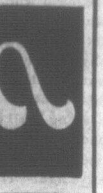


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# Messenger and Visitor.

THE CHRISTIAN MESSENGER.  
VOLUME LX.

THE CHRISTIAN VISITOR  
VOLUME XLIX.

Vol. XIV.

ST. JOHN, N.B., WEDNESDAY, NOVEMBER 23, 1898.

No. 47.

**Immigration.** From the published statements it appears that there is this year a somewhat larger than usual immigration to the Canadian Northwest. The people coming into the country are for the most part foreigners—Galicians, Russians, Scandinavians, etc.—and while some of them are quite intelligent, and many of them apparently people of sturdy, industrious character, who, under wholesome educational influences, may be expected to develop into valuable citizens, they do not for the most part represent a very high grade of civilization, and being unacquainted with British institutions as well as with the English language, they cannot be regarded as so desirable immigrants as people from the agricultural classes of England and Scotland would be. It is certainly highly desirable that at least a considerable portion of the people coming into the country should be English in their language and sympathies and able to adapt themselves easily to the political institutions of Canada. It is therefore gratifying to learn that, as a result, among other influences, of efforts being put forth by Lord Strathcona, Canadian High Commissioner in London, the Canadian Northwest is becoming much better known by the farming population of the British Isles and much more favorably regarded as a field for emigration. It seems but reasonable to expect that, as the resources and possibilities of the great grain growing and grazing districts of Western Canada become better understood in the Motherland, there will be an increasing number of British farmers, on whom new world competition now presses heavily, who will embrace the opportunity here offered of bettering their circumstances and of securing more favorable conditions for their families in this new country of great resources.

**Lord Minto's Arrival.** Before bidding farewell to Canada Lord Aberdeen had the pleasure of welcoming Lord Minto, his successor as Governor General of Canada. The Earl and Countess of Minto, with the members of their family and suite, arrived at Quebec by the Steamship 'Scotsman' on Saturday the 12th inst., and later on the same day, Lord and Lady Aberdeen took their departure by the Steamship 'Labrador.' Sir Wilfrid Laurier and nine members of his cabinet were present to welcome the new Governor General. Lord Seymour, Major General Hutton, Governor Jetté, Premier Marchand and other provincial and city dignitaries were also present to assist in the ceremonies. In a splendid coach, drawn by four horses and with all the honors proper to his rank and distinguished position, Earl Minto and his party were conveyed to the Citadel where they were warmly welcomed by Lord and Lady Aberdeen, by whom also they were accompanied to the Parliament building, where, with due pomp and solemnity, the installation ceremony took place. The ceremony included the reading of the Royal warrant appointing His Excellency Governor General and his being sworn in by Judge Sedgwick, Acting Chief Justice of the Supreme Court. The conclusion of the installation ceremony was heralded by a salute of 21 guns from the citadel. Then, after His Excellency had received and replied to an address from the Mayor of Quebec, the Vice Regal party returned to their steamer and continued their journey to Montreal, where they arrived on Sunday, and later proceeded to Ottawa. Lord Minto's seven year old son, the Marquis of Melgund, took a severe cold just before reaching Quebec, and a sharp attack of bronchitis which followed caused some anxiety, but soon yielded to medical treatment. Lord Minto is described as every inch the soldier in personal appearance, with a ruddy color in his face that

bespeaks robust health and a clear voice. His closely cut light brown hair is slightly tinged with grey and he has a heavy brown mustache.

**Mr. Chamberlain on Anglo-French Affairs.** Lord Salisbury's Guildhall speech, commented upon in these columns last week, has been followed by a speech from Mr. Chamberlain, Secretary of State for the Colonies, delivered at Manchester, on Tuesday of last week. Mr. Chamberlain also dealt with matters of international interest and particularly with Great Britain's relations with France. Lord Salisbury's has been characterized as a fighting speech and the Colonial Secretary's remarks cannot certainly be regarded as more pacificatory in tone than were the Prime Minister's. Mr. Chamberlain reaffirmed the declaration of Lord Salisbury that British control of the whole valley of the Nile was not open to discussion and said it was the hope of every friend of peace that the withdrawal of France from Fashoda indicated the acceptance of this principle. Having enumerated a series of unfriendly acts on the part of France toward Great Britain in various parts of the globe during the past ten or fifteen years, Mr. Chamberlain went on to say that if better relations are to be established it will be necessary for French politicians to abandon tactics whose object has been to hamper and embarrass British policy even in quarters where the French have no interests to protect. In this connection special reference was made to Newfoundland where, despite the fact that the French fishery interests have declined to a comparatively insignificant point, the demands of the French and their interference with the development of the colony have continually increased. "At the present moment," said the Colonial Secretary, "Newfoundland is seriously suffering from an intervention which is of no advantage to France although a serious detriment to the British colony. If the Fashoda incident only serves to disabuse foreign statesmen of the erroneous conception that the British will yield anything to pressure, it will be a blessing in disguise."

