$5; A. M. Fitz Randolph, \$2; M. Elliott, \$3. Total \$329.15. S. B. KEMPTON.

Dartmouth, Nov. 25.

CORRECTION.
In last week's issue, W. B. is credited with \$15. It should be \$7.50. This correction will make the total for last week \$657.25 instead of 664.75.

Notice.
Brother Hall finds that during his last trip, either while he was in Queens Co. or in Annapolis Co, some one paid him one dollar, whose name he has missed some how. If any one having given Mr. Hall a dollar, shall find his name omitted from this list, will he please notify me that I may know to whom to give credit?
S. B. KEMPTON.

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Acknowledgement.

The Building Committee of the Black Point church edifice beg to acknowledge the following donations: From J. L. Archibald, \$2; Mr. Lucas, \$1; Mrs. Albert Fader, \$1; Mr. Allison Smith, \$1; Mr. A. J. McNutt, \$1; Mr. A. J. Grant, \$1; Mr. H. P. Bezanson, \$1; Mr. Ed. Heisler, \$1; Mr. Peter Mason, \$1; Mr. Caleb Heisler, \$1; Mrs. McGrant, \$2; Mr. Wm. Davis, \$1; in sums of fifty cents and under, \$3.75, collected in Halifax by Mrs. James and Mrs. Amos Hubley; collected by Rev. A. E. Ingram, \$8; by Mrs. Charles Shankle, \$1.20. From Mrs. George Boutiller, Halifax, \$5 towards a chair, and the balance \$1.50 from friends at Gordon and Kelts, also two chairs donated by the 1st Baptist church, Halifax, all of which has been very thankfully received.
C. P. HUBLEY, Sec'y-Treas.
Halifax, Nov. 21.

Notices.

The next session of the Hants County Baptist Convention is appointed for Dec. 6th and 7th, at Falmouth. Will the churches and the Presidents of the various societies kindly see that delegates are appointed. The committee has provided an excellent program, and a large attendance is looked for.
A. A. SHAW, Sec'y.

The next session of the Albert Co. Baptist Sunday School Convention will be held in connection with the Albert Co. quarterly meeting at Dawson Settlement on Wednesday, Dec. 7, at 2 o'clock p. m. Each school is entitled to four delegates; we would like to have every school represented.
W. F. COLPITTS, Sec'y.

The Albert Co. Quarterly meeting will convene with the 2nd Hillsboro Baptist church, Dawson Settlement, on the first Tuesday in December, at 2 o'clock. We hope the churches will send as large a delegation as possible and that we may have a good time.
F. D. DAVIDSON, Sec'y-Treas.

The Carleton-Victoria-Madawaska Co's Quarterly Conference will convene with the church in Woodstock Dec. 9. Program for public meetings as follows: Friday evening preaching by Pastor Hayward; Saturday evening platform meeting representing the various denominational interests; Sunday morning Quarterly sermon by Pastor Atkinson (pastor Currie alternate). Other meetings will be arranged for during the Conference. Let all the churches within the bounds of the Conference be represented.
W. J. RUTLEDGE, Sec'y-Treas.
Woodstock Nov. 16, '98.

The Association of the Baptist churches of Guys-boro West, N. S., with (D. V.), meet with the Baptist church at Seal Harbor on Tuesday, December 20th. We hope that every church in the district will send delegates, and as many of the Eastern district as can make it convenient.
G. W. CLARK, Sec'y.
Snoopy, N. S., November 25th.

Coughs That Stick.

You don't seem to be able to throw them off. All the ordinary remedies you've tried don't touch them. The cough remedy for you is **Dr. Wood's Norway Pine Syrup**. It loosens the phlegm, allays the irritation, heals and soothes the inflamed lung tissue.

Mr. Wm. FERRY, Blenheim, Ont., says: "I can recommend Dr. Wood's Norway Pine Syrup as the very best medicine for coughs and colds, sore throat and weak lungs."

Dr. Wood's Norway Pine Syrup.
Never fails to Cure.

Howard's Heart Relief...

For all Heart Weakness and Imperfect Circulation. The blood is the life. Stagnant blood breeds disease, the seed of death. A strong heart is nature's own invigorator and the best purifier. In many cases the heart and veins lack power to properly return the blood from the real and extremities for purification. They follow attacks of dizziness, headache, palpitation, nervousness. HOWARD'S HEART RELIEF cures such diseases. Ask your drug list or by mail at 50c. per box 5 boxes for \$2.50. S. W. HOWARD, 71 Victoria St., Toronto.

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FOR ALL KINDS OF BUILDINGS
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Make a handsome finish—can be quickly and easily applied—and give fire proof, durable protection. They can't be equalled for economy and fine effect. Send for our catalogue before building and find out all about these goods.
METALLIC ROOFING CO., Limited
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Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, in somnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

Hood's Pills

Indigestion, bad taste, coated tongue, sick headache, in somnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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ONLY A COUGH

But it may be a sign of some serious malady fastening itself upon the vital parts.
Puttner's Emulsion will dislodge it and restore the irritated and inflamed tissue to healthy action.

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What Did It?
Doan's Kidney Pills.
How Do You Know?
A Kingston Man Says So.

Mr. W. J. Pappa, 112 Barrie St., Kingston, Ont., writes as follows: "Having been troubled with kidney disease for years, and not having received any permanent relief until I used Doan's Kidney Pills, I take great pleasure in letting others similarly afflicted know of the wonderful curative properties possessed by Doan's Pills. Before taking them I was troubled at night by having to rise, but can now sleep, and do not feel weary in the morning. I hope that this may induce other sufferers from kidney or urinary troubles to give Doan's Kidney Pills a faithful trial, for I know that no other remedy could have acted so well as they did in my case."
Doan's Kidney Pills are the only safe cure for Backache, Bright's Disease, Diabetes, Dropsy, and all Kidney and Urinary troubles. Price 50c. all druggists. The Doan Kidney Pill Co., Toronto, Ont. Ask for Doan's and refuse all others.

The Home

The Habit of Interrupting.

A few days since I was present at a small luncheon party of ladies, and I noticed with some surprise the scant courtesy they showed to one another during conversation. One of the party would start to say something, and before she had finished another would break in with another topic, only to be interrupted in turn. I must confess that I was a bit surprised, for all these women were supposed to be well-bred, and yet they were disregarding one of the simplest rules of polite behavior.

A little later I was calling on some friends and I noticed the same thing. Each member of the family would interrupt the others, and the interruption was considered quite as a matter of course. Then I understood the situation better, and put the blame just where it belonged—on the lack of home training. If the mother grows careless and allows her children to contract the habit of interrupting one another constantly, she must not be surprised if this habit is carried beyond the home circle, and her children show in society the result of indulgence of thoughtlessness.

The habit is one of the most unpleasant that can be contracted, and the fact that it is such a common one does not make it one bit the better or the more excusable. It is a habit that grows on one unconsciously if one does not keep close watch. It should be the care of the mother in the home to teach her children respect for one another, and insist upon that courtesy of treatment which she expects them to give to strangers. Unless politeness is a habit it will never be a grace. It must be ingrained, and the teaching cannot be begun too early.

I wish the girls would keep a little watch upon themselves to see whether they have fallen into the pernicious habit, and, if they have, just set to work to break themselves of it at once. It may seem a little thing, but it is one of the indications of fine breeding to treat any one with the respect due to him as an individual.—Golden Rule.

A Housekeeping Experience Abroad.

Housekeepers who have worried along through this trying summer may be interested in the following description of summer housekeeping in Italy. It comes in a personal letter from a young American woman of limited means, who nevertheless wandered from one end of Europe to the other; and even beyond, for she spent one summer in Finland and Iceland. She says:

I have become a padrona with seven enormous keys, so heavy that I have to carry them in a basket. I am not only a padrona: I am also cook, art student, scribbler, and should be studying Italian. Also, it has been very hot—so hot that one felt as if there was little worth doing in this world, and one didn't care "tuppence" who did it. Did you ever keep house in hot weather, with no ice and no screen, and in a land where the insectivora abounded? We have the pestilence which hoppers in darkness, and flies by the 500, and many, many mosquitoes, and harvest lice, and green and blue beetles, and harvest bugs that bite, and long-nosed gray beetles that plunge into the milk; and big grasshoppers that come zipping in through the windows, and a few centipedes, and rumors of scorpions, and a mighty orchestra of cicadas that drone and buzz among the olive trees under my window.

