

Messenger and Visitor.

THE CHRISTIAN MESSENGER
VOLUME XLVII.

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THE CHRISTIAN VISITOR
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SAINT JOHN, N. B., WEDNESDAY, NOVEMBER 21, 1894.

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It is stated that D. L. Moody contemplates a journey to Japan with the purpose of making a six month's tour of the country and preaching in its principal cities.

We are requested to say that copies of the Year Book are being sent out as rapidly as the binder can finish them. One copy will be sent to each minister, and each church will receive its due quota according to the number of its resident members.

We are much pleased to learn from a Madison, Wisconsin, paper that the Baptist church in that town hold their pastor, Rev. A. J. Kempton (late of Castleton, St. John) in very high esteem. The church is being richly blessed under his ministry. Ten were added to its membership by baptism on the first Sunday in November, and twenty-four others who had united with the church by baptism, letter or experience since the previous communion season received the right hand of fellowship.

Mr. HENRY C. VEDDER, editor of the New York Examiner and author of an excellent short history of the Baptists, has accepted an appointment to the chair of church history in Oberlin Theological Seminary. Rev. H. L. Wayland, D. D., formerly editor of the National Baptist, will, the Examiner announces, become editor of that paper on January 1st. He will be associated in the editorial management of the Examiner with Mr. Edward Bright, who has charge of its literary department, and Mr. T. J. Conant, who will take Mr. Vedder's position as managing editor.

We are informed that a union Thanksgiving service of the St. John Baptist churches will be held in the Main St. church at eleven a. m. on Thursday, Nov. 29. It is expected, will be the preacher. We hope there may be such attendance, and such an interest manifested in this service as shall indicate that there is in the hearts of our Baptist people in this city a hearty recognition of the divine goodness and mercy which have followed us during the year. Too generally these thanksgiving services are treated as if they were of but little importance.

For the good name of humanity it is certainly to be hoped that the reports which reached London last week of the fiendish massacre of Armenian Christians by the Turkish soldiery are grossly exaggerated. If the reports are to be credited, thousands of Armenians have been ruthlessly butchered; men, women and helpless children sharing the same cruel fate. The women indeed, instead of finding any mercy, suffered the most terrible indignities at the hands of the brutal soldiers, and were afterwards slain by hundreds. Such, in brief, is the terrible story, or a small part of it. It seems impossible that it can be true. But there also seems to be little doubt that there is sufficient grounds for the appeal which the Armenians are making to Great Britain for intervention on their behalf to justify and require a peremptory demand for a thorough investigation of the facts.

Rev. Dr. TALMAGE is said to have reached the conclusion that the burning in succession of three churches in which he ministered is an unmistakable indication of Providence that he is not to confine his labors to one congregation. He has therefore resigned the pastorate of the Brooklyn Tabernacle and will, as Providence may direct, either take another pastorate or go into evangelistic work, "preaching the gospel to all people without money and without price." But if it is necessary for Providence to do something equivalent to the burning of three magnificent churches in order that the preacher may get an inkling of the path of duty, the good doctor's ministry is likely to be rather an expensive one after all.

In connection with the mention of the fact of recent archeological discoveries in the valley of the Euphrates said to possess great interest and value as being confirmatory of the authenticity of Biblical history, the Chicago Standard quotes the Inter Ocean, a leading Chicago daily, as saying editorially: "It is rather curious that at this late day the secrets of the past should be revealed in a way to endorse the statements of Scriptural writers whose evidence the scientific world has taken somewhat reluctantly. But the more science penetrates the arena of mounds and rocks and ruins the more it is necessary to admit the wonders of the Biblical chronicles, and the more is skepticism compelled to recede from a position which circumstances declare to be untenable."

At the recently held meeting of the Inter Seminary Missionary Alliance at Springfield, O., Dr. G. W. Knox, a missionary of many years experience in Japan, speaking on "The Foreign Mission Call," said: "The work demands the best men and women in spiritual power, in intellectual ability and in culture. It is a common and well-nigh fatal error to underrate the intellectual ability and spiritual perception of the Eastern peoples. Many of the questions they put to the advocates of the new religion show great philosophical depth of mind. The real work of converting such races only begins when the upper and educated classes are won." Speaking of the war now going on, Dr. Knox predicted that Japan would be successful in the conflict, and that thereby the walls of conservatism within which the great Chinese Empire has secluded itself would be levelled for the marching in of the armies of the Occas.

The following observations of the New York Outlook are worthy the attention of all who wish to prolong the period of their working life: "It is unquestionable that a great many lives are largely wasted by a useless expenditure of nervous force, by restlessness, haste, and by the physical excitement which are induced by the agitation of the body and the brain. The hush which is imposed upon some men by the knowledge of a possibly fatal disease ought to be secured by all men of activity; for the waste of vitality comes not so much from work as from the leakage of haste and useless nervous action. There is an immense amount of activity which is generally regarded as intellectual, but which is purely nervous and which means nothing except ignorance of the laws of health and lack of self-control. The secret of prolonged and sustained working power is the husbanding of all vitality and the direction of it to a single end. The greatest as well as the most delicate machines work with the slightest possible loss of force, because they work with absolute steadiness and ease. A man like Darwin, who was an invalid for many years, accomplished immense results by focusing his entire strength along one line and by living calmly and quietly in the prosecution of his task. Such a man refuses to be agitated or hurried by insignificant events and by uncontrolled emotions. He is steadied by the very magnitude of his task, and the concentration of his energy relieves him, in large measure, of the temptation to waste his power through a thousand obscure and useless rivulets. Fussy people are rarely effective people. The greatest executive force goes with a certain calmness and absence of hurry, and it is a significant fact that the people who accomplish the most always seem to have leisure. The habit of working without waste is frequently one which can be cultivated, and which, after once being consciously adopted, becomes the natural method of work."

PASSING EVENTS.

THE funeral train of the late Czar, after its long march northward through the empire, reached St. Petersburg on the morning of Tuesday, November 13th. Everything had been made ready to receive the royal remains. Amid the solemn music of the bands and the chanting of priests and singers, the long train, drawn by two engines, moved slowly into the Nicholas station, which was crowded with representatives of the nobility of Russia and every other European country; and the long platform was covered with black cloth. The hearse with silver and gold body, a golden canopy, surmounted by a crown and topped and edged with groups of three white feathers, stood ready to receive the body of the dead emperor, and when the mortuary car was opposite the steps leading to the hearse the train came to a halt. Priests with candles and incense lined the steps, while the metropolitan of St. Petersburg and the higher clergy near by bowed a salute. The roll of the drums of the grenadiers mingled with the chanting. A boy choir began a chorus in which the men joined, and the volume of vocal music swelled high upon the air. The grand procession, marked by all the solemn pomp and circumstance supposed to befit the great occasion, was formed and marched through the streets of the capital, Czar Nicholas and the Prince of Wales walking together in the procession. The cathedral of St. Isaacs, where the body was to lie in state, was reached at 1:30 p. m. The coffin was at once placed on the catafalque in the

centre of the cathedral, and after a requiem service which lasted an hour, the body was exposed to public view; and immediately long lines of people, anxious to look upon the face of their dead emperor, began passing through the cathedral. The tomb where the remains of Alexander III. are finally to rest is entered through the pavement on the left side of the cathedral. The body of the Czar will lie near those of his mother and his elder brother who would have reigned over Russia but for the unfortunate blow struck by Alexander's hand, which cut short his life. Just beyond is the tomb of their father. Away beneath these tombs, we are told, there are terrible subterranean dungeons, where, in hopeless imprisonment, some of the brightest minds in Russia are immured—their crimes being that they dared to hope for freer government. Some of these men, it is said, must have heard in their dungeons the cathedral bell toll thirteen years ago for Alexander II., and now they have heard it toll again for his son, but know nothing of what it means.

NOT long ago a Mr. W. W. Smith, station agent at Sutton, Que., on the C. P. Railway, was murderously assaulted and almost killed. The assailant, Mr. Smith was afterwards apprehended and confessed to having committed the assault at the instigation of others, and that he was paid to do the deed by men in that part of the country interested in the liquor traffic. This man and two others—one of them a hotel keeper—are in jail awaiting trial. Mr. Smith, whose life was thus nearly sacrificed to the hate of men engaged in the nefarious business to which most of the crimes committed in the country are directly or indirectly chargeable, was an active temperance man at president of the Bromo County branch of the Dominion Temperance Alliance. A remarkable fact connected with this affair is that Mr. Smith has since been dismissed from the employ of the C. P. R., and—if the statements given to the public are correct—because of the active part he has taken in efforts to suppress the illegal liquor traffic. It does not appear that Mr. Smith is charged with having neglected his duties as station agent or employing time when he should have been on duty as an officer in the employ of the C. P. R. Company, in the prosecution of temperance work. The following is given as an extract from a letter written by the assistant superintendent of the company to Mr. Smith: "You must either quit temperance work or quit the company. It makes no difference whether you are on duty or off duty so far as the company is concerned. They demand the whole and entire time of their men and they are going to have it." This language is certainly not to be charged with lack of explicitness. If the facts are as stated, the following remarks of the *Templar*, the leading prohibitionist paper of Ontario, do not seem to be out of place: "This subject is broader than Mr. Smith or any individual. It is the question of the right of the citizen to enjoy and exercise the rights of a citizen while employed by such a corporation as the C. P. R. It is the old problem of slave or freeman. The railway is undoubtedly entitled to the best service of its employees while on duty; but, after hours, the citizen should be free to engage in these pleasures and pursuits which do not conflict with the welfare of society and the state. Mr. Smith should be free to participate in the agitation to drive the criminal liquor traffic out of the country, without being called upon to suffer the loss of income. * * * The course of the C. P. R. in dismissing Mr. Smith has been warmly endorsed by the cowardly and murderous liquor gang in Beane, and is so open to the suspicion of being an attempt to coerce the conscience and abridge the liberties of the citizens to serve the liquor interests as to make it imperative that some member of the Commons, which has so largely subsidized that road, demand in the approaching session a public investigation."

THE war between the two great Asiatic powers still goes on, though from the contradictory character of the despatches received it is impossible to arrive at any very accurate knowledge as to the real facts in connection with it. The report received and generally credited a week ago that Port Arthur, a strongly fortified position of great strategic importance, had been taken by the Japanese is now contradicted, and if the reports now being received, which seem to come from Chinese sources, are to be credited, the recent victories of the Japanese have been of a much less decisive character than the despatches sent out by them have intimated. On the whole it is probably fair to conclude that the

Japanese are gaining steadily and making progress toward Peking, but not without meeting stubborn resistance, and that Port Arthur and Moukden which are strongly fortified places will be stubbornly defended by the Chinese, but, if they are continued, will fall before the superior military science and organization of the invaders, and Peking will eventually fall into their hands. This appears to be what Japan intends, but to carry out this programme, even if the European powers offer no interference, will cost Japan heavily, and if she is not too much intoxicated with success she will be likely to listen to reasonable proposals for peace. China has appealed to the European powers to put an end to the war. England strongly desires peace. France and Russia support this position. The United States government has signified to China and Japan its willingness to act as arbitrator between them. China is said to have declared her willingness to accept the proffered mediation, but Japan has not yet been heard from in the matter. It is said, however, that Japan is willing to accept the condition that China shall renounce all claims to Korea and pay to Japan an indemnity sufficient to cover what the war has cost her. Probably Japan will hardly venture to push her demands to a very extreme point in view of the contingency of the interference of the European powers if reasonable offers of peace shall be rejected.

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Kansas Letter.

The Kansas Baptist State Convention met Oct. 15-18 at Winfield, a beautiful town of 8,000 inhabitants in Southern Kansas, just twenty miles from the Oklahoma line. The attendance was about 200 delegates with, perhaps, 100 more young people on B. Y. P. U. day. In spite of "hard times" and the industrial and political unrest of the year, it has proved to be a very prosperous year in Baptist affairs. Through the untiring efforts of Rev. I. D. Newell, missionary secretary, \$5,126.00 was raised within the State for the aid of feeble churches; and this amount, together with \$5,500.00 contributed by the Home Mission Society, has been expended in keeping district missionaries in the field, building new church edifices, and in supplementing the salaries of missionary pastors. At the beginning of the convention year our State mission work was encumbered with a debt of \$2,000.00, which is now reduced to \$500.00. Altogether during the year there have been in the field forty missionaries and missionary pastors. Among these have been our general missionary, Rev. I. D. Newell, and two district missionaries—Rev. J. M. Whitehead for Eastern Kansas, and Rev. William Wilbur for the Western half of the State. A number of missionary pastors in Western Kansas have fields covering two or three counties. One good brother who wore out his horse in this work last year received a special appropriation from the Convention Board to enable him to buy a new one. In Eastern Kansas our work is grandly progressive, and in all the leading towns Baptist churches are building up solidly. We are waiting to see what irrigation may do for the drought-stricken regions of the West before very much money is invested there.