**The Spanish American Peace Commission.** The joint peace commission, charged with the business of arranging definitely the conditions of peace between the United States and Spain, still sits in Paris. It may be presumed that some progress is being made toward the end in view; but the work of the commission is of a tedious character. The Spanish commissioners are now endeavoring to withstand the demand of the United States that Spain shall withdraw altogether from the Philippines. This, the United States commissioners hold, was plainly embodied in the protocol, while Spain puts forward a different interpretation of that instrument. Spain's hope of securing a combination of European influence in her favor, sufficient to induce the United States to concede the continuance of Spanish sovereignty in the Philippines, appears to be quite hopeless. A week ago it was thought that the proposed visit of the German Emperor to Spain on his return journey from the Holy Land might mean something in the Spanish interest, but it appears that the proposed visit had no political significance whatever, that the Emperor has now changed his intention, and that the royal party will not visit Spain. There appears to be nothing for Spain to do but to swallow the bitter pill of relinquishing her sovereignty in the Philippines, and the efforts of her commissioners will probably be directed to making a good diplomatic fight and securing as favorable terms of surrender as possible. It is understood that the United States Government is willing to recognize the right of

Spain to be reimbursed for her "pacific expenditures," in the Philippines, and it is said the United States commissions have agreed upon what the amount should be, which, according to the guesses of newspaper correspondents, is somewhere between \$20,000,000 and \$40,000,000. It is also believed that the acquisition by the United States of an island in the Caroline group will be made one of the conditions of peace. It is stated that the American commissioners are under instruction from their Government to inform the Spanish commissioners that there can be no further delay in the final conclusion of the work of the commission, so that an early decision of some kind of the points in controversy is expected.

**Newfoundland and the French Claims.** Mr. Chamberlain's Manchester speech, in which he alluded to the unreasonable action of France in connection with certain fishery privileges secured to her by treaty on the coast of Newfoundland, has naturally given comfort to the people of that Province, who are led to hope that the vigorous language of the Colonial Secretary on this subject foreshadows some decided action on the part of the Imperial government to remedy a condition of things which has been for a long time a fruitful source of annoyance and trouble to the Government and people of the Island. The people of Newfoundland cannot certainly be blamed for feeling that they are placed under conditions which are entirely anomalous in a British Colony and from which it ought to be possible to find relief. Comparatively few persons probably outside of Newfoundland have understood how much is included in the fishing privileges claimed in the Island by France and how seriously those French claims interfere with the natural rights and privileges of the people of the Province. What is known as "the French shore" extends along the west and north of the island, embracing, it is said, fully one-half of the whole coast line. On this part of the coast the French claim the right to prevent, and as a matter of fact, we understand, have prevented, the establishment of British settlements, the opening of harbors and ports, the development of mining industries, etc., even going so far as to prevent the selection of the terminus of a trans-insular railroad upon that part of the coast in which they claim treaty rights; and this notwithstanding that the French fisheries have declined to a point which renders their commercial value comparatively small. So far as the treaty of Utrecht, upon which the French claims were originally based, is concerned, it seems certain that it does not secure to the French any privileges beyond those necessary for the taking and drying of codfish, and that, for such purpose, it does not guarantee exclusive privileges. It appears, however, that certain privileges beyond those covered by the treaty were afterwards embodied in an Act of the British Parliament, but the people of Newfoundland do not admit that, either by treaty or by Act of Parliament the French have any right to the exclusive privileges they have long claimed in the Province. Recently a Royal Commission, having this subject under consideration, has visited the Island. It is said that this commission found the facts favorable to the contention of Newfoundland and that their report would be in accordance therewith. It seems probable that any French privileges embarrassing to Newfoundland, which are founded merely upon Parliamentary action, will be remedied by repealing the Act, and that the British Government will insist that France shall claim no other privileges in Newfoundland than are certainly guaranteed to her by the treaty of Utrecht.