Every day brings fresh discovery in the stinging and biting line. Fifteen minutes at a stretch of peaceful comfort has been impossible. With this wail finished, I will remark that the insect enemy is the worst thing about San Gimignano—short for San Gimignano. For my quarters, five rooms and a garden across the lane. I pay about \$6.40 a month; and for my beloved Maria, my servant, who comes for an hour and a half every day, \$1.60 a month. We are delightfully behind the times here. Every-

thing is done with hand labor; distaffs, ploughs, spinning wheels, farm implements, are as they were in Virgil's time. I shall go to Venice for the winter—a queer winter resort, but I have a chance to rent a nice little apartment there for \$6 a month.—Harper's Bazar.

Proper Treatment for Dogs.

It is very cruel to keep dogs in the house all the time. They want to run and play just as much as boys do, and if kept in the house all the time will soon become sick. They should always have a comfortable place cold nights, and plenty of good water as often as they want it, and they should not be fed so often as to make them fat and unhealthy.

Some dogs that have been badly treated become cross and dangerous. Some men and boys treat them cruelly; but when they have been treated kindly they soon show how much they feel it. There is no animal that suffers more when spoken to unkindly, or that is more happy when spoken kindly to.

The active dog requires drink frequently during the hot day, as does also the cat; and a dish of fresh water should stand where they can have access to it. Undoubtedly many a dog is driven to madness through lack of water; and the testimony is that hydrophobia is almost unknown in those localities where dogs can drink when they wish.

Provide water—fresh, pure water. Think, reader, how you are refreshed by a drink of cool water on a hot day. The lower animals are equally in need of the means of quenching thirst.

Every city, village and country town should be liberally supplied with drinking fountains for animals, and they should be so constructed that even the smallest dogs can drink from them.

Muzzling dogs in hot weather is a form of extreme cruelty, preventing their free respiration, perspiration and drinking, which are essential to their good health. The muzzles tend much rather to increase the danger of hydrophobia than to diminish it.

I do not believe there has been any instance of a man committing suicide when he has had a dog to love him.

"There can be no doubt," writes Mr. Darwin, "that dogs feel shame as distinct from fear, and something very like modesty when begging too often for food. A great dog scorns the snarling of a little dog, and this may be called magnanimity."

Dogs and other pet animals are often subjected to prolonged torture when sentence of death has been pronounced by their owners. The common practice of making an inexperienced boy the executioner causes torture to the once-loved pet, and has a pernicious effect upon the sensibility of the boy.

When it is necessary to kill such animals because of old age and sickness, then they should always be killed instantly, without knowing that they are going to be killed, and without pain.

A Small Workbench.

A small workbench is very convenient for doing small jobs of repairing. Get a long, deep, but narrow, empty grocery-box and mount it upon legs upon its side. This provides not only a workbench, but a shelf below it for keeping tools. The cover of the box can be hinged to the front for the purpose of keeping the tools more secure. There is not a farm in the country that can afford to be without at least a small bench on which to make repairs and to construct the small articles needed in carrying on farm operations.—(D.)

BADDECK, JUNE 11, 1897.
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It relieves at once.
A. S. McDONALD.

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

It brings rich blood, strong bones, healthy nerves, and sound digestion. It is growth and prosperity to them.

No matter how delicate the child, it is readily taken.

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N. S.

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CURED OF PALPITATION OF THE HEART AND SMOTHERING SPELLS BY MILBURN'S HEART AND NERVE PILLS.

Mrs. D. E. Lasalle, Canal Street, Dunnville, Ont., whose husband keeps a jewellery store, and is "one of the best known and most progressive citizens of Dunnville, Ont., gives the following description of her recent experience in the use of Milburn's Heart and Nerve Pills:


"I took Milburn's Heart and Nerve Pills for weak nerves, dizziness, palpitation of the heart, smothering spells at night and sleeplessness. Before I used them I could not get restful sleep, and my nerves were often so unstrung that I would start in alarm at the least noise, and easily worried.

"Last February I commenced taking this valuable medicine, and it proved the right remedy for my weak and shattered nervous system. Milburn's Heart and Nerve Pills restored my nerves to a strong and healthy condition, gave regular and normal action of the heart.

"I sleep well now, and am better in every way, and I recommend them heartily to all who suffer as I did."

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Liver-Liver Pills cure Constipation, Sick Headache, Bilelessness, Dyspepsia. Every pill guaranteed perfect, and to work without a gripe or pain. Price 25c., all druggists.



Lord and Lady Aberdeen arrived at Liverpool on Tuesday, 22nd inst.

BIBLE

Abridged from
Fourth
TRYING TO DESTROY
Lesson XI. Dec.
Read Jeremiah 36
GOLDEN
The word of our
1st. 40:8.

EXPL.
I. THE PROPHECY
WORK.—(1) "His
alted of the Lord
was Hilkiash (1:1)
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II. THE CIRCUM
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III. JEREMIAH
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IV. JEREMIA
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The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

Fourth Quarter.

TRYING TO DESTROY GOD'S WORK.

Lesson XI. Dec. 11.—Jeremiah 36: 20-32.

Read Jeremiah 36. Commit Verse 32.

GOLDEN TEXT.

The word of our God shall stand forever, Isa. 40: 8.

EXPLANATORY.

I. THE PROPHET JEREMIAH AND HIS WORK.—(1) "His name" means "exalted of the Lord" (2) "His father" was Hilkiah (1: 1), probably the high priest who found the book of the law for Josiah (2 Kings 22: 8, etc.). (3) "His birth" was at Anathoth, a priestly city close by Jerusalem, on the north. He was born probably about B. C. 647, the same year as King Josiah, for he began to prophesy, a young man, in the thirteenth year of Josiah, 627 (1: 6), and Josiah was 21 years old at that time. (4) "His office" was that of both priest and prophet. (5) "He never married." (6) "His public life" continued from the thirteenth year of Josiah (B. C. 627) till some time after the destruction of Jerusalem (B. C. 586), or more than forty years. (7) "His character." Jeremiah was naturally of a shy and timid disposition, shrinking from public life, sensitive to a most painful degree, and desponding. The great work he had to do was contrary to his natural disposition, but it was done better on this very account.

II. THE CIRCUMSTANCES OF THE EARLY PART OF JEHOIAKIM'S REIGN.—(1) The Egyptians under Pharaoh Necho marched through Palestine up to the Euphrates to attack and conquer Assyria, B. C. 609-8. (2) Josiah joined the Assyrians, and attacked the Egyptians. He was defeated and slain, and the Egyptians tried to make themselves masters of Syria and Palestine. (3) His third son Jehoahaz was made king, but Pharaoh Necho took him prisoner, after a three months' reign, and carried him away a captive in chains. (4) Jehoahaz, an older brother, was made king. (5) He neglected the people, but built a magnificent palace (Jer. 22: 13-15) to hold his mere "shadow of royalty" among a poor and oppressed people. He was unjust, and shed innocent blood, even murdering a prophet. "The allusions to Jehoahaz by Jeremiah are numerous and all unfavorable." (6) Nineveh, the capital of Assyria, was conquered and destroyed in 606-5 by "the brave and brilliant Nebuchadnezzar of Babylon." Assyria fell like a mighty cedar of Lebanon, with a crash that sent terror through the nations. (7) Then Egypt was defeated by the Babylonians, and driven home. (8) "Then, in the fourth year of Jehoahaz, (605-4), the young Babylonian conqueror swept down upon Syria and Palestine like a bounding leopard, like an avenging eagle (Hab. 1: 7, 8). Jehoahaz had no choice but to change his vassalhood to Necho for a vassalage to Nebuchadnezzar." Jehoahaz was thrown into fetters, to be carried to Babylon, but Nebuchadnezzar restored him to his throne as his vassal. He carried away with him some captives, among whom were Daniel, Hananiah, Azariah, and Mishael, destined thereafter for such memorable fortunes (Dan 1: 6). This was the small beginning of the Great Captivity.