Baptist work in Kansas is beset by some peculiar difficulties. Here, as in some other border states between the north and the south, "landmarkism" divides many churches. The convention Board has done much to remove ill-feeling from this source by its wise policy in appointing missionary pastors. It has always refused to discriminate against any man for holding "landmark" views or anti-landmark views, provided he be a godly man and not a schismatic. This policy has done so much towards establishing a better feeling that recently the "landmark" Baptist churches gave up a separate association which they had maintained for several years and have joined our regular associations. Another difficulty arises from the presence among us of numerous Campbellite churches. This denomination, which in the West rejects all names but that of "the Christian church," claims to outnumber the Baptists in Kansas almost two to one. Their State Board endorses and sends into the field a host of evangelists, who collect their pay as they go, and who have a wonderful way of counting their converts by the hundred in every town where they labor. At their state convention, held in October, they reported 10,000 additions to their churches during the past year. As their teaching

flatly denies any operation of the Holy Spirit in conversion, and makes baptism a necessary link in the chain of salvation, and as their usual mode of receiving members is for the candidate to "come forward" at any meeting and nod assent to a confession made by the preacher, such numerical results are not to be wondered at. Neither is it surprising that some weak kneed Baptists are drawn towards these churches. On the other hand many of their more spiritually minded members are constantly coming to us.

Introduced to our departing missionary. The meeting was solemn and impressive. Mrs. Churchill was almost exhausted from the constant strain on nerves and body, and it was with a great effort that she delivered this, her last address in the home land. God grant that His blessing may accompany it to all our hearts. Mrs. Wm. Alwood, in behalf of the W. B. M. U., presented an address to Mrs. Churchill. Mrs. Alwood referred to the scene twenty-two years ago when our first band of missionaries said their farewell words in Brussels St. church. Mrs. Carey and Mrs. Alwood are the only two here who were on the Board at that time. The interest that has ever followed Mrs. Churchill in all her work and through her darkest days in India was tenderly spoken of, and our prayers and sympathy pledged for the future.

Perhaps the most sacred and solemn of all these meetings was the one held at Wolfville in Mr. Sanford's parlor on Wednesday. It was thus described by Mrs. Kempton: No appointment was made; only about a dozen there, for few knew that Mrs. Churchill was to leave that day—missionaries, mothers and sisters of missionaries, Sister Churchill and her daughter and a few others. Dr. Boggs read from God's Word and prayed as only one missionary can pray for another. Then we went to the station and were met by some other friends. I thought, as I looked into the faces of those four sisters, who, twenty-two years ago, in the strength and beauty of young womanhood, stood together on the platform of the Baptist church in Windsor—at that farewell convention meeting—and remembered what they each had gone through of sorrow and separation. Sister Churchill laid two boys beneath an Indian sky; Sister Curry saw her husband go to return so more, while she is left to bear life's burdens with three helpless children. Sister Boggs left an infant to be cared for by others, and sent her two boys home from India when most they needed a mother's loving care. Sister Sanford was for four years separated from her husband. And now what a struggle is going on in Sister Churchill's heart, as her only child clings to her. Here is sacrifice indeed that we know nothing about. With a glad puff the cruel train comes in; the last word is spoken, the last embrace is given. But from the open car window mother and child grasp hands until the moving train separates them. The paleness of death is on the mother's face, yet it is radiant with peace and joy. The sacrifice is a willing one. I turn to speak to the daughter, she has fled like a wounded deer to the quiet chamber, where her soul was comforted—for the Healer was there.

I said to her as we went to the train, "When father and mother forsake thee the Lord will take you up." "Oh what could I do only for that," was the reply. Dear sisters is it right that all the sacrifices shall be on the part of those who go as our representatives to a foreign field? Should we not bear a part. Now is the time. Read Matt. 23:31-40.

Mrs. Churchill sails from New York on the 17th. We have four missionaries on the straggly seas, let us never fail to pray daily for their safety. They expect to be in India by Christmas and meet all the missionaries at conference in Coconada. What a gathering that will be.

A letter received from Miss Clark says: "B. R. Golconda left London Nov. 20th, after a very pleasant stay there. There are a large number of passengers on board, and I think enough pleasant people to make the journey enjoyable. Nearly all the sailors, waiters, &c., are natives of India, so we will have a chance to get acquainted with the looks at least of the people among whom we are to live and labor. To-night we had rice and curry for dinner; it was rather hot for my taste; but I suppose I will get used to it.

The Quarterly Meeting of the W. B. M. U. was held at the Mission Room, Prince William street, Nov. 13th, at 3 p. m. The meeting was opened with Scripture reading by Mrs. Alwood and prayer by Mrs. Martineau. The minutes of the previous meeting and also those of the executive meetings, held at Bear River, were read and approved. The treasurer's quarterly statement was then presented. Letters from Mrs. Archibald and Mrs. Martineau were read. A communication was received from Miss Buchanan in acknowledgment of greetings sent from the W. B. M. U. to the Ontario Board at their annual gathering. The vacancy on the Board, caused by the removal of Mrs. J. J. Baker from St. John, was filled by the appointment of Mrs. J. A. Gordon. It was decided that the monthly prayer meetings would be resumed on the third Thursday in January. The meeting was closed with prayer by Mrs. Long. C. GATES, Recording Secy.

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UNBELIEF, THWARTING GOD'S PURPOSE.

A Sermon Delivered at Union Chh. B. M. on Sunday Evening, Oct. 31, 1894, by the Rev. Alexander Maclearen, D. D.

The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of Him.—Luke 7: 30.

Our Lord has just been praising and praising on the head of John the Baptist. The evangelist was tenderly timid, for it followed, and was occasioned by the ex. reason, through messengers, of John's doubts of Christ's Messiahship. Let these doubts shake the people's confidence in the Forerunner, and make them think of him as weak and shifting, Christ speaks of him in the glowing words which precede my text, and declares that he is not "read shaken with the wind."

But what John was, was of less moment to Christ's listeners than was what they had done with John's message. So our Lord swiftly passes from the eulogium upon John to the sharp thrust of the personal application to His hearers. In the context He describes the twofold treatment which that message had received; and so describes it as, in the description, to lay bare the inmost characteristics of its reception or rejection of the message. As to the former, He says that the mass of the common people, and the ostentatious, "justified God," by which remarkable expression seems to be meant that their reception of John's message and baptism acknowledged God's righteousness in accusing them of sin and d-manding from them penitence.

On the other hand, the official class, the cultivated people, the orthodox respectable people—that is to say, the dead formalists—rejected the counsel of God against themselves.

Now the word "rejected" would be more adequately rendered "frustrated," thwarted, made void, or some such expression, as indeed it is employed in other places of Scripture, where it is translated "disannulled," "made void," and the like. And if we take it in that meaning, there emerges from this great word of the Master's two thoughts, that to disbelieve God's Word is to thwart God's purpose, and that to thwart God's purpose is to harm ourselves.

I. And I remark, first, that the sole purpose which God has in view in speaking to us men is our blessing.

I suppose I need not point out to you that "counsel" here does not mean advice, but intention. In regard to the matter immediately in hand, God's purpose or counsel in sending the Forerunner was, first of all, to produce in the minds of the people a true consciousness of their own sinfulness and need of cleansing; and so to prepare the way for the coming of the Messiah who should bring the inward gift which they needed, and so secure their salvation. The intention was, first, to bring to repentance, but that is a preparation for bringing to them full forgiveness and cleansing; and so we may fairly widen the thought into the far greater and nobler one which applies especially to the message of God in Jesus Christ, and say that the only design which God has in view, in the gospel of His Son, is the highest blessing—that is the salvation—of every man to whom it is spoken.

Now, by the gospel, which, as I say, thus has one single design in the Divine mind, I mean, what I think the New Testament means, the whole body of truths which underlie and flow from, that fact of Christ's death, resurrection and ascension, which are these in brief: Man's sin, man's helplessness, the incarnation of the Son of God, the death of Christ as the sacrifice for the world's sin, Faith, and the one hand by which we grasp the blessing, and the gift of a Divine Spirit which follows upon our Faith, and bestows upon us Sonship, and likeness to God, purity of life and character, and heaven at last. That, as I take it, is the barest outline of what is meant by the gospel of Jesus Christ.

And now I want to press upon you, dear friends, that that great and sublime body of truths made known to us, as I believe, from God Himself, has one sole object in view and none beside—viz., that every man that hears it may partake of the salvation and the hope which it brings. It is not a mere effect, but the twofold effect does not imply a twofold purpose. There have been schemes of so-called Christian theology which have darkened the Divine character in this respect, and have obscured the great thought that God has one end in view, and one only, when He speaks to us in all good faith, desiring nothing else but only that we shall be gathered into His heart, and made partakers of His love and life, "not willing that any should perish," but that all should come to the knowledge of His truth.

If so, the question comes very sharp and direct to each of us, is that Gospel fulfilling its purpose in me? There are many subordinate good things flowing from the Christian revelation, such as blessings for social out-ward life, which are as flowers that spring up in its path; but unless it has effected its one purpose in regard to you and me, it has failed altogether. God meant His Word to save your soul. Has it done so? It is a question that any man can answer if he will be honest with himself.

Further, this single purpose of the Divine speech embraces in its intention each of the hearers of that message. I want to gather the wide flowing generally, "God so loved the world that He sent His Son that whosoever believeth, shall not perish, but have everlasting life." He sent His Son that He sent His Son that I, believing, might have life eternal."

We shall never understand the universality of Christianity until we have appreciated the personality and the individuality of its message to each of us. God does not lose thee in the crowd, don't thou lose thyself in it, nor fail to apprehend that thou art personally meant by its broadest declarations. It is the salvation that Christ had in view when He became man and died on the Cross; and it is His salvation that He had in view when He said to His servants, "Go into all the world"; that is, individually, and reach the purpose, but it is kicking against the pricks.

to accomplish this purpose even now, by my lips, in so far as I am true to my Master and my message. The outward appearance of what we are about now is that I am trying, lamely enough, to talk to you. You may judge this service by rules of rhetoric, or anything else you like. But you have not got to the bottom of things unless you feel, as I am praying that every one of you may feel, that even with all my imperfections on my head—and I know them better than you can tell me them—I like all true men that are repeating God's message as they have caught it, neither more nor less, and have sunk themselves in it, may venture to say, as the Apostle said: "Now, then, we are ambassadors for God, as though God had blessed by us, we pray in Christ's stead." John's voice was a revelation of God's purpose, and the voice of every true preacher of Jesus Christ is no less so.

But what John was, was of less moment to Christ's listeners than was what they had done with John's message. So our Lord swiftly passes from the eulogium upon John to the sharp thrust of the personal application to His hearers. In the context He describes the twofold treatment which that message had received; and so describes it as, in the description, to lay bare the inmost characteristics of its reception or rejection of the message. As to the former, He says that the mass of the common people, and the ostentatious, "justified God," by which remarkable expression seems to be meant that their reception of John's message and baptism acknowledged God's righteousness in accusing them of sin and d-manding from them penitence.

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Now the word "rejected" would be more adequately rendered "frustrated," thwarted, made void, or some such expression, as indeed it is employed in other places of Scripture, where it is translated "disannulled," "made void," and the like. And if we take it in that meaning, there emerges from this great word of the Master's two thoughts, that to disbelieve God's Word is to thwart God's purpose, and that to thwart God's purpose is to harm ourselves.

I. And I remark, first, that the sole purpose which God has in view in speaking to us men is our blessing.

I suppose I need not point out to you that "counsel" here does not mean advice, but intention. In regard to the matter immediately in hand, God's purpose or counsel in sending the Forerunner was, first of all, to produce in the minds of the people a true consciousness of their own sinfulness and need of cleansing; and so to prepare the way for the coming of the Messiah who should bring the inward gift which they needed, and so secure their salvation. The intention was, first, to bring to repentance, but that is a preparation for bringing to them full forgiveness and cleansing; and so we may fairly widen the thought into the far greater and nobler one which applies especially to the message of God in Jesus Christ, and say that the only design which God has in view, in the gospel of His Son, is the highest blessing—that is the salvation—of every man to whom it is spoken.

Now, by the gospel, which, as I say, thus has one single design in the Divine mind, I mean, what I think the New Testament means, the whole body of truths which underlie and flow from, that fact of Christ's death, resurrection and ascension, which are these in brief: Man's sin, man's helplessness, the incarnation of the Son of God, the death of Christ as the sacrifice for the world's sin, Faith, and the one hand by which we grasp the blessing, and the gift of a Divine Spirit which follows upon our Faith, and bestows upon us Sonship, and likeness to God, purity of life and character, and heaven at last. That, as I take it, is the barest outline of what is meant by the gospel of Jesus Christ.

And now I want to press upon you, dear friends, that that great and sublime body of truths made known to us, as I believe, from God Himself, has one sole object in view and none beside—viz., that every man that hears it may partake of the salvation and the hope which it brings. It is not a mere effect, but the twofold effect does not imply a twofold purpose. There have been schemes of so-called Christian theology which have darkened the Divine character in this respect, and have obscured the great thought that God has one end in view, and one only, when He speaks to us in all good faith, desiring nothing else but only that we shall be gathered into His heart, and made partakers of His love and life, "not willing that any should perish," but that all should come to the knowledge of His truth.