## Christ's Mission the Revelation of God's Love.

BY ALEXANDER MACLAREN, D. D.

TEXT: "Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins." 1 Jno. 4: 10.

This is the second of a pair of twin verses which deal with substantially the same subject under two slightly different aspects. The thought common to both is that Christ's mission is the revelation of God's love. But in the preceding verse the point on which stress is laid is the manifestation of that love, and in our text the point mainly brought out is its essential nature. In the former we read, "In this was manifested the love of God," and in the present verse we read, "Herein is love." In the former verse John fixes on three things as setting forth the greatness of that manifestation—viz., that the Christ is the Only Begotten Son, that the manifestation is for the world, and that its end is the bestowment of everlasting love. In my text the points which are fixed on are that that love in its nature is self-kindled—"not that we loved God, but that He loved us"—and that it lays hold of, and casts out of the way, that which, unremoved, would be a barrier between God and us—viz., our sin: "He hath sent His Son to be the propitiation for our sins."

Now, it is interesting to notice that these twin verses, like a double star which reflects the light of a central sun, draw their brightness from the great word of the Master, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." Do you not hear the echo of His voice in the three expressions in the verse before the text—"only begotten," "world," "live?" Here is one more of the innumerable links which bind together in indissoluble union the gospel and the epistle. So then the great thought suggested by the words before us is just this, that in the incarnation and sacrifice of Jesus Christ we have the great revelation of the love of God.

I. Now, there are three questions that suggest themselves to me, and the first is this: What, then, does Christ's mission say about love?

I do not need to dwell on the previous question whether, apart from that mission, there is any solid revelation of the fact that there is love in heaven, or whether we are left apart from it to gropings and probabilities. I need not refer you to the ambiguous oracles of nature or to the equally ambiguous oracles of life. I need not, I suppose, do more than just remind you that even the men whose faith grasps the thought of the love of God most intensely, know what it is to be brought to a stand before some of the dreadful problems which the facts of humanity and the facts of nature press upon us, nor need I remind you how, as we see around us to-day in the drift of our English literature and that of other nations, when men turn their backs upon the Cross they look upon a landscape all swathed in mists, and on which darkness is steadily settling. The reason why the men of this generation, some of them very superficially and for the sake of being "in the swim," and some of them despairingly and with bleeding hearts are turning themselves to a reasoning pessimism is because they will not see what shines out from the Cross that God is love.

Nor need I do more than remind you in a word of the fact that, go where we will through this world, and consult all the conceptions that men have made to themselves of gods many and lords many, whilst we find the deification of power and of vice and of fragmentary goodnesses, of hopes and fears, of longings, of regrets, we find nowhere a god of whom the characteristic is love. And amidst that Pantheon of deities, some of them savage, some of them lustful, some of them embodiments of all vices, some of them indifferent and neutral, some of them radiant and fair, none reveals this secret, that the center of the universe is a heart. So we have to turn away from hopes, from probability dashed with many a doubt and find something that has more solid substance in it if it is to be enough to bear up the man that grasps it and to yield before no tempests. For all that Bishop Butler says, probabilities are not the guide of life in its deepest and noblest aspects. They may be the guide of practice, but for the anchorage of the soul we want no shifting sands bank, but that to which we may make fast and be sure that, whatever shifts, it remains immovable. You can no more clothe the soul in "perhapes" than a man can make garments out of a spider's web. Religion consists of the things of which we are sure, and not of the things which are probable. "Peradventure" is not the word on which a man can rest the weight of a crushed, or an agonising, or a sinking soul; he must have "Verily!" and then he is at rest.

How do we know what a man is? By seeing what a man does. How do we know what God is? By knowing what God does. So John does not argue with logic, either frosty or fiery, but he simply opens his mouth, and in calm, pellucid utterances sets forth the truths and leaves them to work. He says to us: "I do not relegate you to your intuitions; I do not argue with you; I simply say, Look at Him; look, and see that God is love."