III. JEREMIAH'S PROPHECIES READ BEFORE THE PEOPLE.—Jeremiah had been prophesying for twenty-three years, at various times, in many ways, persuading the people to repent and return to God. But his efforts had failed of accomplishing their purpose. Now, as a last resort, he is commanded by God to write out the substance of all these addresses in one roll or book, in order that the whole mass concentrated in one mighty blow upon the conscience of king and people might move them to return and be forgiven. Jeremiah therefore dictated his prophecies to Baruch the scribe, or secretary, a person of distinction, but a friend of the prophet. His next duty was to read these prophecies publicly to the people on a fast day. Jeremiah himself could not read the book, because he was "shut up," not imprisoned (v. 19), but "restrained"; probably forbidden by the king to preach in public to the people, so that he would have been arrested had he made the attempt. Baruch therefore took the roll, and from a balcony over the gate read it to the vast assembled multitudes. A son of one of the nobles was so impressed that he reported the message to the council, who probably were discussing the situation. They asked Baruch to read the roll to them, and it made a deep impression upon them.

IV. JEREMIAH'S BOOK DESTROYED BY THE KING.—Vs. 20-26. The nobles decided to make known these words to the king. Everything else had failed to move

him to a better life, and thus save the nation from the impending destruction. The danger was pressing, but the king did not seem to realize it. They first asked Jeremiah and Baruch to hide themselves, for the king might be angry and slay them, as he had Uriah.

20. AND THEY (the princes) WENT INTO THE KING INTO THE COURT. The inner court of the palace. THEY LAID UP THE ROLL IN THE CHAMBER OF Elishama the scribe, the secretary of State, the keeper of the archives, so that it might be safe from the king.

21. SO THE KING SENT JEREMIAH TO FETCH THE ROLL. So that he might have possession of it, and might learn the contents from the roll itself, and not through a cond hand reports.

22. THE KING SAT IN THE WINTER HOUSE. Such language is easily understood by an Oriental. In common parlance the lower apartments are simply el beit—the house; the upper is the altiye, which is the summer house. It is rare to meet a family which has an entirely separate dwelling for summer. IN THE NINTH MONTH—December, as their year began two weeks before the pasover, our Easter. THERE WAS A FIRE ON THE HEARTH BURNING. Rather in the fireplace. They have no chimneys, and hearths are unknown in the East. Braziers containing charcoal are placed in a depression in the middle of a room for purposes of warming.

23. WHEN JEREMIAH HAD READ THREE OR FOUR LEAVES. Rather columns of the writing across the roll. HE, the king, apparently in anger snatching the roll from Jeremia, CUT IT WITH THE PENKNIPE, used for sharpening the reeds used as pens, and which hung at the scribe's girdle, AND CAST IT INTO THE FIRE. The meaning, peculiar to the imperfect, of the continuation or repetition of an act, is fully made out by supposing that the king cut down the roll bit by bit, and threw the pieces into the fire one after the other. Only the first portion was read, but ALL THE ROLL WAS CONSUMED IN THE FIRE. The king lost the hope, the comfort, the means of escape, by reading only a part, not the whole. The warning would interfere with his plans of pleasure, compel repentance, lead to hard work.

24. YET THEY WERE NOT AFRAID. This expresses the writer's astonishment at the depth of depravity, the inense hardness of heart, the mental blindness and dulness of the king and his attendants, as if they imagined that burning the roll would destroy the Word of God, or shutting their eyes would ward off the lightning stroke. NOR ANY OF HIS SERVANTS. Not the princes, but his personal attendants, chosen because they were like minded with himself.

25. NEVERTHELESS ELNATHAN, etc. These were some of the princes. MADE INTERCESSION. This shows that the princes were not in sympathy with the king's course.

26. THE KING COMMANDED . . . TO TAKE . . . JEREMIAH THE PROPHET; BUT THE LORD HID THEM. Perhaps by means of some of his servants, as John of Gaunt did for Wyclif, and an elector of Saxony for Luther; perhaps by the Lord's sending him out of the country. To this time are most naturally to be referred Jeremiah's absence from Jerusalem, and the symbol of the iron girdle which he was commauded (chap. 13) to take to the river Euphrates. He is not heard of for several years.

V. BUT THE WORD OF GOD WAS NOT DESTROYED.—Vs. 27-32. The Outward Form Restored. 28. TAKE THEM AGAIN ANOTHER ROLL, etc. In this was written all his former words, and many more like words were added (v. 32).

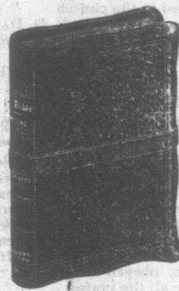
The Truth in the Word Imperishable. 29. WHY HAST THOU WRITTEN THEREIN, SAYING, THE KING OF BABYLON SHALL CERTAINLY COME AND DESTROY THIS LAND. He had been there once, collected tribute, and had gone away. But Jeremiah had foretold much more than this. Nebuchadnezzar was going to return and destroy the land. Nothing but repentance on the part of Jehoiaxim and his people could prevent it. It was the asserting of this which was Jeremiah's offense. The king wanted neither to suffer nor to repent.

30. HE SHALL HAVE SOME TO SIT UPON THE THRONE OF DAVID. His son Jehoiachin, 18 years old, attempted to do it for three months, but the whole time the land was occupied by Nebuchadnezzar's army, and Jerusalem was in a state of siege (2 Kings 24: 8-17). HIS DEAD BODY SHALL BE CAST OUT. (See Jer. 22: 19). "The body of the king was to be cast out in the day to the heat, and in the night to the frost." We have no direct record of its fulfilment, but its reproduction shows that the prophet's word had not failed.

31. I WILL BRING . . . ALL THE EVIL THAT I HAVE PRONOUNCED AGAINST THEM. Destroying the book, or murdering the prophet, would not prevent the fulfilment of God's word. Stopping the fire bell, or killing the one who rings it, does not put out the fire.

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They include expensive and inexpensive books, large and small books, books with large type and books with small-type. In price they are probably lower, quality considered, than you can buy elsewhere. For a Christmas gift they are always appropriate. This year they are issued in a form more attractive and lower in price than ever before. To describe them all would require more space than we can give to them. Some of them we must hold up before you. Three of them given in order below are new editions this autumn. It is difficult to tell you how choice they are. Should you wish any of them—and you probably will—they may go to you on approval. This means that you may keep them, if you so desire, or return them to us.



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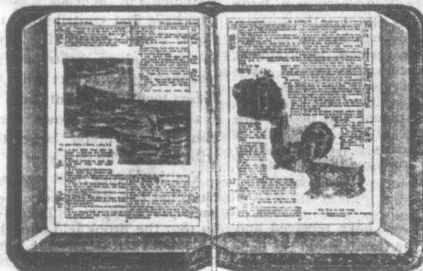
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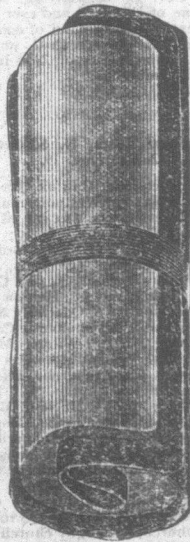
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This new edition contains more copious references than most of other Teachers' Bibles—three times as many as some of the leading editions; and in the margins will also be found thousands of variant readings, which throw a flood of light upon a multitude of obscure texts.

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Not the least useful and attractive features of the Illuminated Teachers' Bible is a series of superb colored maps, specially engraved for this edition, and not procurable elsewhere. In making these maps, it was intended to introduce those that are of most real service in the study of the Word.



This Bible, in larger page, delighted a large number of our subscribers one year ago. It is a beautiful book, embellished with 60 original pictures. We can suggest no more attractive gift.

It will be given with Messenger and Visitor one year for \$4.50—to new or old subscribers.

From the Churches.

Denominational Funds.

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

1ST ELGIN BAPTIST CHURCH—Nov. 20th Florence D. Mille, Mary Angeline Graves, Minnie Nickerson, and Adelbert Hilsou, were baptized in the Goshen River and were added to the church.

F. D. DAVIDSON. P. S.—In my last report read Emma instead of Annie Smith.

SUSSEX.—For several weeks we have experienced a quickening, deepening interest in our Master's service in our church, and last week our pastor held special services when three were received for baptism and one was received in experience.

Sussex, Nov. 27th.

UPPER QUEENSBURY, YORK CO.—Rev. C. N. Barton having resigned the pastorate of the Upper Queensbury group of churches, which is now vacant, are desirous that some one wanting a situation as pastor, would come soon and look over the field, with a view of settlement.

DAVID C. PARENT, church clerk. November 25th.

NEW GERMANY.—We can again report cheering news from here. I baptized two more at Foster settlement yesterday. At the close of the preaching service a large number sat down to the Lord's Supper.

BRUNSWICK, ME.—I have received and accepted a call to the Cumberland St. Baptist church of Brunswick, Maine.