If so, the question comes very sharp and direct to each of us, is that Gospel fulfilling its purpose in me? There are many subordinate good things flowing from the Christian revelation, such as blessings for social out-ward life, which are as flowers that spring up in its path; but unless it has effected its one purpose in regard to you and me, it has failed altogether. God meant His Word to save your soul. Has it done so? It is a question that any man can answer if he will be honest with himself.

Further, this single purpose of the Divine speech embraces in its intention each of the hearers of that message. I want to gather the wide flowing generally, "God so loved the world that He sent His Son that whosoever believeth, shall not perish, but have everlasting life." He sent His Son that He sent His Son that I, believing, might have life eternal."

We shall never understand the universality of Christianity until we have appreciated the personality and the individuality of its message to each of us. God does not lose thee in the crowd, don't thou lose thyself in it, nor fail to apprehend that thou art personally meant by its broadest declarations. It is the salvation that Christ had in view when He became man and died on the Cross; and it is His salvation that He had in view when He said to His servants, "Go into all the world"; that is, individually, and reach the purpose, but it is kicking against the pricks.

Consider what you lose when you utter no response to the Divine counsel of salvation! Consider not only what you lose; but what you bring upon yourself; how you bind your sin upon your hearts; how you put out your hands, and draw disease and death upon yourself; how you cannot turn away from, or be indifferent to, the gracious, sweet, pleading voice that speaks to you from the Cross and the Throne, without doing damage to many more ways than the work-time to enlarge upon now—to your own character and inward nature. And consider how there lie behind dark and solemn results about which it does not become me to speak, but which still become me to utter, as I do to—surprise. "After death, the judgment"; and what will become of the thwarters of the Divine counsel there?

These wounds, many, deep, deep as the wounds of our souls, there do follow, on God's message and unbelief of it, awful consequences; but these are not His intention. They are the results of our misuse of His gracious Word. "O, Israel! that destroyed thyself," says the Lord, "and hastened thy ruin, and hastened to be destroyed thyself." Man's happiness or woe are his own making, and his own making only. There is no creature in heaven or earth or hell that is chargeable with your loss but yourself. We are our own betrayers, our own murderers, our own accusers, our own avengers, and—I will say so, and it is true—our own hell.

Dear friends, this message comes to you once more to-night, that Jesus Christ has died for your sins, and that if you will trust Him as your Saviour, and obey Him as your Sovereign, you will be saved with an everlasting life. Even though in my life God speaks to you. What are you going to do with His message? Are you going to receive it and "justify" Him, or are you going to reject it and thwart Him? You thwart Him if you treat my message now as a mere sermon, to be criticized and forgotten; you thwart Him if you do anything with His message except take it to your heart and rest wholly upon it. Unless you do you are not saved, and you are not saved, nor devil is responsible for your destruction. He can say to you, as His servant said: "Your blood be upon your heads; I am clean."

Jesus Christ is calling to every one of us. "Why will ye die? As I live, I have no pleasure in the death of the wicked."—London Freeman.

WHAT WE WANT IN OUR COLLEGES.

A great many parents are just now anxiously inquiring about the colleges of the land, and deciding where their sons and daughters shall get an education. Proximately they wish to do in settling the question, but there generally is room for choice even then. What we want especially in our colleges is that they build up character; and the college that does so is searching for and securing the most careful men and women of our children.

It was the thought of our forefathers in founding colleges to build up Christian character. They wanted educated men of sterling integrity for clergy men and other public workers. The same thought has controlled our churches in sustaining the Education Society in its work of aiding Christian colleges. The churches justly feel that all higher education which does not centre in religion, is radically defective. The common public school must teach the rudiments necessary to citizenship, but religion must shape all institutions of learning which aim at building up manhood and womanhood.

The other day, in a mission prayer meeting, a college student took charge. He was an athlete, a finished gentleman, a scholar; but above all, a devoted Christian. With the utmost simplicity and naturalness he took a passage of Scripture and commented on it. He was clear, forcible and interesting in his exposition. Everything about the service drew us to the young man, and we were not surprised afterwards to learn that he was consecrated to missionary work.

We want such results, and our colleges should furnish them. The building up of Christian character should be the paramount aim of every college. Parents can do a vast deal in making colleges what they ought to be by their patronage. If they are captured by fine buildings, attractive grounds, superior food and longer hours of instruction, great names and the highest scholarship, they get what they seek, but often lose what they have not made their paramount object. The supply generally equals the demand. If colleges fail and longer hold up to their stalling directions, as is sometimes the case, it is because patronage demands something else and is indifferent to the religious trend of the institutions.—The Advocate.

Those who acknowledge God and His Divine providence are like the angels of heaven who dislike to be led of themselves and love to be led of the Lord; and a sign of their being led of the Lord is that they love their neighbor.—Emmanuel Swedenborg.

It was always ready to criticize, and it was so much easier for him that he had not the least bent toward self-criticism; for the latter supposes some degree of truth in the inward parts, and that is obstructive to the indulgence of the former tendency.

Mr. T. V. Rowley, who was not the Grand Master Worked during the recent strike, when asked his opinion as to how far the nearest saloon should be from the schoolhouse, replied: "About five hundred miles would be a reasonable distance, according to my way of thinking."

THE SUNNY SIDE OF SEVENTY.

The sunny side of seventy I've reached it long ago, And now am nearing eighty With hair as white as snow; Eyes dim, joints stiff, back feeble I seem in evil case, To sing of sunny, sunny seventy, Seems rather out of place.

But is it? Pause and ponder What the Good Book hath said Of righteousness and glory, Crowning the hoary head. Think of the rosy and quicksands Which I have safely passed, By the Good Shepherd's guidance, Through many a roaring blast.

Now I am near the borders Of the bright shining land, Where blessed saints are waiting For me to join their band— For me and all believers, Cleansed in that same precious flood Which frees from all delusion, 'Tis Christ's most precious blood.

Does not that counterbalance The weakening of my frame? Oh, how the thought of glory Doth set my heart on flame, What, though this mortal body, E'er tempteneth of clay, Nor can the soul be falling Should perish and decay.

What matter—all is brightness, For the promise of the Word Abundant from this poor body. Then present with the Lord, How glorious are my prospects, Lo, to faith's piercing view, Lie realms of brightest glory, Scenes e'er fair and new.

The pearls gate, the heavens, Where the bright angels dwell, Whence shining saints in myriads God's praises ever tell; Where all is joy and blessing, True happiness and peace; Where death, pain, care and sorrow For e'er more shall cease.

Where Christ in heavenly glory, The Lamb of God divine, God's Son, His well-beloved, Both reign as King and King's mine. Speak of earthly glory, Of worldly wealth or fame; The brightness of His presence Will put them all to shame.

Even now, although my vision How fade that transient glories Where'er I gaze on Him, His wondrous self-surrender, His cross, His thorn-crowned brow, His loving heart, His patience, His agony and woe.

And now His throne of glory, And of the Father's love, How little seem things earthly Compared with things above. All we can see is transient, And soon will pass away, Things unseem are eternal, And so will last for aye.

O Lord, my God, I praise Thee, That thus I am I come, For the sunny side of seventy Hath brought me well-nigh home. BERTOR MAHLEN.

ADDITION. Because of Life untiring, Hath borne me swift along; The sunny side of eighty, Is no my joyous song. Help me to sing it loudly, My fellow pilgrims all, O praise the Lord of Glory, Praise Him both great and small.

Aid me to chant His goodness, Who sent His Son to die, That hell-deserving sinners Might dwell with Him on high. Oh Jesus, precious Saviour, We soon will see Thy face, As sinners saved by grace.

KEEP RIGHT WITH GOD.

A child of God should not leave his bedroom in the morning without being on good terms with his God. We should not dare to go into the world and feel: "I am out of harmony with my Lord. All is not right between God and my soul." In domestic life we are wise if we square matters before we separate for the day; let us part with a kiss. This method of unbroken fellowship should be carefully maintained toward God. Be at perfect rest with Him. Acquaint thyself with Him, and beat peace, for thereby good shall come unto thee. If you cannot get rest with God, perhaps some fault of character may prevent you enjoying that perfect rest. See where that flaw is. Are you living in any sin? If so, the sun may have risen, but there is a bandage over your eyes; you will still be in the dark. Get rid of that which blinds you. Or are you trusting yourself as well as trusting in Christ? Are you relying on your experience? Then I don't wonder if you miss the rest of faith. Get rid of that which spoils the simplicity of your faith. Come to the Lord and rest in Him; tell out your grief to Jesus, and He will breathe on you, and say, "Peace be unto you."—Our Young Folks.

Does not that counterbalance The weakening of my frame? Oh, how the thought of glory Doth set my heart on flame, What, though this mortal body, E'er tempteneth of clay, Nor can the soul be falling Should perish and decay.



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Sabbath Bible Lesson IX.

Lesson IX. De CHRIST'S TESTIMONY. "Behold, I send my angels to you, and Matthew 11: 10-12. The story of John the Baptist's reflections of Jesus. ANOTHER ACCOUNT: there is 2-30, the story as told in Luke 7: 33-35. This is referring to Andrew, this lesson before. PLACE—Jesus.ilee. According to the same record, it is to the widow's recorded event. JOHN was in prison, beyond the Jordan.

I JOHN THE BAPTIST. My preparation are too well known to need any commendation from me; but I feel compelled to state, for the benefit of others, that six years ago, I lost nearly half of my hair, and what was left turned gray. After using Ayer's Hair Vigor several months, my hair began to grow again, and with the natural color restored. I recommend it to all my friends.—MRS. E. FRANK-HAMMER, Box 300, Station C, Los Angeles, Cal.

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Sabbath School.

BIBLE LESSONS.

Adapted from Phillips' Bible Notes.

FOURTH QUARTER.

Lesson IX. Dec. 2. Luke 7: 24-35.

CHRIST'S TESTIMONY TO JOHN.

GOLDEN TEXT.

"Behold, I send my messenger before thy face."

The Scriptures include Luke 7: 18-35 and Matthew 11: 20-30; the whole of the story of John the Baptist's delegation to Jesus, and the practical reflections of Jesus in connection with it.

ANOTHER ACCOUNT is given in Matthew 11: 2-30, which throws light upon the story as told by Luke.

TIME.—Summer of A. D. 28. According to Andrews, Robinson, Clark, etc., this lesson belongs before the last.

PLACE.—Jesus was somewhere in Galilee. According to Andrews, it was on the same preaching tour in Galilee (Luke 8: 1-3) of which the giving life to the widow's son at Nain was the first recorded event (Luke 7: 11-17).

JOHN WAS IN PRISON at Castle Macherus, beyond the Jordan.

EXPLANATORY.

I JOIN THE BAPTIST IN PRISON SENDS A MESSAGE OF INQUIRY TO JESUS.—(Matt. 11: 2-3; Luke 7: 18, 19.) In March, A. D. 28, some four months previous to this lesson, John the Baptist had been imprisoned by Herod in the lonely castle of Macherus in the desert of Moab, nine miles east of the northern end of the Dead Sea, on the brink of a great precipice, above the steaming hot fountains of Callitrope, and in the midst of a scene of most remarkable natural desolation.

THE DISCOURAGED PROPHET. In his own seeming failure, he might not see signs of success elsewhere. In the smoke of the battle, the peace after victory seems afar off. His eyes only look often disheartened, when broader views would give us courage and hope.

THE EMBASSY. John, hearing of the marvelous works of Jesus, works worthy of the Messiah, seems to have been wavering in his mind. He could not solve the problem. Accordingly he sends two of his disciples to Jesus to ask him whether he were really the Messiah or not.

THE JEW'S METHOD OF BELIEVING DEPENDENCY AND DOUBT.—(Matt. 11: 4-6; Luke 7: 20-28.) Jesus answered John's inquiry simply by a clearer presentation of the great truths of his gospel, and marvelous works performed, each one of which was typical of the spirit and power of the gospel. It was precisely the same evidence that convinced the Apostles and the multitude of believers. The argument is as potent now as in the time of Christ.

NOTE WHAT JOHN DID TO REMOVE HIS DOUBT. He sent to Jesus, the only one who could relieve him. He did not hide his discouragement in his heart. He sent out to inquire, to learn the truth, the only person who could help him.

NOTE JOHN'S METHOD OF BELIEVING HIS DOUBT. (1) He did not condemn him. (2) He did not work any new miracle, or utter any new truth, but set out the same old truths in a new light, with new clearness. We are to accept no voice from heaven assuring us that we are God's children; no angel to show us the Book of Life with our name written on it; no messenger to bring new proofs of the Bible; no burning bush to assure us of the presence of our heavenly Father; but the same old truths with new treasures, the old promises with new depths of meaning, the old Bible in new light.

III. JESUS' TESTIMONY CONCERNING JOHN AS THE FORERUNNER OF THE MESSIAH.—(Matt. 11: 24-30; Luke 7: 24-35.) "When the messengers of John," the two disciples he had sent to him (Matt. 11: 3), "were departed," while they were going away (Matt. 11: 35) "what went ye out into the wilderness to see?" Referring to John's early ministry, when it is said Jerusalem and all Judea and all the region beyond Jordan went out to him (Matt. 3: 5). "A reed shaken with the wind?" The reed of Egypt and Palestine is a very tall cane, growing twelve feet high, with a magnificent tuft of blossom at the top, and so slender and yielding that it will lie perfectly flat under a gust of wind, and immediately resume its upright position. Did you go to see a reed, undecided man, the sport of every influence that blew upon him.

An Arab told a friend of mine that the reed shaken by the wind was the musical reed pipe made to vibrate with the wind blown into it. Did you go out to hear a musician discourse sweet sounds?

(25. "A man clothed in soft raiment?" Luxurious or gorgeous clothing—a sign of an effeminate and voluptuous nature, or a synchophant who would flatter for the hope of gain. Contrast this with the rigorous fare and simple garb of John as described in Matt. 3: 4. "Behold," etc. No such man as this was the wilderness prophet. If you wished to find such men, you would go to the palace of Herod, where they are gorgeously apparelled.

28. "A prophet? Yes," and much more than a prophet." (1) Because himself the object of prophecy; (2) because he pointed out the Messiah whom others only foretold, and saw him whom others and prophets desired to see; and (3) chiefly because, as he was a forerunner as well as a prophet, and, as a herald, went before the Lord, preparing his way.

27. "This is he of whom it is written." (In Matt. 3: 1.) "Behold, I send my messenger before thy face," etc. An allusion to one who went before an Eastern monarch to remove all obstacles out of his way.

28. There is not a greater prophet than John the Baptist. No one has done more to bring the kingdom of God on earth. "He that is least in the kingdom of God is greater than he." The least of the greatest is greater than the greatest of the least. It does not mean greater in personal character, not in external condition, but in "present" privilege, prerogative, station, as the least child is greater than the highest servant. "The smallest diamond is of more value than the greatest sapphire." Indignation is stubborn but K. B. C. overcomes it.

more precious substance than the largest flint."

29. "Behold, I send my messenger before thy face." And the Publicans who as collectors of the Roman taxes were not only great sinners, oppressing the people, but were especially abhorrent to the Jews as the most outrageous and unscrupulous sinners.

"Justified God," by owning themselves sinners, by acknowledging the righteousness of God's claim upon them, and honoring his way for their obtaining pardon. And they showed this by "being baptized with the baptism of John."

IV. THE MESSAGE PRESENTED IN DIFFERENT WAYS.—Vs. 30-35. But those who are determined not to obey object to all with the utmost inconsistency. 30. "The Pharisees and lawyers." These laws were not civil laws, as we use them, but those that studied and expounded the Jewish law. "Rejected" (annulled, frustrated), "the counsel of God against themselves," being not baptized of him. The case of God's will that the nation, heartily repenting, and manifesting a purpose of spiritual amendment, should accept the teaching and authority of the Messiah, who would then make of them the nucleus of the kingdom. The Pharisees "against themselves," i.e., to their injury and undoing. They will especially feel the ruin that must follow. They have decided "against themselves."

31. "Whereunto then shall I liken the men of this generation?" The children who complain of their companions are the Jews who are satisfied neither with Jesus nor with John. This generation is out of sympathy with the prophets, in whatever guise they come into the world. 32. "They are like unto children," etc. (This is the only place in the Bible (Nicholson) where any game of children is described.) The conduct of this generation corresponds to the conduct of children sitting in the market-place, some of them saying to others, "We have piped unto you," played on a pipe, an instrument somewhat resembling a flageolet. We have made the music which accompanied and incited to dance and merry-making. "And ye have not danced." You make no response, you do not like our mood, you object to our joyous spirit. Then they try to please them by touching the opposite feelings. "We have mourned and wept," i.e., sang the funeral wail or dirge, such as hired mourners were accustomed to sing at a funeral. "And ye have not wept." You do not feel sad, you are not in sympathy with their feelings.

THE AFFLICTION. 33. "John... came neither eating bread nor drinking wine." Not sharing with men in general in their modes of life, but living apart and abstemiously. His meat was locusts and wild honey (Matt. 3: 4). Being a Nazirite, he drank no wine (Luke 1: 15). There was great power in this method of preaching. It drew crowds. It touched many hearts. It brought many to repentance. But the rulers and the Pharisees were not pleased, and did not repent. They found fault with John, and rejected his message. They said, "He hath a devil," a demon, that he was crazy, and under the influence of bad spirits.

34. Jesus tried a very different method; he came "eating and drinking," he lived like others, he was one of the people, he shared their customary food and drink. He was "the Son of man," and lived like a common man. "He came as the Son of man, and therefore he came to show that the common life of all men could be lived with perfect holiness, and that asceticism and asceticism were not necessary as universal conditions." "And ye say, Behold a gluttonous man," etc. This was not true, but was their misrepresentation. No matter how God invited them to come into his kingdom, they were determined not to go.

Jesus' method was much more difficult than John's. It is much easier to seem holy and godly when apart from the common business and pleasures of men, living in a theoretical world, and not in a real world, apart from many temptations and influences that pervade society, and require a constant decision of practical questions. But it is as much better and higher as it is more difficult. Most men must live in the world, and the great majority of men in how to live righteously in a wicked world, how to be like a ship in the ocean without letting the ocean into the ship, to be like the flower in the coal mine, perfectly white amid the blackness.

35. "But wisdom is justified of all her children." Wisdom, the divine wisdom, is justified, proved right, accepted as wise and good in all her doings, in both ways of appealing to men, to all those who accept and obey, "for they know that wisdom is *polu politicos*, 'richly variegated,' of many colors" (Eph. 3: 10).

MODERN APPLICATION. To unbelievers and the way Christians live, the work of the church, the kind of preaching, the treatment of the Bible, to the way reformers are treated, as, for instance, in regard to the temperance question.

A Terrible Experience.

Mr. Geo. Tribe, of Bradfordville, Ont., a pretty village near the shores of Lake Erie, went through an experience lately that he will never forget. He tells it in his own words: "For three years I suffered from skin disease in its worst form. I tried Kennedy's Medical Discovery, and the Cuticura remedies, and doctored one year with the best physicians in the land, but got no benefit; they pronounced my disease a 'peachy eruption,' but failed to remove it. It came on in red blotches and spread over my body; the skin became dry and formed hard, white scales; the itching was intolerable, but I am now completely cured by the use of Burdock Blood Bitters. I can truly say that I owe my good health to B. B. B. I advise all sufferers to use this splendid medicine. GEO. TRIBE, Bradfordville, Ont."

Christianity despises no one; Christianity is the shepherd that will not leave a single sheep behind. He who found himself in the churning mill, because one of the flock has gone astray.

B. Y. P. U.

OUR OBJECTS.—The unification of Baptist young people; their increased spirituality; their Christian service; their satisfaction in scriptural knowledge; their devotion to the Kingdom of God; their settlement in missionary activity, through existing denominational institutions.

OUR FOLLOWERS.—All Young People Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We desire for our unity not upon any young people's name or method. Our common bond is the Kingdom of God, in the full affirmation of whose teachings.

WE ASK OUR PEOPLE WITH OUR METHOD.

Kindly address all communications for this column to Rev. G. O. Gates, St. John, N. B.

Prayer Meeting Topics for Week Nov. 25.

B. Y. P. U. Topic—"Are you facing toward God?"—Psalm 34: 5.

C. E. Topic—"Thanksgiving and thanksgiving."—Eph 5: 15-20.

The B. L. Course.

We are exceedingly anxious for the best interests of our churches that classes in the S. L. Course be formed in all of them. Even in those churches where it is impossible to have the weekly meetings for a full year, cannot the pastors devise some way to give his young people the benefits that thousands of young Baptists are getting from the study of "The Struggle for Distinctive Principles?"

Some of our churches have so many classes that an extra night of study cannot be devoted to this department of training. What then? Let the students come to one of the regular meetings half or three-quarters of an hour earlier, or let them content themselves with the study of the Bible for special instruction. It can be done. If there is a will there will be a way.

Committing Scripture to Memory.

We would like some of our Biblical students to send us an article showing the advantages to the young Christian of Biblical knowledge. There is no day and no youth, and if young Christians are to be ever furnished for aggressive work in after days there is no weapon like the word of God.

We do not mean by this the Bible in one hand or on the desk, but the Bible at command. "Thy Word have I hid in my heart," said the Psalmist. With all your study of the Word, about the Word, in the Word, be not content, young Christian, without committing some portions of the Sacred Book to memory each day.

Rev. Dr. Hurlbert in an address on S. S. work lately, said that some time ago he began committing two verses a day and was doing the following day. Then after a little three verses each day, and so on up to seven. Some who heard him thought the suggestion a good one, and we know of more than one who began that way. Oct. 14, 1894, to commit each day two verses and review day after day, the result being that now after some four or five weeks three chapters of that wonderful letter to the Ephesians are stored away in his mind, and he can repeat them with pleasure and profit. And the end is not yet.

GERMAIN ST.—The S. L. C. class of the Germain St. church, St. John, had a review of the other evening. Five of our members were present. A board by the leader and the class thoroughly questioned and reviewed. Then followed the reading of papers prepared by members of the class. "Eph. 5: 15," "Conscience and his relation to Christianity," "Origins," "Arianism and Arianism," and "Athanasius." The evening was most enjoyable and equally profitably spent.

To the Societies of the Maritime Union.

I desire to call attention to three points: 1. Will all the societies who may organize (or who have organized and have not reported to the secretary) between the Convention of the Maritime Union, please send me the following information to the secretary-treasurer: Date of organization, names of president and corresponding secretary, and number of members active and associate.

Will all the societies recently organized take up the study of "Struggle for Distinctive Principles." It is not too late to begin. Take two lessons at a time for a few weeks and you will be up to the mark. If every church and society knew what it would mean in the education of their young people, and old ones also, they would organize classes at once for work in the S. L. Course.

2. A number of the societies have not yet paid the dollar that was due to the Maritime Union last August. Since the Convention at Bear River the secretary-treasurer has received one dollar. Now here is the prospect. I want the Unions to help me solve. How can we pay up the old debts and meet this year's expenses of the Maritime Union with \$1 that was paid in and paid out again nearly a month ago? I confess I am at a loss. Perhaps the Unions can solve the problem.

W. T. SPACKHOSE, Secy-Treas.

Athanasius.

In lesson V. of the S. L. C. we have under consideration the "Struggle for Pure Doctrine." In this struggle there were various issues, but the one especially prominent was Arianism, which centered the Christ of God, Eternity and Co-equality with God.

Called by leaders in the church debated this heresy and decided now against and now for it. Then Constantine called a Council of the Empire at Nice, 325 A. D., and here the great battle was fought that in the end resulted in the complete overthrow of the heresy that threatened the death of Christianity.

The champion of Orthodoxy at that council was a young man—less than 30 years of age—Athanasius, by name. At this council he was not deacon, but of all the men of learning and piety present, none contributed as much as he to the decision against the Arians. Some two or three years after this council he was made Bishop of Alexandria.

Alexandria. In this position he discharged his duties faithfully. He refused to receive Arius in 331 into the Alexandrian church, though such a demand was made upon him by Constantine, and for his refusal was banished to Treves.

His enemies, bitter in their hatred, did not rest. They maliciously persecuted him, and more than once he was summoned before councils to reply to terrible charges. He was accused of murder and adultery, and then, when finding in six-part councils no hope, he appealed to the Emperor, His enemies, with the adroitness of the false accusers of his Lord, turned from these charges and trumped up a new one—viz: That Athanasius had threatened that he would prohibit the yearly export of corn to Alexandria from Constantinople. For this he was exiled. Eighteen months after he is restored to his former position, but a few years later was again deposed. He then he banished himself to the remote Isle of Paphlagonia, where he was again declared his innocence in a synod held 342.

Here or in the west he remained until a synod at Sardica, 347, pronounced his acquittal of all the charges against him, after which he returned to Alexandria. In 356 he was again deposed, in 359 recalled to his old position in Alexandria.

But the next year he lost his warm friend, Constantine, brother of the Emperor, and soon the latter, surrounded by Arians, the ruin of Athanasius is sought. New accusations are brought against him, and the councils at Arles, 353, and Milan, 355, condemned him. In the third time he is compelled to retire into the desert of Thebes. Ever here he was sought, a price being set on his head. It was during these dark days when he stood almost alone against the world, for six years, sheltered by the mountains on the Nile that Athanasius composed his most important teachings to strengthen the faith of believers and expose the falsehoods of his enemies.

Back again from the desert he comes in 363, when Julian became emperor, but the following year Valens, an Arian, was again compelled to seek safety in flight, and for four months he found a refuge in his father's tomb at the great city of Antioch. Constantine he is recalled and was permitted to sit down in quiet and govern his beloved church in Alexandria until his death in 373. He spent more than twenty of the forty-six years of official life in banishment.