Denominational Funds, N. S., from Nov. 2nd to Nov. 19. West End church, Halifax, \$10; Wolfville church, \$34.37; Westport church, \$7; Great Village church, \$10.47; Mrs D W Benjamin, Gaspareaux, \$1.25; Kempt church, Queens Co, \$1.48; Milford, \$1.30; Weymouth church, (colored), \$1.56; Acadia Sunday School, \$4.50; Christian Workers, Little River, \$3; Hebron church, \$25.50; Yarmouth Co. Quarterly Meeting, \$7; Forbes Point, per Shelburne Co. Quarterly Meeting, \$6.60; Wilmot Mountain church, \$11.75; Wilmot Mountain church, special, 25c; Truro church, Prince St, \$36.49; Burlington church, \$5; Rawdon church, \$6.35; Mrs J C McNeil, Marshalltown, \$4; Newtonville Branch, Gaspareaux church, \$2.50; Canning church, \$12; Annapolis church, \$6.75; Annapolis church special, 93c; Annapolis Sunday School, \$3.96; Annapolis Sunday School, special, \$1.52; Round Hill, Annapolis church, \$7.65; Lunenburg church, \$8.10; Port Medway church, \$4; Digby church, \$5.50; Digby church, special, \$7; Digby Sunday School, \$2.25; Shubal J Dimock, Newport, \$50; Lewis Head church, \$5; Springfield church, (Branch), \$5; Mahone Bay, \$11.70; —\$311.73 Before reported \$89.80. Total \$1201.53.

A. COHOON, Treas. Den. Funds. Wolfville, N. S., Nov. 19th.

Charlotte Co. Baptist Quarterly Meeting.

The Charlotte County Quarterly Meeting convened with the Pennfield Baptist church Monday and Tuesday, Nov. 14 and 15. Monday evening the Quarterly sermon was preached by Rev. W. C. Goucher, B. A., of St. Stephen, the text, 2. Ki. 2:9. All the pastors of Charlotte County were present. Tuesday morning session opened at 10.30. Reports from the different churches were full of encouragement and hopefulness.

W. H. MORGAN, Sec'y-Treas.

Denominational Funds.

No. 3.

OBJECTIONS CONSIDERED.

1 Fifteen thousand dollars is a large amount. Yes, but there are a large number to give it. After making a generous reduction for non-residents we have a membership of 24000, so that it only means an average of 62 cents per member. We have members who give \$5, \$10, \$20, \$50 \$100 and \$200 a piece. We have many more who can do as well. The Sunday schools raise considerable which in most cases as is fitting goes to the credit of the church. The Aid Society raise upwards of \$5000, and this, according to oft repeated statements of the leaders, comes from those who have first contributed to Denominational Funds through the church.

2 The sums put down for some of the churches are much larger than the contributions of the past year or years.

Yes, but under right leading many of the churches can double or even quadruple their previous gifts. Take a case in point. In 1897 the Brookfield church gave \$32.69. This had been about the average of their contributions for five years previously, Bro.

Crabb became pastor last year and as shown in my report their contribution was \$96.00. I have already received \$25.00 from them on the new year with the statement that they hope to make some advance on last year.

What has been done in this church can be done in a large number of other churches if the proper means are used.

3 But "the times are hard." Was it not when the times were hard that God called for the "whole tithe" to be brought into the storehouse, and charged them with robbing Him because it was not brought in? Not until hard times have compelled retrenchment at every other point should we retrench in our offerings to the Lord's work.

A. COHOON. Wolfville, N. S. Nov. 25th.

Report of Grande Ligne, 1898.

The hard work of this mission goes on. It is uphill work, but the further up the hill, the brighter the prospect.

One of the missionaries thus states the object of the work: "To reach Roman Catholics with the Gospel, to lead our unconverted Protestants to a true repentance and trust in the Saviour, and to help the church on its spiritual progress and a true Christian character."

We notice that the little French churches, are contributing to the support of the Kingdom of God. In Maskinonge, the few are reported as giving \$115.65. The nine French churches aggregate nearly \$2,000, contributed for their own support and benevolent purposes, during the last associational year.

The Maritime Provinces contributed \$1,197. Special mention is made of the help granted by our Women's Missionary Aid Society. The whole sum expended during the past year is \$17,800.

Twenty-seven of the Grande Ligne pupils were baptized last year; four of these were Roman Catholics a few months before, the others being children of our French Protestant converts. The aggregate of baptisms on the field during the past year is 37.

Like our own Acadia, the Feller Institute has a "forward movement" in view. They would like to spend in enlargement from \$25,000 to \$50,000.

Our readers must not allow themselves to lose sight of the missionary from Grande Ligne, as he is laboring at Weymouth, N. S. Three conversions have resulted since his last report.

It may be advisable to ask ourselves a question or two: Do we believe in the need of evangelizing our French Catholic neighbors? Do we include them in our prayers for the salvation of the world? If we believe in a thing, and pray for it, we will be likely to provide the means to sustain it.

Use in place of Cream of Tartar and Soda.



More convenient, Makes the food lighter and more healthful.

ROYAL BAKING POWDER CO., NEW YORK

Personal.

Rev. Geo. E. Good, formerly of this Province, has been living for a few years past in Innisfail, Alberta. Bro. Good had suffered a good deal from poor health, but we are pleased to learn that his health is greatly improved.

Rev. W. Camp of Sussex was in St. John on Monday and met with the Baptist pastors of the city in their weekly Conference. Bro. Camp is finding encouragement in his work. The church is being revived. Some have recently been baptized and a series of special services is about to be held.

We were pleased to have a call on Monday from a number of Acadia men who were returning from the Intercollegiate Y. M. C. A. Convention at Fredericton. They state that the meetings were of great interest. A report will be found in another column. The Acadia delegation numbered thirteen.

Advertisement for 'The Youth's Companion' featuring a large illustration of a woman in a carriage and text describing the magazine's content and subscription information.

MARRIAGES

HALEKINRY-HEC River Herbert, Sept Isaac Halfkiney, an

FOSTER-MARSHA Nov. 23rd, by Rev. Foster, of Port Lorr daughter of Burton

SMELTZER-MADH church, New Can by Rev. D. W. Mader, of New Can

WRIGHT-HAIGH sonage, Digby, N. Rev. Byron H. Tho and Bertha M. H Range, Digby Co.

HAIGHT-ANANS sonage, Digby N. Rev. Byron H. Tho and Helena A. Au Digby Co.

JOHNSON-MILLI J. M. Parker, Cha Annapolis, and E field, Cumberland

JONES-TAYLOR St. John, N. B. or Dr. Carey, Jacob to Bertha L. daug Esq., of Salisbury

PULSFYR-PULLS Avenue, Halifax. Ash, M. A., Al Plains, and Bessie S

CROSS-GRAY— bride's father, No Ash, M. A., A T and Laura Ada Gr

ANDERSON-SPH Cape, Albert Co B Colwell, Sar Francaetta Bell Sp Cape.

MCDONALD-KV Albert Co, Nov. Alexander McDo Kennie, of Water

GRO-SPECK— bride's mother, I Nov. 16th, by Re K. Gross, of W

CROSBY-CROSB age, Pleasant Va 12th, by Pastor N Crosby, to Mary Lake, Yarmouth

ELDRIDGE-LY the bride's father North River, C Pastor J. D. Spi of Taunton, Mas of North River,

FAULKNER— 15th, Sarah Dick E. Faulkner, s husband, three c mourn their lo welcomed in hea

BISHOP.—Die well Hill, Abbe Bishop, 59 years fessed faith in C lived a quiet, triumphant fait

HAMILTON.— Martha Hamilton was one of su injury in childr recovered. Thou public professio praising the Lo

ATWATER.— Guysboro Co., youngest son Atwater, in th bereaved fami pathy of the abundantly ble a ed parents, many friends o

WALTER— children. Walter

MARRIAGES.

HALFKINNEY-HECKMAN.—At Lower River Herbert, Sept. 5th, by J. M. Parker, Isaac Halfkiney, and Ann Heckman.

FOSTER-MARSHALL.—At Port Lorne, Nov. 23rd, by Rev. E. P. Coldwell, Curtis Foster, of Port Lorne, to Luella Marshall, daughter of Burton Marshall, of Arlington.

SMELTZER-MADER.—In the Baptist church, New Canada, N. S., on Nov. 23rd, by Rev. D. W. Crandall, Reuben J. Smeltzer, of Martins Brook, and Naama S. Mader, of New Canada, N. S.