It has been stated that Athanasius was the greatest man in the early church. He possessed courage and perseverance, and was every ready to defend his unwearied cause. In a seeking refuge in flight, he was not without a less danger; but he never admitted any compromise of doctrine or sought by any concession to conciliate imperial advisers.

George O. N. Harrison, says of him: "He was one who so governed himself that his life took the place of sermons. In him all ranks and orders might find something to admire, something practical for their imitation: one might commend his unwearied courage in fasting and prayer; another his incessant persevering in watching and prayer; a third, his admirable care and protection of the poor or his co-operation with the humbler. He was a patron to the widows, a father to orphans, a friend to the poor, a harbor to strangers, a brother to brethren, a physician to the sick, one who became all things to all men; that if not all, he might at least gain the more."

There are none who study the life of Athanasius but must admire his heroic character. Hooker thus wrote of him: "The whole world against Athanasius Athanasius against it"; he lived a hundred years spent in doubtful trial, which of the two in the end should prevail—the side which had all, or else the part which had no friends and no death—the one a defender of his innocency, the other a fighter of all his troubles."

In intellect and heart, both of which with devotion were consecrated to the cause of Christ, Athanasius was great; and in age of the world he was an able defender of the doctrine of the divinity of Christ than he! And the doctrine of the Trinity has been more identified with his name than that of any other in the history of the church.

OUR OBJECTS.—The unification of Baptist young people; their increased spirituality; their Christian service; their satisfaction in scriptural knowledge; their devotion to the Kingdom of God; their settlement in missionary activity, through existing denominational institutions.

OUR FOLLOWERS.—All Young People Societies of whatsoever name in Baptist churches, and Baptist churches having no organizations are entitled to representation. We desire for our unity not upon any young people's name or method. Our common bond is the Kingdom of God, in the full affirmation of whose teachings.

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BLOOD POISON.

THE BANE OF HUMAN LIFE, Driving Out of the System by the Use of Ayer's Sarsaparilla.

"For five years, I was a great sufferer from a most persistent blood disease, none of the various medicines I took being of any help whatever. Hoping that a change of climate would benefit me, I went to Cuba, to Florida, and then to Saratoga Springs, where I remained some time drinking the waters. But all was no use. At last, being advised by several friends to try Ayer's Sarsaparilla, I began taking it, and very soon favorable results were manifested. Today I can boast myself a perfectly healthy man, with a good appetite and the least trace of my former complaint. To all my friends, and especially young men like myself, I recommend Ayer's Sarsaparilla, if in need of a perfectly reliable blood-purifier. —JOSHUA S. COOMER, proprietor Hotel Victoria, Key West, Fla.; residence, 382 W. 10th St., New York.

nothing from Shakespeare, or Milton, or Longfellow, or Tennyson, not to speak of the great classic masters. The test which we have applied to Mr. Ingalls' last article may equally be applied to any other article or any address in the English language, and the result will almost always be found the same. Senator Ingalls is not the only one who pays no respect to the Scripture except to quote it. He may disparage the Ten Commandments in public, but he cannot write or speak without thinking Bible thoughts and using Bible expressions. No other book is wrought into the texture of the English language and of the thought of the people as is the Bible.—Selected.

Should be used in attempting to cure that very disagreeable disease, catarrh. As catarrh originates in impurities in the blood, local applications can do no permanent good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla.

Hood's Pills cure constipation by restoring peristaltic action to the alimentary canal.

Ministers of the Gospel often have occasion to notice that the most fastidious of their hearers are not the most intellectual or the most highly trained, but the sciolists, the readers of popular novels, the shallow thinkers.

Deafness or dull hearing follows catarrh, colds, etc. Hagar's Yellow Oil cures even the worst cases in a few applications.

The Woman's Christian Temperance Union has already secured 3,000,000 names, and expects to obtain 1,000,000 more to a petition to be presented to the governments of the world, asking for the prohibition of the liquor and the opium traffic.

It Never Fails. Norway Pine Syrup cures coughs, colds, asthma, bronchitis, hoarseness, sore throat and diseases of the throat and lungs. Price 25 and 50 cents.

CUT THIS OUT. Maritime Baptist Headquarters For Baptist Book Room.

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B. Y. P. U. LITERATURE. The Baptist Union, \$1.50. Clubs of 5 or more, \$1 a year.

Life of Jesus, by Rev. O. C. Wallace, 60c. The Haven of Christianity, by Rev. H. C. Vowler, 60c.

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Add 5c. per 100 for postage. The Priner Union, How We Conduct our Meetings, 25c. each.

Preparations for Conduct of a Young People's Convention, 25c. each.

The Local Union A. Call to and Methods of Organization, 25c. each.

Junior Prayer Meeting Topics, 54, 10c. each. Prayer Meeting Topics, 54, 10c. each and Bible Readers Course, 10c. each.

Sample package B.Y.P.U. Literature, 10c.

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Order your '95 Topics early. Periodicals and Lesson Hks for 1895. Renew your order for Lesson Helps and Papers for 1895, now.

For collects notes now on sale.

GEO. A. MCDONALD, Secy-Treas.

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There is a growing demand among business men for Graduates of this College.

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ADVERTISING RATES furnished on application.

Messenger and Visitor.

WEDNESDAY, NOV. 21, 1894.

THANKSGIVING DAY.

The Governor General of Canada, with the advice of his executive council, has seen fit to proclaim Thursday, the 22nd of November, as a day of thanksgiving to Almighty God in recognition of the blessings of the year.

If we turn for a moment to consider the causes and occasions for thanksgiving, we shall find that they are no less or less important than in previous years.

Financially, the present year will, we suppose, take rank somewhat below the average of recent years. In the industrial and commercial interests of the country there has been a degree of depression, and the pinch of financial stringency has been felt in many quarters.

Canada in common with the rest of America and Europe has been preserved through another year in a condition of peace. And though, because this has been the happy experience of the country for so many years, it is impossible for us adequately to appreciate the magnitude of this blessing, yet surely we should not fail to render devout thanksgiving to God for continued peace, and earnestly to pray that the protecting hand of a gracious providence may not be withdrawn.

While casualties attended with destruction of property and loss of life more or less have occurred in various parts of the Dominion during the year, it is certainly great cause for gratitude

that the country has not been visited by any great natural calamities of flood, or fire, or earthquake, such as have been experienced in many other lands; neither have there occurred any very great disasters on railroads or in the mines or by shipwrecks upon our coast.

We continue to enjoy the great blessing of stable government, and though there are many who do not hesitate to declare that the dominion will never really prosper until the administration of its affairs shall be placed in different hands, and others are so confident that a change in each provincial government is essential to the well-being of the people, it remains true, we presume, that in no other country is justice better administered or a larger measure of liberty enjoyed by the individual citizen.

There are, no doubt, in the political, social and religious condition of our country, many things which must inspire other sentiments than those of joy and gratitude. There are things which call for humiliation and shame and for earnest supplication that the judgment of God on account of our sins may be averted.

THE CHURCH OF ENGLAND CONFERENCE AND CHURCH RE-UNION.

The Church of England Conference which was held in St. John last week was not without considerable interest for some beside Episcopalians. In fact, if we are not mistaken, there were a goodly number of persons belonging to other religious bodies who felt and manifested a much greater interest in the conference and the ends which it sought to promote than many who are included within the Episcopal fold.

Among those who took a prominent part in the discussions of the conference were: Rev. Messrs. Almon and Hogue, of Halifax; Hamlyn, of Charlottetown; Nobles, of Quebec; Lloyd, of Rothesay; DeSoyes and Dewdney, of St. John; Sir Leonard Tilley and A. H. Hanington, Esq., also of this city. The clear and forceful manner in which the doctrines and principles of New Testament Christianity were set forth in many of these addresses was truly refreshing, and the style in which sacerdotal teachings and tendencies were exposed and denounced left nothing to be desired in the way of frankness and emphasis.

truths of the New Testament, make the lot of the evangelical church clergyman one not to be envied. In his sermon before the conference, Rev. Mr. Hamlyn said: "We are told that evangelicals are unlearned and ignorant men, that they are dialoyal to their church and prayer book, that they twist and turn its formularies to suit their own peculiar views, that they are more non-conformists than churchmen, and that they have no right to the title which they claim."

It is the contention of the evangelicals that, while the High Church party has departed from the simplicity of the faith by ritualistic inventions, following Rome in the institution of the mass, the confessional and other sacerdotal functions in the worship of the church, they, the evangelical party, have remained loyal to the teachings of Scripture, the example of Christ and His apostles, the instructions of the church and the symbols of its faith as found in the Prayer Book and the Credo.

This earnest address but deepened our love for Acadia and made us realize still more how much we owe to her. A new and welcome phase of our denominational meeting was an address upon North-West Missions, by Rev. C. W. Corey, who has been recently appointed representative of its interests in P. E. I.

Tuesday morning devotional service was conducted by Bro. Marple, our general missionary, who is engaged in special work on the Dundas and Annapolis fields. As before on previous occasions, this hour of devotion was a season of waiting upon God, accompanied by the promised renewal of strength.

The work of Bro. Marple at Annapolis and Dundas has been greatly blessed. Twenty-one have been baptized and others anxious. Other churches reported favorably, and the general outlook is indeed exceptionally bright, sixty-one having been added to the churches since the association at East Point.

Notwithstanding the unpleasantness of the weather, all the meetings of the conference were well attended, and the delegates returned to their different churches refreshed and strengthened for yet more aggressive work.

Christian acts in the name of their common Lord. The discussion throughout was carried on in an excellent spirit, and the elements of gush and empty platitude were conspicuously and happily absent.

P. E. I. Conference.

In accordance with a previous announcement in the MESSENGER AND VISITOR, the P. E. I. Baptist Conference held its regular monthly meeting with the church at Montague Bridge on Monday and Tuesday, Nov. 5th and 6th.

The Montague church is the oldest in the association, having been in existence for over eighty-two years. It has borne witness to the faithful labors of many of God's devoted servants, and is now under the pastoral care of Rev. J. E. Tiner, who is nobly carrying on the work.

Monday evening was devoted to consideration of denominational interests. Earnest and helpful addresses were given by the different speakers. Rev. D. Price, of Tryon, took up the subject of foreign missions from a wide-awake standpoint and spoke on "some of the uncredited benefits of Christian missions."

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Western Notes.

A Boston man travelling in this section of country, in the year 1880, writes of the settlements of Chicago on Lake Michigan and St. Louis on the Mississippi; and, with the spirit of a prophet animating him, he conjectures that by the close of the century these two flourishing villages may be connected by a railroad.

After a wearisome railway ride in the heat of the summer season we arrived in this happy and prosperous locality. The beautiful homes, the well-kept lawns, the great forest trees, the bright flower gardens, the shady streets, and the general air of comfort and refinement in this college town, made us grateful and expectant; and the boundless hospitality of the people has since confirmed our every expectation and increased our gratitude a hundred-fold.

A few words with reference to the origin and early days of "Old Shurtleff," may be interesting to our friends in the Province. Shurtleff College is the oldest college in the state of Illinois, and the oldest Baptist college west of New York state.

Early in the present century the Rev. John M. Peck, D. D., succeeded in establishing a Baptist Seminary at Rock Spring, eighteen miles east of St. Louis. This was the first protestant school of any kind or grade, in this whole section of country.

In the Baptist and the National Centenary Dr. Smith says: "One day a young Presbyterian minister, Rev. John M. Ellis, a graduate of the Andover Theological Seminary, and who had then recently come into Illinois, was riding on home-back in the Sangamon Country," as the central portion of the state was then called.

At the General Convention of Western Baptists, held at Cincinnati in 1884 it was resolved, "that from its position in an important section of the Great Valley, its proximity to the stronghold of the Roman Catholic influence, and the bearing it may have upon the whole country bordering upon the Mississippi, this convention regard with deep interest the Baptist institution at Alton, Illinois, and cordially recommend it to the confidence and support of the denomination in both the Eastern and Western States."

In a hasty visit to Charlottetown nothing but good things were heard of the pastoral work of Rev. Bro. Corey. He seems to have hanging over his head the danger which comes to those of whom all men speak well.

most of which meet in the autumn months. At the State Convention held in Pontiac in October, I met a large number of Illinois pastors, and secured several students. To my surprise I met several Nova Scotians, amongst them Rev. E. C. Oady, formerly of St. John, and for two years a governor of Acadia; Rev. S. H. Cain and Mrs. Cain, now of La Salle Ill.; Rev. J. L. M. Young, formerly of the Temple church, Yarmouth; Rev. C. E. Taylor, Ph. D., formerly of Amherst, and now pastor at Rock Island, Ill., and Rev. Wm. Brown, formerly of Yarmouth. It was a genuine delight to see these friends from the home land, and the pleasure was greatly enhanced when I found they had known my honored father, and in two instances at least had entertained him in their homes.