WRIGHT-HAIGHT.—At the Baptist parsonage, Digby, N. S., on Nov. 23rd, by Rev. Byron H. Thomas, George W. Wright, and Bertha M. Haight, both of North Range, Digby Co.

HAIGHT-ANANSON.—At the Baptist parsonage, Digby, N. S., on Nov. 26th, by Rev. Byron H. Thomas, Leslie L. Haight, and Helena A. Ananson, both of Rossway, Digby Co.

JOHNSON-MILLIGAN.—On Nov. 17th, by J. M. Parker, Charles Albert Johnson, of Annapolis, and Emily Milligan, Barronsfield, Cumberland Co.

JONES-TAYLOR.—At the Victoria Hotel, St. John, N. B., on the 25th inst., by Rev. Dr. Carey, Jacob C. Jones, of Petitcodiac, to Bertha L., daughter of Malcolm Taylor, Esq., of Salisbury.

PULSIFER-PULSIFER.—At 31 Compton Avenue, Halifax, Nov. 2nd, by Rev. Z. L. Fash, M. A., Albert Pulsifer, Hammond Plains, and Bessie Pulsifer, Sackville, N. S.

CROSS-GRAY.—At the residence of the bride's father, Nov. 15th, by Rev. Z. L. Fash, M. A., A. E. V. Cross, Dartmouth, and Laura Ada Gray, Halifax.

ANDERSON-SPENCER.—At Hopewell Cape, Albert Co., Sept. 7th, by Rev. I. B. Colwell, Sanford H. Anderson, to Francetta Bell Spencer, both of Hopewell Cape.

MCDONALD-KENNIE.—At Cape Enrage, Albert Co., Nov. 5th, by Rev. I. B. Colwell, Alexander McDonald, of Albert, to Emily Kenzie, of Waterside.

GROSS-PECK.—At the home of the bride's mother, Hopewell Hill, Albert Co., Nov. 16th, by Rev. I. B. Colwell, William K. Gross, of Hillsboro, to Mary C. Peck.

CROSBY-CROSBY.—At the Baptist parsonage, Pleasant Valley, Yarmouth Co., Nov. 12th, by Pastor N. B. Dunn, Bernard A. Crosby, to Mary E. Crosby, both of Brazil Lake, Yarmouth Co.

ELDRIDGE-LYNDS.—At the residence of the bride's father, Deacon J. W. Lynds, North River, Col. Co., Nov. 16th, by Pastor J. D. Spidell, Nathan F. Eldridge, of Taunton, Mass., and Annie M. Lynds, of North River, Col. Co., N. S.

DEATHS.

FAULKNER.—At Onslow, Col. Co., Nov. 15th, Sarah Dickson, beloved wife of John E. Faulkner, aged 83, leaves a lonely husband, three daughters and two sons to mourn their loss. "Missed on earth, welcomed in heaven."

BISHOP.—Died of consumption, at Hopewell Hill, Albert Co., Nov. 11th, Silas Bishop, 59 years of age. Our brother professed faith in Christ some years ago. He lived a quiet, peaceable life and died in triumphant faith.

HAMILTON.—At River John, Nov. 2nd, Martha Hamilton, aged 32 years. Her life was one of suffering having received an injury in childhood from which she never recovered. Patiently she bore her affliction. Though she had never made a public profession of religion yet she died praising the Lord.

ATWATER.—At his home, Boylston, Guysboro Co., N. S., Nov. 15th, Rollo, youngest son of Mr. and Mrs. James Atwater, in the 29th year of his age. The bereaved family have the deepest sympathy of the entire community. May God abundantly bless and graciously sustain the aged parents, and all the relatives and many friends of the deceased.

SCOTT.—At the home of his daughter, Mrs. George Davison, Southampton, Cumberland Co. N. S., Oct. 13th, William P. Scott, in his 91st year. He was formerly of North End, St. John, N. B. His end was peaceful. He said a little before his death, "just waiting to be gone." In early life he was connected with the Episcopal church, but more recently his religious sentiments were Baptist.

CARR.—At Gibson, N. B., on the 14th inst., in the nineteenth year of his age, Wesley Carr. Much sympathy has been manifested toward the mother, sister and brothers in this bereavement. Our young brother was baptized by Rev. F. D. Davidson, and was esteemed both in the church and Young People's Union. He died a peacefully and trustingly as a babe falls sleep in the mother's arms.

STEEVES.—On November 19th, at Academy street, Hillsboro, Miss Jane Ann Steeves, aged 69 years. This sister passed away quite unexpectedly. She had risen as usual in the morning and only within a very little of the end did she evince any symptoms of serious sickness. Her medical aid could be summoned, her spirit had taken its flight. She was not, for God took her. Our sister was baptized in 1839, so that for nearly half a century she has been a member of the church. Two brothers and a sister remain to mourn her departure.

TRITES.—On November 19th, at the residence of her son, Deacon Melzer Steeves, Salem, Albert Co., N. B., Jane Trites, aged 83 years. Our sister was baptized 35 years ago. Being naturally of a quiet disposition, she did not take a prominent part in religious work, but she pursued steadily a consistent course. Those who knew her best esteemed her very highly. She leaves behind a son who worthily fills the office of deacon in the First Hillsboro Baptist church, and is especially identified with the Salem branch of the work.

STEEVES.—At Donegal, Albert Co., N. B. Nov. 12th, Travis T Steeves aged 18 years, while hunting deer accidentally shot himself. He was running down a steep hill when he slipped and fell throwing the gun which he carried on his shoulder; muzzle forward to the ground when it discharged lodging the full charge in his leg near the body. Before a doctor could be secured he bled to death. Our brother was converted and baptized about a year ago. A funeral sermon was preached by Rev. F. D. Davidson, and the remains interred at Elgin.

JONAH.—At Stoney Creek, Nov. 19th, of spinal disease, Alfred O. Jonah, aged 13 years. Our young friend became affected with this painful disease when but four years old, and during the nine years until his death he was a great sufferer. He could move around on his crutches a part of the time. During these years of suffering, he received the untiring care of an affectionate mother, as well as numerous other friends. His father, Alfred Jonah, died some years ago leaving a widow and this child. He has now gone we trust to that land where pain will not be known, and where he will not need a mother's care. May the presence of the Master be with our sister, and comfort her in her sorrow.

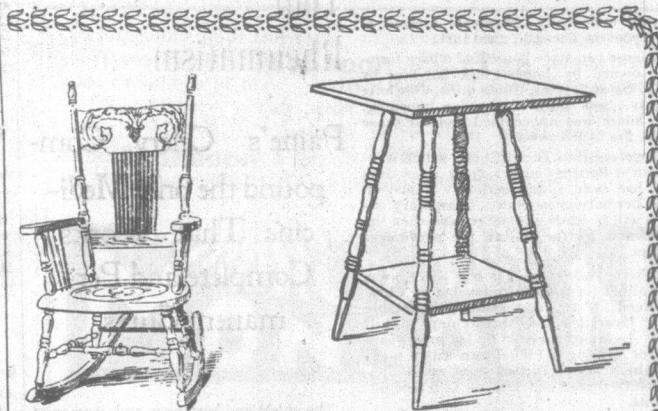
MILLS.—Bro. Amos Mills, of Ragged Reef, Cumberland Co., passed over to the inheritance of the saints on the 20th inst., after a few days sickness, aged 79 years. For many years he was a consistent member of River Hebert church. His religion was of the practical type in the church and in society. Honest in purpose and truthful in his sayings he was an avowed enemy of sham and deceit. He possessed the spirit, the piety and the integrity which befit a man who is really a Christian. He was humble in his walk, yet when truth was assailed fearless in its defence. Of him it may be said: "An Israelite indeed in whom is no guile." Sons and daughters mourn the loss of a kind father and wise counsellor, society is deprived of an honest business man. The church has lost its oldest member, a good supper and an honorable Christian. We pray help Lord; for the godly man ceaseth; for the faithful fall among the children of men.

Walter Baker & Co., Limited.

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PURE, HIGH GRADE Cocoas and Chocolates

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



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THE GEM NOVELTY CO. I received the watch in good condition and am very much pleased with it. Please accept my best thanks. Yours respectfully, HERBERT RUCKSTUHL. Address: GEM NOVELTY CO., Toronto, Ont.

BEAVER CLOTHS

These handsome, stylish overcoatings we commend to you. Ours are thoroughly reliable; heavy, but not stiff; keep their shape; wrinkle or muss less than others; and the maker from whom we import them guarantees the colors to be fast. Rich, deep black, clear, indigo blue. We guarantee stylish, comfortable fit, as well as high class fittings and tailoring. All qualities from \$20. A. GILMOUR, Merchant Tailor.

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Buy your sheathing at shoulder measurement and get a definite quantity. No allowance for tongues, shortage in mill survey or for loss in matching, but a 1,000 ft sheathing that will cover 1,000 ft surface. Sheathing put up in Bundles and quantity marked on each. A. CHRISTIE WOOD WORKING CO. CITY ROAD, ST. JOHN, N. B.

place Tartar da. AL NG ER Pure ent, lighter thful. D. NEW YORK

formerly of this g for a few years. Bro. Good had a poor health, but that his health is and his family like with his boys on k and on Sundays e, and conducts out salary. The e people have to n miles, makes it attend services ex was in St. John with the Baptis their weekly. Con- dencing encourage- church is being uly been baptized ervices is about to have a call on of Acadia minor the Intercollegiate at Fredericton. ings were of great found in another legation numbered



makes her customs of it receives number of M. P. LANG WLEY LACK ARTE RECK LUCY RNE LOW BTIN enclosing, inclusive has in size, own colors, the prot. (suit. OP 2) MASS.

News Summary.

Lord and Lady Aberdeen arrived at Liverpool on Tuesday, 22nd inst.

A large two-story house and a barn formerly owned by James Clark but now by H. T. Eaton & Sons; Union Mills, Charlotte county, was burned Monday morning. The house was unoccupied and the cause of the fire is unknown.

The steamship Turret Chief, which went ashore at Berthier en Bas Que., a few days ago, has been found seriously damaged. Half her bottom is gone. Temporary repairs will be made at Quebec, and then the vessel will go to Halifax for permanent repairs.

Robert Polley, of Timber River, was committed for trial Saturday before Chas. O. Read, J. P., for assaulting Constable Geo. Lawrence and threatening to kill him. Lawrence arrested Polley some years ago for striking a Frenchman with a pick, for which he served two years, and Polley has since threatened him on different occasions.

The court of claims at Washington on Thursday rendered a judgment of \$1,967,400 in favor of the New York Indians who entered suit against the United States to recover the value of certain land donated to them in Kansas, as a reservation, but never occupied by them and subsequently disposed of by the United States.

A San Francisco despatch says: A careful estimate of the loss by the Baldwin Hotel fire places the total at \$1,500,000, on which, at the outside, there was not over \$150,000 insurance. Only \$50,000 was carried on the hotel. The two chambermaids and Tat Pricer, missing, have been accounted for. Mrs. Andrews and two children have not been seen since the fire.

The imperial penny postage rate, which will come into effect on Christmas day, will be applicable to letters passing between Canada, Great Britain, British India, Newfoundland and the following African protectorates: British East Africa, Uganda, Zanzibar, British Central Africa, the Niger coast protectorate and the Niger Company's territory. It is hoped that other portions of the empire will have completed arrangements for adopting this reduced rate at Christmas or shortly thereafter.

Moncton Times: A most distressing accident, by which Belford Allen, of Bay-side, lost his life, occurred at Rayworth's Upper Cape factory Saturday morning. Young Allen was attending the engine, and in getting sawdust for the fire he got under the edger saw, which hit him, splitting his head open. He died in a few minutes. Allen was only about 15 years old and was a steady, hard-working boy. He is a son of Geo. L. Allen, of Bay-side.

Boston Journal: There was undeniably more waste of life by disease in this war with Spain than there should have been, but it must not be exaggerated. That was a timely reminder which the Hon. William M. Olin, Secretary of the Commonwealth, gave at the Merchants' Club dinner. He said that the total American loss in the war was 2,910 men—including about 300 killed in battle. This was a little more than one per cent. of the 274,000 men engaged. But in the civil war, out of a total of 2,000,000 Union soldiers, the loss was nearly 400,000, or about 20 per cent. The loss from disease alone Col. Olin stated as 17 per cent.

At Anderson, Me., the attorney for the defendant in a case in the Circuit Court served notice that he would present his argument in poetry. The attorney for the plaintiff protested and the court arose indignantly and said that he could not admit poetic argument. The matter led to an argument about the right to employ poetry in law, and it was found that there were no precedents or statutes against such a method, and as the poetical attorney was obnoxious to the court he was postponed until January 2. The attorneys for the defendant insist that they will present and argue the case in rhyme, and there seems to be no way to head them off.

The Northern Pacific steamer Olympia brings the following advices: A telegram published by the Chuwo states that Sir Claude MacDonald, the British minister at Peking, will probably make the following representations to the Chinese government on the subjoined points at an early date. First, the treaty powers will not recognize the restoration of the regency on so flimsy a pretext as the ill-health of the Emperor, which is not sufficient to justify a change in the sovereignty. Second, the work of reform started by the Emperor must not be suspended not only in the interests of peace in the east, but for the sake also of the maintenance of the Chinese empire. Third, it is contrary to principles of humanity to visit capital punishment upon political antagonists, and the practice must be discontinued in future. Fourth, that the Chinese government must take greater precaution to prevent assaults by natives on foreign residents in Peking in broad day light.

Your Rheumatism

Paine's Celery Compound the only Medicine That Works Complete and Permanent Cures.

The ablest and best men and women of our country—doctors, clergymen, lawyers, bankers, merchants and literary women—highly praise and recommend Paine's Celery Compound as a sure cure for rheumatism and sciatica.

Remember well that disordered nerves, faulty digestion, and a slow and incomplete nutrition of the body invite rheumatism, just as they do nervous debility and neuralgia. There is no surer start for rheumatism than a run-down, nerveless condition.

You cannot cure rheumatism by outward applications. The disease is due to internal troubles and must be constitutionally attacked and got rid of.

Paine's Celery Compound gives a healthy tone to the stomach, increases the appetite, and regulates the bowels, liver and kidneys, so that they easily throw off poisonous matters that the sluggish system has allowed to lodge in the blood, causing rheumatism and like disorders.

Bear in mind that rheumatism neglected means increased sufferings and certain death. Be wise while you have a fair measure of strength left. Use Paine's Celery Compound and banish an enemy that has no mercy when it obtains the mastery. It solely remains with you to determine whether you will banish danger or remain in misery and wretchedness.

Canadian Pacific Ry.

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

LEAVING, Eastern Standard time at 6.25 A. Yankee-week days—for Fredericton, Woodstock and points north, Bangor, Portland, Boston and points South, and West. 8.35 A. Mixed-week days—for McAdam Jet. 8.35 P. Express-week days—for St. Stephen, 4.10 P. Montreal and all points West, North-west and on the Pacific Coast, Bangor, Portland, Boston and points south and West.

Canadian Pacific sleeper St. John to Montreal, and Dining Car to Mattawamkeag. Pullman sleeper St. John to Boston.

RETURNING to St. John from Montreal 7.30 p. m.; Boston 8.7.00, X 7.45 p. m.; Portland, 7.00 a. m.; 11.00 p. m.; Bangor 8.30 a. m.; 2.05 p. m.; Woodstock, 8.30 a. m.; 1.18 p. m.; Holton 8.35 a. m.; 4.31 p. m.; St. Stephen 7.40 a. m.; 4.40 p. m.; St. Andrews J. 6.50 a. m.; U 7.20 a. m.; Vancoboro 8.52 a. m.; 6.05 p. m.; Fredericton 6.50, 9.20 a. m.; 7.20 p. m. Arriving St. John at 8.20, 11.50 a. m.; 6.40 p. m.

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

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MONT. McDONALD BARRISTER, Etc.

Princess St. St. John

Boys & Girls We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for selling 10 packages of Royal English Ink Powder at 10c each. Every package makes 50c worth of fine ink. We ask no money—send your name and address, and we will forward you 10 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and select your premium. This is an honest offer. We insist you. Don't lose this grand opportunity. Write for the list today. Address all orders to Imperial Ink Company, 25 Adams St. Oak Park, Ill.

The coroner's jury declares that the responsibility for the disaster at Murray Hill, Ont., on the 15th inst., resulting in the loss of ten lives, rests upon Engineer Brady for passing signals set at danger. The G. T. R. company is also censured.

Ninety-five Cures in One Hundred Cases.