During the convention a reception was tendered Mrs. deBolis and myself by the score or more of Shurtleff alumni, who were present. "Ann" deBolis Allen, the young people's friend, was with us and told of her generous zeal for the college in the days of its infancy.

Leaving the convention on Friday, we went on to Chicago. Saturday we spent at the university. Through the kindness of Dr. T. W. Goodspeed, the secretary, we visited the various buildings and departments of study. We had lunch at Kelly Hall, where we met Mrs. Alice Freeman Palmer, formerly president of Wellesley College, Prof. Hale of the Latin department, and Dr. Small, formerly president of Colby University.

In the evening we took a car for Englewood, having received a cordial invitation to remain over Sunday at the home of Dr. and Mrs. Haynes. The church of which Dr. Haynes is pastor, numbers about 1200 members, and is thoroughly imbued with the spirit and life of the Master. On Sunday morning I had the opportunity of presenting the claims of Shurtleff; and at the close of my address Dr. Haynes added a few words of hearty commendation of the institution. After the service, amongst a multitude of others, I met a brother of Robert J. Burdette, so well known in the province, and a son of Dr. S. F. Smith, the author of "America." On Sunday evening we took dinner with President Harper.

Upper Alton, Illinois.

Notes by the Way.

Bunnerside, P. E. I., is the most important town of this province, save Charlottetown, the capital city. Our Baptist church here has had a struggle for existence. It was late in starting—the larger trend of the province was not in its favor of our distinctive principles. It has also suffered from the migration of its members and the too frequent change of pastors. It, however, still possesses much sturdy vigor; a neat house of worship free of debt, a well ordered Sunday school, an abundance of first-class material to be developed, and is altogether an inviting field for a pastor who has a proper desire for usefulness.

After a short and very successful pastorate, he found it necessary to resign. His removal is very seriously regretted. For two Sabbaths the pulpit has been supplied by the Rev. W. H. Robinson. By his courteous intercession with this people and his clear out and forceful presentation of the old gospel themes in the pulpit, he has now an unanimous and hearty call to this pastorate. This motion is alike creditable to the church and Bro. Robinson, whose past good record is an earnest of success in this new field of labor. It is to be hoped that this union will be completed, and result in a permanent upbuilding of this Zion. If the Home Mission Board could supplement the salary by \$100 for the current year the investment would most surely be both spiritually and financially a wise one.

In a hasty visit to Charlottetown nothing but good things were heard of the pastoral work of Rev. Bro. Corey. He seems to have hanging over his head the danger which comes to those of whom all men speak well. As an able and faithful pastor he will doubtless make a happy escape. It is very encouraging to find this church and pastor well settled down to work.

Some years ago two things I which was I Greece or Rome ever permitted no descriptive waves, and pl the wonders should be sent VICTOR for there are no letters came some titled last appointed are all three health and all of the work was On Nov. 25 Goleonda for ber four or five perience you we should w four days the of the Scriptu be no more se

London, Eng.

I see in M Nov. 7th the church B. Y. officers. After sects of world sentence: "The pledge, so every one in Christian or n such organiza of the Baptis less than of it is a B. Y. E., organized of the church have no fellow darkness, only of God and Spirit to convi and danger, as God for forgiv refuge from th with it in v lower her stand higher for worldly aim or Christian work in world; so they and be con who was and agine a Chris that allows an how soon the posed of world spiritual ten rendered a stu of saint and s not to be led a create our n distinctive Ch membership of as carefully church, so th may be one strictly the b that we may tending for th the saints, not tion and glitti clety. Some be y appearan given to good Yours

West Jeddor

Lit

Canadian Hymn and Tract

This Hymn churches for and has had a Bro. A. P. Shan much to do with the plan be m of working it of that we have that experie wants of our cl the addition of authors, the s most frequen that church, themselves to also the best p the hymns that sive chard in th sermon are call consecrated Ch Hymn Book th equal to any ot and superior to back to general time edition: there is no re all our church Many churches of any Hymn I want it. Some churches secure a separa the arrangement is, however, in congregational mind for a hoo combined. See Canadian Hymn pay, and when will have an eq of song that is silled at less co our wants than now who so w cannot do with Hymnal.

Comments

A Commentary Lesson for bet. D. D., pp. Illustrate Co., 25 Bro Geo. Macdonald is not decay;

The matter which this page contains is carefully selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page from week to week during the year, will be worth several times the subscription price of the paper.

THE BIRCH BUSH.

Like some bare life set thick with thorn, Hedged hard by duty, desolate, It grew apart, alone, forlorn, Unsought by beauty, left by fate. But something passed along that way, A thought? A smile? A touch? A word? A bit of sunshine through the gray? A throbbing, liting, lighting bird? God knows. But on the morrow morn That biter was a burst of bloom. Somewhere, maybe, a soul was born, There was such incense of perfume! Not one who passed with interest If had remained its wonder unconfessed, That such a bare and lonely life Held all of beauty unexpressed. —VIRGINIA WOODWARD CLOUD, in Youth's Companion.

THE HOME.

THE MODERN OLD LADY.

We hear a great deal about the beauty of youth, of fair hands and rosy complexions; but we hear very little of the beauty of old age. Yet to the true observer old age has a beauty which easily vies with that of youth. It is the beauty of a life nobly lived that leaves its impress on all the lines of the face; a life of gentleness, trust and patience, that does more than all the lotions and cosmetics of all the chemists to do away with wrinkles and hard lines. The complaint has been made in late years that the old lady is passing out of existence. The gentle grandmother, who sat in her corner, and knitted, in straight skirts and with folded kerchief, is becoming a thing of the past.

To a certain extent this is quite true. Modern methods of thought have done a great deal to prolong youth. The old age that sat in the chimney corner and crooned, however, musical of the joys of a bygone time, has properly become an anachronism in these wide-awake in de siècle days. Our grandmothers now grow old among us so gracefully that we hardly note the change. They keep abreast of the times. They read and enjoy the books of to-day, because they are educated women and their lives are not narrowed down to mere physical existence, as the narrow limits of education allowed to their grandmothers narrowed theirs. We remember a dear old lady of three generations ago, who wept and prayed beside the bedside of her grandchild, that she might give us so unwomanly a thing as the study of Latin.

She, herself, had been limited by customs and precedence of her early days, to the 18s, and by special consideration she had been allowed to advance in arithmetic as far as division. To study Latin seemed to her a most ungodly thing, and surely a girl who would enter a class with boys to study Latin could never learn to darn her stockings and mend her womanly duties. In after years the grandchild, herself, then a gray-haired grandmother, told the story. She had been a school-teacher all her life, compelled by the hopeless invalidism of her husband to support her family, and the want of a thorough classical education in her youth had been one of her greatest drawbacks. At seventy, in her beautiful modern gowns, with snowy and soft, smooth complexion, she was one of the most attractive of old women. She kept the heart and interests of the young over with her, because she did not allow her affections or her intellect to grow old with her body.

Old ladies of to-day take as thorough interest as in the days of their youth in the events of to-day. They do not live in reminiscence. It is only the vulgar, ignorant woman of to-day who does. Education has lifted old age above even the natural decay of the body. It is to an unknown thing to-day to find women of sixty and seventy taking up a course of art, music or languages, which fill in the idle hours far more satisfactorily than knitting. We recall two women who had successfully mastered their French when they were seventy, and one of them has also learned Hebrew well enough to read the Old Testament in the original. Several gray-haired grandmothers were studying drawing in the regular class the last winter, and one in the sculpture class, with girls and boys young enough to be their grandchildren.

In every department of instruction there are white-haired women, taking the first opportunity they have had, now that their children have grown up to acquire the knowledge they have probably always longed for. Their lives are the life of to-day as it should be. They are useful members of the community. They can never become back numbers, like the old ladies of years ago, picturesque and dear old souls as they were.—N. Y. Tribune.

THE HOUSE RAT.

The common rat is a vermin and a pest to many housekeepers who do not know how to get rid of it. There are two kinds—the brown rat, which inhabits the great wharves of the city and sometimes gets into city houses, and the black rat. Like all the different species of rodents, these rats have the greatest aversion to sugar. The brown rat, which is larger and more ferocious, drives the black rat away from its quarters, and is even said to kill and eat it. The black rat is also said to drive away the mouse.

The black rat, which is the one the housewife has most generally to deal with, is a most foul and repellent creature, living on carrion and various foul garbage. Therefore, one of the first precautions against this rat is absolute neatness about the house and cellar. It does not ordinarily get much trouble in the summer, but burrows in the cellar when cold weather begins to come on. It possesses the curious characteristic that it seldom or never enters a house above the cellar, but burrows down to the foundations. It will burrow down near a window, where it



STRICTLY FOR FAMILY USE. It is used and recommended by many physicians everywhere. It is the best, the oldest, the original, and the most reliable, superior to all others, not merely a Liniment, it is the Universal Household Remedy.

For Internal as well as External Use. It prevents, cures, catarrh, colic, cramps, cholera, dyspeptic pains, diphtheria, gonorrhea, hiccoughs, hoarseness, headache, hiccough, influenza, neuralgia, rheumatism, sore throat, sore lungs, in grippe, chest pains, bowed joints and kidney pains. It is the sovereign cure for bites, burns, bruises, cuts, chaps, cracks, chilblains, lame back, lame side, sunburn, ringworm, stings, scalds, strains, sprains, sores, sores, sprains, swellings.

The Doctor's Signature and directions are on every bottle. If you can't get it here, write to L. S. JOHNSON & Co., 22 Custom House St., Boston, Mass., Sole Proprietors.

could easily have gnawed its way through to the bottom of the cellar wall outside to make its entrance. A thoroughly cemented cellar, cemented on the floor and three or four feet up the wall, will usually be proof against rats.

It is a bad plan to have any old wood, platform or other arrangements in the cellar under which rats may find lodgment. A boarded cellar floor is an invitation to rats. The rat especially dislikes lime. While whitening the cellar frequently and scattering fresh lime around the floor will usually keep them away, even when the cellar is not cemented. Put chloride of lime, powdered glass or ordinary lime in their holes, if any appear.

THE BEST SPONGES.

In buying sponges choose the dark-colored ones. They don't look so attractive, but nevertheless they are the best sponges. They are "unbleached" and "unbleached," and will give more service than the cleaner-looking ones, that are partly or wholly bleached. A good partly bleached sponge can be had for seventy-five cents; but when you pick up a small, dark-looking mass, about six by seven inches, don't be shocked when the clerk says the price is anywhere from one dollar and seventy-five cents to three dollars. But he will add in the most enthusiastic tone, "It's just like velvet." And it is. The bleached and cheaper sponges have been made by cutting one large sponge into several small ones, or by cutting off portions that were torn in taking the sponges from the ocean.—Exchange.

CALIFLOWER AU GRATIN.

Put one head of cauliflower into a kettle of boiling water, add a teaspoonful of salt, cook slowly, without boiling, for twenty-five minutes; do not allow the cauliflower to lose its color. Put it into a baking-dish, pour over it a half-pint of cream sauce, that is, rub a tablespoonful of butter and flour together in a saucepan, add a half-pint of milk, stir until it boils; add a half-teaspoonful of salt and a dash of pepper, and it is ready to use. Now, dust over this some grated cheese and put it in the oven, not more than five minutes, or two days' rest by the oven. The cheese must not be hardened.—Household News.

A SUGGESTION FOR DARNING.

Mothers who are confronted weekly with tremendous holes in almost new stockings—and it is remarkable what two days' rest by an active child can accomplish in this respect—will do well to follow the lead of one home darning who has worked out her own salvation in the matter very cleverly. She takes a piece of strong net, hastes it over the hole and then darns over it, thus accomplishing a neater and stronger darn than in the old way, and in a shorter time. The same method is successful in mending worn underwear.—N. Y. Times.

A BOSTON WOMAN WHO IS UP IN SCIENCE.

A Boston woman who is up in science explains how mind can triumph over matter. "There is a boiled cabbage," she says. "I feel that I must conquer this cabbage. I had a very bad headache that I disagreed with me. So to-day I just talked to it on my plate, told it spirit was all powerful, and that it was nothing but an appearance of green leaves. Then I ate it without fear and did not hurt me." "I conquered a sweet potato in much the same way," said her neighbor, "only I did not talk to them. I merely held them in the thought of utter nothingness, and ate them fearlessly."

VEGETABLE SALAD.

This is an excellent method of using the remnants of vegetables left from dinner of the day before—the half a dozen slices of boiled beets, the two or three cold boiled potatoes and onions, the sautéed of beans or green peas. Slice the potatoes and onions and heap all the vegetables together upon leaves of lettuce. Pour over them either a mayonnaise or a French dressing. Almost any cold vegetable may find a place in this salad.—The Outlook.

USE FOR STALE BREAD.

Save stale pieces of bread, and when an easy day comes, dry them thoroughly in an open oven, and with a rolling-pin crush as fine as dust. These, then, will always be at hand for preparing oysters, cutlets, croquettes, etc.—N. Y. Observer.