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

What is Catarrh?

Is the Question half so Vital to the Sufferer as what's the Shortest road to Relief and a Permanent cure?—Japanese Catarrh Cure Wears the Crown as the King of Catarrh Cures.

Incurable! No, it's not in the vocabulary of possibilities! Japanese Catarrh Cure has lifted the load of despair that for years has galled the catarrh sufferer. It's a new sun in the sufferers horizon, whose balmy but penetrating rays dispel the fog of disease and distress, and leave the patient basking in the sunlight of good health, in a new world, full of new hopes. Mrs. Emily A. Farr, Chilliwick, B. C., writes family history of the doing of Japanese Catarrh Cure. Her husband was a great sufferer for many years from acute catarrh. He tried all kinds of advertised remedies and doctors' treatments, but in every case the catarrh came back. One year ago he commenced treating with Japanese Catarrh Cure, and today he is a well man. Mrs. Farr says also—"My nephew had catarrh so badly, his breath was so foul it was unpleasant to go near him." He, too, was cured by this great catarrh remedy. The only guaranteed catarrh cure. An absolute guarantee in every package. 50 cents. At all druggists. G. T. R. Co., Toronto.

Our 1899 Catalogue

IS READY FOR DISTRIBUTION. We will be glad to send copies of it and our Short-hand Circular to any address. Intending students will do well to enter as soon as possible, as our accommodations are likely to be axed to the utmost. Evening Classes Now in Session.

S. KERR & SON, Oddfellows' Hall

MENTHOL THE D&L PLASTER We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c. tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size. Every family should have one ready for an emergency. DAVIS & LAWRENCE CO., LIMITED, MONTREAL Beware of imitations

FREE. We give this fine watch, and also a chain and charm for selling two dozen LEVER COLLAR BUTTONS, at 10c. each. Send your address and we forward the Buttons, postpaid, and our Premium List. No money required. Sell the Buttons among your friends, return the money, and we send the watch, prepaid. A genuine American watch, guaranteed a good timepiece. Mention this paper when writing. LEVER BUTTON CO., 20 Adelaide St. E. Toronto, Ont. FAVORABLY KNOWN SINCE 1826 BELLS HAVE FURNISHED 250,000 BELL'S CHURCH SCHOOLS & OTHER PUREST BELL WEST-TROY N. Y. BELL-METAL CHIMES, ETC. CATALOGUE & PRICES FREE

Dick's Blood Purifier For Horses And Cattle PUT UP AS A POWDER. GIVES NEW LIFE. INCREASES THE FLOW OF MILK IN COWS. LESTER MILLS & CO. DICK & CO. AGENTS MONTREAL PROPRIETORS 25 and 50 Cents a Package.

Raw From Ear To Jaw.

"I have been for years more or less subject to eruptions on my skin. The left side of my face from the top of my ear to half way down my jaw was in a very bad state—being almost raw, making shaving very painful. I was advised to try Burdock Blood Bitters. One bottle perfectly cured me. I can honestly recommend B.B.B. to all who suffer from any skin disease." G. WHITE, Carrievale, N.W.T. B.B.B. cures Salt Rheum, Eczema, Tetter, Stingles, Boils, Pimples, Sores, Ulcers, and all forms of Skin Diseases and Eruptions, from the smallest pimple to the worst scrofulous sore.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, Diarrhea, Dysentery, and all Bowel Complaints. A Sure, Safe, Quick Cure for these troubles is Pain-Killer. It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used Internally or externally. Beware of imitations. Take note but the genuine "PERRY DAVIS." Sold everywhere. 25c. and 50c. bottles.

Protecting

Before November in the walls of which the weather year should be become very cold mortar used in the walls. For this of mortar and if knotholes appear of board over the ment to his barn keep his stock at a basement by against it all over the space between with straw or with that it is no better is kept warm by will do the animals sume it as for warmth either warms the body, is to the outside of this internal when, if the animal food would be of (American Cultiv

All's We

The results of have been conde phrases whose su and establishes philosophy. Ap they pass into sa and will be quot In that phrase to called, the raiso term it, is very who is construct sity is prosperous and humiliation gives it such flex bend they will n most essential to are brought out drance.

True progress by the difficulties celerity of the pa To make headwa a better test of a conditions are holds true in all is not the man w who from his lar the ready cash a man of meagre r and struggle to doing his level prompt, but yet liability and neve dodges a credito

At an alumni leges this summe being called for funds, one of the large means, su easy for him to d fortune had been favors, "as for y cents."

Yet all's well may and must b road an itinerant his heavy pack, looking in the e came as we look be an incipient pack and a futu it."

Hard times a accepted as di rather serve as Competition ma ways-crowded. at the top. The of those who w But they pulled themselves to the world heard fro with them. To spirits the last d can always be Push your way ed as the startin Irishman, "I' was be hind befo

The Farm.

Protecting Stock From Cold.

Before November closes all the crannies in the walls of buildings or in the siding which the weather has made during the year should be filled. All old buildings become very cold by the dropping out of mortar used to put up the walls of buildings. For this a day's work with a barrel of mortar and a trowel will do wonders.

All's Well That Ends Well.

The results of observation and experience have been condensed into many proverbial phrases whose survival proves their fitness and establishes the soundness of their philosophy. Approved by popular verdict, they pass into sayings which are on all lips and will be quoted until the end of time.

True progress is to be estimated rather by the difficulties overcome than by the celerity of the passage from point to point. To make headway against wind and tide is a better test of a vessel's mettle than when conditions are reversed.

At an alumni meeting of one of our colleges this summer, when subscriptions were being called for to increase the college funds, one of the older graduates, a man of large means, subscribed \$100.

Yet all's well that ends well. Steep hills may and must be climbed. Passing on the road an itinerant pedler toiling along with his heavy pack, coarsely clad and common looking in the extreme, yet the thought came as we looked at him.

Hard times and hard lines need not be accepted as discouragement. Let them rather serve as spurs to noble ambition. Competition may be sharp and the highways crowded. But there is always room at the top.

Saving Agricultural Clippings.

One does not need one of the elaborate "Index Rerums" in order to enjoy the use of a very useful device for saving clippings from farm papers. Make a box a foot in length and just wide and deep enough to take in a No. 6 1/2 envelope.

Common Cows In The Dairy.

There is not much lack in this country of advanced dairy teaching of the highest kind, but there is a notable absence of the intermediate instruction of the kind necessary to advance, by regular steps, the dairy methods in vogue on Western farms.

We have already had occasion to note that the Kansas Agricultural College is devoting a chief share of its attention along dairy lines to instruction of the kind calculated to improve farm dairy methods. Among other things, the college has secured a herd of good average Kansas cows.

SAVE MONEY BY HOME DYEING.

Easy Way to Make New Autumn Dresses Out of Old and Faded Costumes and Suits.

Diamond Dyes For Long Years Have Been the Standard Home Dyes.

Don't wear a faded gown. Don't look shabby simply because you cannot afford to buy a new dress. It is not necessary to wear clothing that is faded and shabby because you have no money to buy more.

Ceylon pearls hold the same surpassing intrinsic value in the pearl market that Monsoon Tea holds in the world's sphere of teas. MONSOON, in its matchless purity and quality, is the pearl of Ceylon teas--and one reason why MONSOON costs no more than other teas is because Monsoon Tea is offered to the public, direct, by the famous old British Company which grows it.



WEBSTER'S INTERNATIONAL DICTIONARY. In its Various Attractive Bindings it Makes the Choicest Gift for Christmas. It excels in the ease with which the eye finds the word sought; in accuracy of definition; in effective methods of indicating pronunciation; in terse and comprehensive statements of facts and in practical use as a working dictionary.

A DECIDED ADVANTAGE. Anyone purchasing a PIANO, ORGAN or SEWING MACHINE on time must consider it a decided advantage to purchase from the house that offers the greatest inducements and gives the easiest terms. Anyone purchasing a PIANO, ORGAN or SEWING MACHINE for cash must consider it a decided advantage to purchase from the dealer who has the greatest variety of instruments or machines to show.

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

EARN A WATCH. Earn this valuable Watch, Chain and Charm by selling twenty Topaz Scarf Pins, at 15 cents each. Send your address and we forward the Pins and our Premium List, postpaid. No money required. These Pins will almost sell themselves, for the Topaz has all the brilliancy of the best diamonds, and has never before been offered at anything like this price.