Some of my scholars write 130 words a minute in Simple Shorthand, and take the business course as well—use shorthand in their book keeping, read it like long-hand. Been here less than three months, too.

Name another school that can show like results? It can't be found. It is for our interest to have the shortest and most practical methods. Life scholarship \$30. Lessons by mail.

SNELL'S COLLEGE, TRURO, N. S.

For Bilioueness—Minard's Family Pills.

Johnston's Anodyne Liniment

Invented in 1810 by the late Dr. A. Johnson, Family Physician. Its extraordinary worth, merit, excellence have satisfied everybody for nearly a century. It is marvelous how many different complaints and diseases it will cure.



Condition Powder Keeps Chickens Strong. It is a powerful Food Digestive. Large Cans are Most Economical to Buy.

NOTHING ON EARTH LIKE MAKE HENS LAY LIKE SHERIDAN'S CONDITION POWDER.

When first my poultry-house was built, the present one—I very much disliked the board floor I had put down, for I had been accustomed to ground floors, and thought I liked them best. But "they" told me in this new locality we came to, that nothing less than a hard floor could be safe, so, of course, I had it put down, and I am convinced now that I like it better than the ground floor, and it is easily cleaned when kept sprinkled well with a litter of some kind. The floors and walls should be washed with a strong solution of straw litter of any kind I do not like except in the general wash-room, for its gets scattered all over the back door yard, and it is many times harder work to clean that than the house than when sand or earth is used.

THE FARM.

When first my poultry-house was built, the present one—I very much disliked the board floor I had put down, for I had been accustomed to ground floors, and thought I liked them best. But "they" told me in this new locality we came to, that nothing less than a hard floor could be safe, so, of course, I had it put down, and I am convinced now that I like it better than the ground floor, and it is easily cleaned when kept sprinkled well with a litter of some kind. The floors and walls should be washed with a strong solution of straw litter of any kind I do not like except in the general wash-room, for its gets scattered all over the back door yard, and it is many times harder work to clean that than the house than when sand or earth is used.

Soil is an excellent absorbent and makes the floor easy to clean, but it makes such dirty work, while with sand upon the floor the work is of a much cleaner nature. The roots and growable ones, and are quickly laid out of the way to make the work of cleaning more readily done, and with the hoe, broom and shovel to aid me the house can be all put in order in ten minutes, if necessary. The whole house is rolled to the door to put the refuse in, and it goes from the henhouse to various parts of the garden, leaving all nice and clean about the garden and border, and doing a vast amount of good to garden crops.

I use a great amount of air-sprayed lime about my poultry premises also, and how it does help to purify the atmosphere and keep the house freed of vermin. In fact, never find flies or mites crawling about the walls or roasts. Yet I sometimes find them on the hens in spite of all the precautions, and, fearing lest they might be hid somewhere in the house, I found it wise to give that house an occasional smudge, with windows and doors tight closed.

All this means work, to be sure, but it is work that I really enjoy. I get dreadfully dirty sometimes before I get through. The colds and coughs, water, plentiful, and a daily bath is most refreshing and healthful, and fresh, clean clothes are delightful. But a dirty nursery-house is abominable, just as is a dirty house that "folks" live in.—NELLIE HAWKS in Journal of Agriculture.

DON'T SELL THE OLD HORSE.

Before offering the old horse for sale we wish that farmers would think a little of his probable fate if he is so unfortunate as to be sent to the city. The faithful old animal deserves better fate than to fall into the hands of some garbage man or rag dealer, as he is most likely to do if brought here.

Just now we saw a poor, starved, bony, superannuated creature, driven by a ragged old colored man to a rickety wagon, in which was a load of some unknown substance, hidden from view by a large piece of dirty maulin. The prominent bones of the horse gave evidence of acute suffering and hard treatment. It seems that officers should interfere with such cases and cause the animal to be shot and put out of the possibility of such suffering, as he will inevitably be subjected to in such hands. The colored man bought him because he was diseased, worn out and cheap. He is not able to feed him properly and ought not to have him. The other day such a horse, because he was too fat and feeble to pull his load, was beaten and kicked, and smothered down in the street. The driver was arrested, we believe, and fined for his cruelty, but the poorstarved and beaten

horse got but little comfort out of that fact. The farmer who has had long and profitable service from his horses, ought to be willing to give them comfortable shelter and food after they are past usefulness till death. If not able to do that his conscience will suffer less if he shoots and buries them than to sell the sake of a few dollars, sells them to strangers to be starved and brutally treated during their few remaining years.—Indiana Farmer.

TO LAY THE DUST IN THRESHING.

So great a cloud of dust is raised by the operation of threshing grain that the men engaged in that work are continually getting into their nostrils, throat, and even the passages leading to their lungs a great many little particles, which, to say the least, are irritating, and perhaps detrimental to health. With a view of abating this nuisance, David B. Tanager, of Bellefontaine, Ohio, has invented and patented an apparatus that injects steam, or water in fine spray, into the air within the casing of a threshing machine. This is designed to dampen and weight the dust particles, so that they will stick to the straw instead of blowing out at the tail end. Several pipes are arranged cross-wise of the receptacle, and above the straw; and when steam is used small apertures are made in the pipes. With water there is special nozzle at the holes to convert it into spray. The supply is regulated by a valve in the conductor beside the feed-board, and the amount of moisture introduced is very slight. None of it, Mr. Tanager claims, gets at the grain, which, by gravitation, is drawn below the level of the straw, as soon as it detaches. At least 90 per cent. of the dust is said to be eliminated by this method. The amount of moisture left adhering to the straw, according to the inventor, is too small to injure it in any way.

THE THANKSGIVING TURKEY.

It is not the large turkey that sells the most readily, but the one of medium size. Some purchasers prefer to buy two small ones in preference to one large one. New England turkeys have long been known for their size and quality, but farmers lose a large sum by sending their turkeys to market without first fattening them. They must not be put into coops to fatten, as a turkey will lose flesh if confined, and starve. But two or three together in a yard covered with wire, and feed four times a day, always giving a change at each meal, allowing a proportion of meat and green food, but the principal food should be wheat and corn. They should be kept in ten yards, as they will not improve if kept in the yards too long. They will not only increase in weight, but will bring a higher price per pound.—Mirror and Farmer.

CODDLING STOCK TOO MUCH.

The general discussion of tuberculosis and its causes will have one good effect. It will put an end to the idea that if it is wise or safe to keep milk cows in darkened stables, even when all the ventilation possible under such conditions is provided. All medical authorities are agreed that not only plenty of fresh air, but an abundance of sunlight as well, is essential for the destruction of the bacilli which produce this illness. Yet it is not more than two years ago when a leading agricultural writer boasted that he had a covered barnyard, so that when his stock in winter were given exercise out of their stables, they took it under cover. We were doubtful at the time whether this would prove for the best health of the cows. It has been the mistake of amateur farmers, and to some extent also of experiment stations, to place cows in such conditions, and to feed the sole purpose of increasing yield of milk and butter. By too much coddling animals as well as people lose their natural hardiness and capacity to resist disease.

POTATOES FROM UNHAPPY FEED.

There are several advantages in using seed potatoes not fully ripened. They can be kept through the winter without sprouting, and when the time for planting comes and the potato is cut in pieces, only one eye will start from each. This is said by those who have tried it to be true where potatoes are planted without cutting. All the strength of the potato going to produce one shoot; it is always a vigorous one, and will produce six, eight or ten large marketable potatoes with no small ones. It is a disadvantage to have more than one shoot in a potato hill. If others start they interfere with the first one, and are generally able to produce a crop of small potatoes. This is said by those who have tried it to be true where potatoes are planted without cutting. All the strength of the potato going to produce one shoot; it is always a vigorous one, and will produce six, eight or ten large marketable potatoes with no small ones. 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SUMMARY NEWS.

Demolition. — The Legislature of British Columbia opened on Monday. — Anti-toxine serum, made in New York, is being shipped to New Orleans and Toronto. — "Carfaw" rings nightly at Kingston at eight o'clock to warn the children of the streets. — Mr. S. S. Fullerton, Q. C., has been proposed as the city solicitor of Toronto, to succeed Chief Justice Meredith. — Seventeen head of cattle belonging to Mr. Lagreque, of St Charles de Bellechasse, were destroyed in a fire that consumed his barns. — A man named Frederick Quinlan was drowned off Western Head, near Liverpool, N. S., by the upsetting of a boat on Nov. 12. — A Toronto Grand Jury has found music for posting bills tending to corrupt the public morals. — Two men, Fife and Johnson, have been put in goal at Stratford, Ont., charged with an attempt to wreck the Erie Express on the G. T. R. — Drake, the man arrested in St. John charged with robbing a vessel in Halifax, was found guilty to-day and sentenced to three years in the penitentiary. — The five-year-old daughter of Mr. and Mrs. Willieroff, of Skeena River, B. C., had the top of her head blown off by the fall of a loaded gun from the wall. — The object of Sir Adolphe Caron's visit to New York is said to be in connection with the electric postal car system there, with a view of starting the same system in Toronto and Montreal. — The Telegraph says that a new gas company will apply for a charter immediately. The principal promoters are Sir William C. Van Horne and Mr. James Ross, of Montreal, and the local directors will be Lieut. Col. Tucker and Mr. H. H. McLean. — The argument in the disputed case between the Dominion and the provinces was completed in the Supreme Court at Ottawa on Monday afternoon. Judgment was reserved until the 15th, when it is expected judgment will be given in the prohibition cases. — Three prisoners escaped from the penitentiary Friday afternoon, in charge of Officer Legere they were working on John Chapman's farm, which was lately purchased by the penitentiary. Officers have been sent out in all directions. At this time their names have not been ascertained. — A large deputation of Montreal citizens waited on the mayor last Wednesday, and asked him to have the civic hospital reopened for the use of diphtheria and scarletina patients. The number of cases has increased alarmingly during the last two months. The mayor promised to see to it on once. — Miss Ollie A. Smith of the Normal School, Truro, N. S., received a diploma of honorable mention from its exhibit at the world's fair, Chicago. These diplomas are awarded to those who had by their labor, technical skill or knowledge assisted in the preparation of any exhibit that had been awarded the Exposition medal or diploma. — A sailor on board H. M. S. Tourmaline is said to have caught a big codfish in a rather odd way Sunday. He was fishing with a thin line and a small fish took in the bait. He was pulling up the fish, when a big cod gulped up the little fish, bait and all. The sailor managed to hold the fish with the small line until another man got into a boat and hooked him with a gaff. The fish is said to have weighed 44 pounds. — Henry Ogden Andrews, formerly teacher of Montreal, but who died in Leamington, Warwickshire, has bequeathed \$150,000 to the Episcopal bishop of Montreal, to be used in charities as his lordship sees fit. The bishop will give \$50,000 to the church of England Home for Women on Gray street, while the balance will go to found the Andrews Home for old men. The property has already been purchased for \$35,000 in Belmont Park. — The half-yearly statement of the Bank of Montreal to October 31st, shows a balance of profits and loss for the half year to April 30, 1894, was \$204,715. Profits for half year to October 31, after deducting charges of management and making full provision for all bad and doubtful debts, is \$291,822.10. A dividend of five per cent is declared, which amounts to \$100,000. The balance of profit and loss carried forward is \$809,577.43. — The Ottawa Post office department has received official notice from the Imperial post authorities, that authority has been granted for the acceptance at the post office of business cards with a postage stamp attached, to take the place of an ordinary post card, also that private return post cards may be issued with the necessary postage stamp attached, which latter cards will though the postage stamp will be English, be perfectly good when posted in a Canadian post office. — The investigation into the burning of the Upper Sackville school house was commenced Thursday before stipendiary Walter Cahill. Hon. E. McLeod is conducting the inquiry for the insurance company. Several witnesses were examined, but nothing of importance was brought to light. The building was burned on the night of September 20th, and was insured in the Commercial Union Insurance Company for \$1,000. The school district voted \$75 to assist in carrying on the present investigation. — A Delicious Breakfast Dish—Barley Crystals make the most delicious and nutritious breakfast dish with which to tempt an invalid or an epicure. Analysis provides it to be rich in the elements necessary to create flesh, blood, bone and muscle, while eminent physicians endorse it as a food for persons with weak digestion, and pronounce it an invaluable nourishment in fevers and gastric troubles. Being prepared from the heart of the barley kernel by a patented process of the highest efficiency and sold only in sealed cans, it represents a degree of purity possessed by no other breakfast food. A postal card addressed to Farwell & Rhine, Watertown, N. Y., will bring pamphlets and a cooking sample.

Highest of all in Leavening Power.—Latest U.S. Gov't Report

ROYAL Baking Powder ABSOLUTELY PURE

— Mr. Albert Palmer, ex-M. P. P., for Queens Co., died at his residence, Hampstead, Saturday. Mr. Palmer was first elected to the House of Assembly in 1882, and was again elected in 1886 and 1890. He did not offer for the present House. At the session of 1886 he was elected deputy speaker and during two Houses satisfactorily discharged the duties of that office, as he had those of warden of his county before he went to the Legislature.

British and Foreign. — Heavy floods are reported on the island of Cyprus. At Limesol twenty-one persons have been drowned and the number of domestic animals destroyed is far into the thousands. — Deputy Agnoli, of the Italian Chambers, has been sentenced to six months imprisonment at Modena for taking part in the organization of societies designed to subvert the government. — The body of Lady Scourfield, cousin of the Earl of Portsmouth, was cremated at Woking, and, by her will, her ashes were taken to Wales and scattered in the flower garden of her home in Pembroke-shire.

— Advice from Japan describing the recent earthquake state that at Skait 50 houses were shaken down. The ground fissured in many places, poured out muddy water which converted the streets into rivers, and a conflagration broke out at thirteen points simultaneously which destroyed 2,000 houses, 200 people were killed and 200 wounded.

MARRIAGES. — MIGNER-GERMAN.—At Liverpool, N. S., Nov. 10th, by Rev. Z. J. Fash, M. A., William G. Migner, of St. John's Cove, to Sarah Ann German, of Liverpool. — RHO-ROGERS.—At Springfield, Kings Co., Oct. 18th, by Rev. J. D. Wetmore, James Reid, to Mrs. Maggie Rogers, both of Springfield, Kings Co., N. B.

DEMONS-WATSON.—At Northfield, Sunbury Co., Nov. 5th, by Rev. H. D. Worden, Elijah Demmons, to Ella Watson, both of Northfield, Sunbury Co. — GIFFIN-McMILLAN.—At the Baptist church, Isaac's Harbor, Nov. 7th, by Rev. A. J. Vincent, S. Osburn Giffin, to Stella Lee McMillan, all of Isaac's Harbor, N. S.

MONA-MASON.—At the residence of the officiating minister, Nov. 10th, by Rev. A. J. Vincent, Alexander Monk, of Star Harbor, to Laura Mason, of Isaac's Harbor, N. S. — HOTHAM-WAMBERG.—At the residence of Bridgewater, Nov. 15, by Rev. J. W. Brown, James S. Hotham, of Woodville Pleasant, to Ellen M. Wamberg, of New Cumberland, all of Lunenburg Co.

DEATHS. — CORNUM.—At Pleasantville, Nov. 12th, very suddenly, Mrs. Sophia Cornum, aged 73 years. — CORNUM.—At Pleasantville, Nov. 10th, Perley L., infant daughter of Abram and Louisa Cornum, aged 9 months. — BLAKELY.—On Oct. 25th, of brain fever, Aggie, daughter of Gideon and Maggie Blakely, aged 9 years. May the kind Saviour grant them His consolation in their affliction.

KEIZER.—At Greenville, Carleton Co., Nov. 13th, of typhoid fever, William Keizer, aged 22 years. Our young friend was a favorite with all who had the pleasure of his acquaintance, and his sudden and early death has caused general sorrow. — JENNEY.—At East Jeddore, Sept. 14th, of cholera infantum, Mabel Fern, aged 4 years, daughter of Reuben and Melinda Jenney. Also on Sept. 24th, Ralph Mayhew, aged two years. The Lord sustains the sorrowing parents.

BLAKELY.—At West Jeddore, suddenly on Monday morning, Oct. 29th, of paralysis, William Blakely, aged 80 years. Our Bro. had been a consistent member of the West Jeddore church for 50 years. He was a Bible student, and was noted and grounded in the cardinal doctrines of that blessed Book. His end was peace. — CRAWFORD.—At Bedoué, P. E. I., on Nov. 9th, Marion, relict of the late William Crawford, aged 89 years. She had many years and her life was one of prayer and faith. Her relatives are numerous. For some years past she was deprived of sight, but she was cheerful and submissive, awaiting the brighter vision of the glorious future.

SMITH.—At MacDonald Point, Queens Co., Oct. 30th, after a brief illness, William Smith triumphantly entered into the home of which Jesus said, "I go to prepare for you," at the age of 69 years. Our brother though quiet and unassuming in his life and character, yet ever maintained a steadfast and upright Christian character. In his earthly home he left a lonely widow, a mother-in-law that has passed 102 years, and a little grand son, likewise two sisters and two brothers. — CRABBE.—At Deerfield, Yarmouth Co., N. S., Nov. 12, the beloved wife of Rev. G. Crabbe, aged 26 years. After an attack of the grippe in April last, Mrs. Crabbe continued in a weak condition of health, and disease of the lungs was developed which baffled medical skill, and finally proved fatal. Though anxious at first to recover her health, she became fully resigned to what she felt to be the will of God, and died peacefully trusting in her Saviour. She leaves one little child and her husband who deeply feels his sad bereavement. May the consolation of divine grace sustain him in this time of trial.

WALSH.—At Vancouver, B. C., July 12, Mr. William Walsh, aged 59 years. The deceased was a native of St. John, where the earlier years of his life were spent, removing to Cumberland, N. S. He was baptized at Estonville, by the

late Rev. Joseph Kempton, and from that hour lived a consistent Christian life. In Parrboro and Apple River his pastors held him in high esteem. Of the latter church he was clerk. Removing to Vancouver he still remained faithful to his profession, and was active in Christian work. Smitten down by disease of painful character he quietly resigned himself to the will of God and passed away in the assured triumph of faith, leaving a widow, two sons and two daughters to mourn their loss.

PARSON.—At Fredericton, N. B., Nov. 7th, Charles Parson, in the 60th year of his age. Death came to him with fearful suddenness. When he arose in the morning he was apparently in his usual health, but a few hours later he dropped dead from heart disease. The call, though sudden, did not find him unprepared, for Mr. Parson was a Christian. He was converted forty years ago under the preaching of Rev. Mr. Emerson, by whom he was baptized into the membership of the Mt. Margrethe church. He was always an active member in the church and greatly respected by his brethren. He leaves a widow and two children who have the sincere sympathy of church and community in their sad bereavement. — BELYEA.—Mr. Stephen N. Belyea, passed away at his home in Mapleton, Me., on Nov. 2nd, aged 65 years. Bro. Belyea, was for years a zealous Christian man. Some 38 years ago he experienced a hope in the Saviour, and united with the church at Rockland, Carleton Co., N. B., which was for many years his home. Bro. Belyea moved to Mapleton with his family seven years ago, making many friends who deeply sympathize with the members of his immediate family. The Christian's sorrow which was for twenty years his companion, he highly cherished. He leaves an amiable wife with six daughters and four sons to mourn the loss of an affectionate husband and an indulgent father. The funeral services were conducted at the F. Baptist church on Sunday, Nov. 9th. Rev. J. E. Gosline, of Presque Isle, officiated. — DIMOCK.—At his home Scotch Village, Newport, on Nov. 1st, Shubal B. Dimock, Esq., in the 82nd year of his age. She, who was baptized into the fellowship of the Newport Baptist church some 34 years ago by the late Rev. Wm. Burton. In the year 1865 he was ordained to the deaconship. This important office he filled efficiently for a number of years, calling for his resignation to the fellowship of the Newport Baptist church for a time. On his return to his home some four years ago, he took but little active part in the church; during most of this time his strength was gradually failing till the death of his wife. Bro. Dimock was a son of the late Ichabod Dimock, Esq., for many years representative of Hants Co. in the Legislative Assembly. He was true to the convictions that led him to cast in his lot with the people of his choice. In his death the church and his family are bereaved in death of the comforts which faith in Christ gives to those who trust, was his. Peacefully and happily he guided away to join the company of the redeemed around the throne of God.

supporter of the Y. M. C. A. He loved good men, but he loved those best whom he thought obeyed his Master most loyally, and without compromise. His fine physical presence, his strong voice in the service of song, and his exhortations sometimes sharp and then at other times tender as a child's, made him a man of mark. In his home he was very happy. His only child, a young lady of rare musical powers and education, was his delight. His wife was his true guardian angel for more than forty years. His death was hastened by a fall on the pavement against which his head struck heavily. He lingered in suffering for sometime, supported by gracious consolation, and then uttering the name of her he loved on earth, he left to sing the name of Him whose welcome introduced him to the glory beyond this world of suffering. Of a large family of brothers and sisters there remain but two, our honored brother, C. F. Clinch, of Clinch's Mills, N. B., and a widowed sister, Mrs. Fairbanks, of Newton Mass. J. E. HOPPER.

For Biliousness—Minard's Family Pills. For Croupy Children—Minard's Honey Balsam.

LARD isn't in it. It is just because there is no lard in it, that COTTOLENE the new shortening is so wonderfully popular with housekeepers. COTTOLENE is PURE, DELICATE, HEALTHFUL, SATISFYING—none of the unpleasant odor necessarily connected with lard.

The N. K. Fairbank Company, Wellington and Ann Sts., MONTREAL.

Dress Goods! Elegance coupled with economy purvades the stock. Richness roams through the grades from 25c. to \$1. Do not forget that our distributing power is a bargain-winner. We conquer prices, but the public gets the dividends.

FRED A. DYKEMAN & CO., 97 King St., ST. JOHN, N.B. Intercolonial Railway. THANKSGIVING DAY! Thursday, Nov. 22nd. SINGLE FARE EXCURSION TICKETS.

BOOK AGENTS NOW IS YOUR TIME Our Journey Around the World

Hundreds of men who are "impossible to fit"—few at a time—have lately become acquainted with our new sort of ready-made clothing, better every year. We confess we're rather impatient; we should like more, hundreds of them to realize all of a sudden that here are the sort of clothes they try to get of their tailors every season—with varying success. But bear this in mind, how slow all growth has been since the world began, and so—we wait and keep on advertising. Only this let us say: This thing that we desire so much is as much for your good as for ours.

SCOVIL, FRASER & CO., OAK HALL, KING ST., THE CORNER OF THE BIG GERMAIN STORE, ST. JOHN. Need a Watch? Then consider first the quality,— afterward the price. The quality makes the price, and we guarantee every watch according to the quality. See our prices. STEW WINDING WATCHES.

Pure Quills Make a better filling for Corsets than any other known material. "Featherbone" Corsets are tougher and more elastic than any other make, as they are entirely filled with quills (Featherbone). To be had at all Retail Dry Goods Stores. WHY DO THE "THOMAS" AMERICAN ORGANS LEAD ALL OTHERS IN COMPETITION? Because of the Richness of Tone, Ease of Manipulation and Simplicity of Construction, coupled with the fact that they are made by skilled workmen and of the best material.

BAPTIST MANUAL! REV. DR. HOPPER, WHAT IS SAID OF IT! Rev. J. H. Fesby, Yarmouth, N.S. "Your Baptist Manual is admirable. I have already used the marriage formula, and like it as for use in the house, as it is printed in a small size, and will find large demand among our people."

THE SEASON OF COUGHS and COLDS Chaloner's Croup Cure S. McDIARMID, Will refund the money to any person who is not satisfied with it. "PRICE 50 CENTS" For sale at the Drug Store, 67 and 69 King Street, ST. JOHN, N. B. Few Proprietary Medicines have so proud a record, or are so justly free from the charge of Empiricism as "PURNER'S EMULSION OF Cod Liver Oil and Pancreatine, with the Hypophosphites of Lime and Soda."

THE CHRISTIAN VOL. X, N. —"To havestill us jare the nerves and perchance, body, but may it suer standing!" re- one of our exchang- pithy remark. We to make such use of perience or observat-

—At the United vention of the W Temperance Union Cleveland, O., Miss was re-elected presi Stevens was chosen Chatherine Stevens tary; Mrs. Clara J. secretary. The presi by the W. C. T. U. with two gavel, ma from the house in was born. Followi officers there was a moral service in Mary A. Woodbr secretary of the nat whose death occur ago.

—A Union Th was held in the Thursday morning, not reach home un noon he was not ap- broach the Thank had been expected and Gates, and Re J. H. Hughes were number of the mem congregations were cellent addresses Messrs. Gates and service throughout interest. A sollec aid of the Protesta The churches of t generally to have with appropriate se

—WALTER MERO has devoted his inv- tive powers to the ship, and, as is alle- ditions of a succo reported, saying the necessary fund build an air ship in the mail to San Fran Mercer succeeds Rocky Mountains, doubt will be secur Meanwhile the inv- machine yet inven wheels and is calli- greatest objection much like our b- proper home for th- in the south. —The death of Peters, of the St. occurred at his re- at an early hour last. Judge Peters John, and had be- life. His tall and fine personal attention to him there are probably city to whom he pe- Peters was a lawy- ability. He had p- positions with hon- and as Judge he pre- dignity and abilit- never married. I- age. His death re- lytic stroke sustai — We learn that are much delighted their team in the the team from Dal- success of its kind do not in general value to foot-ball measure of the hig- will, nevertheless, young men have many disadvantages their own in any t- and ability. We s- success may atten- undertakings. We Principal and M- retained the tea- students with a n- in honor of the v- pleasant and pro- spent. —The Bapti Maritime Provinc appearance, is me- otherwise, it is e- publication comm- gratulated on the so far as we b- amine the book, done with much of The Year Book- minutes of the f- several of the s- different Boards an