IN some parts of the world fire is yet produced in this difficult and arduous way. In Canada the people produce fire by the use of E. B. Eddy's Matches.

"Ayer's Cherry Pectoral saved the lives of two of my children when to all appearance they were in the first stage of Consumption."

J. W. HUFFORD, Farmington, Ia.
Medical Advice Free. Address, J. C. AYER CO., Lowell, Mass., U. S.

Thanksgiving, 1898.
To God our gracious Lord belong;
To him our hearts and voices raise,
In glad thanksgiving and in song.
Our thanks are due for life and health,
And the rich blessings we receive;
For fruit and grain and all the wealth
That our abundant harvests give.
No dire disease, no famine sore,
Or bloody war afflicts our land;
No wasting floods, or cyclone's roar,
These were prevented by His hand.
For peace and plenty we rejoice,
Give thanks and laud His holy name,
And, with united heart and voice,
Praise Him whose love is e'er the same.
—EDWARD YOUNG.

A Strange Story.

But it is as True as it is Wonderful.

Mr. William Sharam Cured of Kidney and Urinary Disease by Dodd's Kidney Pills, After Doctors and Other Remedies Had Failed.

MURRAY HARBOR SOUTH, P. E. I., Nov. 28.—This town knows no happier man than Mr. William Sharam, one of our prosperous merchants.

A person who saw Mr. Sharam two years ago, would not know him, if they met to-day. He is a changed man. He is robust and healthy, strong and vigorous, his brain clear and active, and his body strong and sturdy enough to carry out the projects his brain devises.

Two years ago he was a weak, frail and sickly shadow of his former self. Kidney Disease and Urinary Trouble had sapped his strength, undermined his constitution, and utterly worn him out, mentally and physically, and he was so weak that he could hardly help himself. The pain he endured was terrible.

First one doctor, then another, was called in, but they all failed to help him. Different remedies were used, but they also failed.

At last Mr. Sharam decided to try Dodd's Kidney Pills. For the first time in years he enjoyed sound sleep after the first few doses. Day by day he grew better till finally health and strength were fully restored.

Dodd's Kidney Pills have thousands of cases like this to their credit. They have cured whenever they have been used.

They act directly on the Kidneys, which are the controlling power of the Urinary system, and which Dodd's Kidney Pills strengthen and stimulate to such a degree that they are enabled to do their work thoroughly. In a word, Dodd's Kidney Pills assist and re-inforce Nature, and cause her to banish all Kidney and Urinary diseases.

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

Voluntary Testimony

Worth Having from a Well Known Physician.

Two weeks ago I caught cold and now have pleurisy of the right lung. Since I had a blister on it, find nothing relieves the pain and soreness better than MINARD'S LINIMENT. I have gotten up in the night when I could not rest, and after applying the Liniment it would soothe me so much that I would always soon fall asleep. I never used it on myself before and, to tell the truth, had no more faith in it than any other liniment, but there is something in it that really acts wonderfully.

Dr. Gaudet has been attending me and I told him how it acted and he was much surprised.

This is no humbug but a genuine expression of my experience and you can make what use you like of it.

GEO. BELL, M. D.
Meteghan, N. S.

News Summary.

The Emperor and Empress of Germany arrived at Potsdam Saturday morning on their return from the Holy Land.

Edward Gassy, who was in former days one of the great criminal lawyers of the country, died at Chicago on Thursday.

In the Chilean Chamber of Deputies Friday the minister of finance declared, in the name of the president, that there would not be another dollar of paper money issued.

A cable from Manila received at Spencer's Island told of the death by drowning of Whitney Spicer, son of Capt. George Spicer of the ship Glooscap. The deceased was only 19 years of age.

Advices from Stillwater, Minn., indicate that Brunswick Price, son of Marshall Price of Havelock, recently found dead in a well near the lumber camp in which he worked, was murdered.

Alfred E. Laird, son of Hon. David Laird, formerly of Prince Edward Island, now Indian agent at Calgary, dropped dead of heart disease at Celar City, B. C., on Friday.

It is reported that Michael O'Shaughnessy, a Charlotte county man who has been in the Klondyke came out lately with \$25,000 worth of the yellow metal.

Much big game is being sent here from Nova Scotia. Messrs O'Neill Bros. to-day had five moose, all shipped from Weymouth. Four of them were purchased by the Royal Hotel—Globe.

Lord Mount Stephen has set apart half a million dollars for immediate distribution among relatives. The gifts range all the way from sixty to eighty thousand dollars and include fine houses and grounds.

The current issue of the Petit Journal Pour Rire, Paris, has at the request of Count von Munster, the German ambassador at Paris, been confiscated for publishing caricatures of Emperor William's visit to the Holy Land.

The French cabinet has decided to authorize a loan of 160,000,000 francs for the purpose of establishing an Indo-China railroad system in connection with the Chinese railroads.

Under the head of "A Pocketful of Money," Mr. W. D. Howells will contribute to the next volume of "The Youth's Companion" the story of a Western boy who was made the custodian of a small fortune which, after various adventures, he was very glad to be rid of.

The board of directors of the New England Shoe and Leather Association has adopted resolutions favoring the establishment of full and complete reciprocal trade relations between the United States and Canada and the colony of Newfoundland.

R. N. O'Bryan, who has a suspended sentence hanging over him for libelling Prince George of Wales, on Friday at Montreal was sentenced to three months' imprisonment. The charge against him is issuing an immoral publication, a newspaper known as Town Topics. O'Bryan formerly lived in Halifax.

It is asserted that Emperor Menelek of Abyssinia is advancing on Beru Mioda with 100,000 men, armed with rifles and a numerous train of artillery. It is believed that the object of the Negus is the Bahr-El-Gezel basin and that he will attempt to force a definite boundary settlement.

A daring attempt at hold-up and robbery has been reported to the Fredericton police. While John Hood, blacksmith, was driving across the highway bridge from St. Marys, a man sprang from behind the timbers at one side and attempted to catch the horse's bridle. He then tried to climb in the carriage, but Hood struck him across the face with the butt end of the whip and the fellow fell back.

Reports from the cattle and sheep raising districts of northwestern Texas, Oklahoma and the Indian Territory show heavy losses because of the blizzard that has prevailed in those sections since last Sunday night. The mercury dropped 60 degrees during Sunday night and the country was generally frozen up. Thousands of head of sheep, half-grown calves and cows have perished. The losses will approximate several hundred thousand dollars.

Robert C. Turner, 21 years old, and a student in the second class of the Medical Department of the University of Buffalo, is dead from circumstances that have caused consternation in the medical world. Apparently strong and vigorous and a picture of health, he had a most peculiar and susceptible nervous system. A slight tap on the face during a rough-and-tumble sport turned the spot red, after which it blanched white and then formed blisters. Two weeks ago Turner cut his finger in the college dissecting room. No blood, poisoning set in, but the legs became paralyzed. The paralysis advanced slowly to the chest. Artificial respiration and tracheotomy was performed, but it did not save the advance of death. Physicians say the death is the rare case of Landry's paralysis.



Every Housekeeper

wants pure hard soap that lasts well—lathers freely—is high in quality and low in price.

Surprise is the name of that kind of Soap.

8 Cents a Cake.

THE ST. CROIX SOAP MFG. CO. ST. STEPHEN, N. B.

Dykeman's

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

DRESS GOODS

We are continually sending samples of Dress Goods to our numerous customers and we would be glad to send them to you. A card mentioning color, and near price with your address, will bring them to you in double quick time, and then when your order follows [as it surely will] it receives our most prompt and careful attention.

SPECIAL FANCY GOODS AT 58 CENTS.—They are new—very new—and very stylish—a two-toned effect—damask weave—Pure wool 44 inches wide.

FRED. A. DYKEMAN & CO. St. John, N. B.

HAVE YOU GOT ANY WOOL?

We have lots of good Winter Clothing to exchange for Suits, Ulsters, Overcoats, Lumbermen's Jumpers and Underwear. Write us for information.

FRASER, FRASER & CO.,

40 and 42 KING STREET,

CHEAPSIDE, ST. JOHN, N. B.



Wanted at Once. Tumblers

A good reliable person in every community to make a thorough canvass for some of the best and most popular works of fiction, art, science, history, travel and adventure, and a complete list of the latest and most popular holiday books.

A commission of 40 per cent. given on all goods sold. Success sure.

Write at once for particulars.

Address: E. LEROY DAKIN, Wolfville.

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Ask your Grocer for it!