What, then, does the mission of Christ say to us about

the love of God? It says, first, that it is a love independent of, and earlier than, ours. We love, as a rule, because we recognize in the object to which our heart goes out something that draws it, something that is lovable. But he whose name is "I am that I am" has all the reasons of His actions within Himself, and just as He

"Sits on no precarious throne,

Nor borrows leave to be,"

nor is dependent on any creature for existence, so He is His own motive, He is His own reason. Within that sacred circle of the infinite nature, lie all the energies which bring that infinite nature into action; and like some clear fountain, more sparkling than crystal, there wells up forever, from the depths of the divine nature, the love which is Himself. He loves, not because we love Him, but because He is God. The very sun itself, as some astronomers believe, owes its radiant brightness and ever-communicated warmth to the impact on, and reception into, it of myriads of meteors and of matter drawn from the surrounding system. So, when the fuel fails, that fire will go out, and the sun will shrivel into a black ball. But this central sun of the universe has all His light within Himself, and the rays that pour out from Him owe their being and their motion to nothing but the force of that central fire, from which they rush with healing on their wings.

If, then, God's love is not evoked by anything in His creatures, then it is universal, and we do not need anxiously to question ourselves whether we deserve that it shall fall upon us, and no conscious unworthiness need ever make us falter in the least in the firmness with which we grasp that great central thought. The sun, inferior emblem as it is of that light of all that is, pour down its beams indiscriminately on dunghill and on jewel, though it be true that in the one its rays breed corruption and in the other draw out beauty. That great love wraps us all, is older than our sins, and is not deflected by them. So that is the first thing that Christ's mission tells us about God's love.

The second is—it speaks to us of a love which gives its best. John says "God sent His Son," and that word reposes, like the rest of the passage, on many words of Christ's—such as, for instance, when He speaks of Himself as "sanctified and sent into the world," and many another saying. But remember how, in the foundation passage to which I have already referred, and of which we have some reflection in the words before us, there is a tender expression—not merely "sent," but "gave." Paul strengthens the word when he says, "gave up for us all." It is not for us to speculate about these deep things, but I would remind you of what I dare say I have had occasion often to point out, that Paul seems to intend to suggest to us a mysterious parallel, when he further says, "He that spared not His own Son but freely gave Him up to death for us all." For that emphatic word "spared" is a distinct allusion to, and quotation of, the story of Abraham's sacrifice of Isaac: "Seeing thou hast not withheld from Me thine only son. And so, mysterious as it is, we may venture to say that He not only sent, but He gave, and not only gave, but gave up. His love like ours, delights to lavish its most precious gifts on its objects.

Now, there arises from this consideration a thought which I only mention, and it is this. Christian teaching about Christ's work has often, both by its friends and its foes, been so presented as to lead to the conception that it was the work of Christ which made God love men. The enemies of evangelical truth are never tired of talking in that sense; and some of its unwise friends have given reason for the caricature. But the true Christian teaching is, "God so loved . . . that He gave." The love of the cause of the mission, and not the mission that which evokes the love. So let us be sure that, not because Christ died does God love us sinful creatures, but that, because God loves us, Christ died for us.

The third thing which the mission of Christ teaches us about the love of God is that it is a love which takes note of and overcomes man's sin. I have said, as plainly as I can, that I reject the travesty of Christianity which implies that it was Christ's mission which originated God's love to men. But a love that does not in the slightest degree care whether its object is good or bad—what sort of a love do you call that? What do you name it when a father shows it to his children? Moral indifference; culpable and weak and fatal. And is it anything nobler, if you transfer it to God, and say that it is all the same to Him whether a man is living the life of a hog, and forgetting all that is high and noble, or whether he is pressing with all his strength towards light and truth and goodness? Surely, surely they who, in the name of their reverence for the supreme love of God, cover over the fact of His righteousness, are mutilating and killing the very attribute that they are trying to exalt. A love that cares nothing for the moral character of its object is not love, but hate; it is not kindness, but cruelty. Take away the background because it is so black, and you lower the brilliancy of whiteness of that which stands in front of it. There is such a property in God as is fittingly described by that tremendous word "wrath." God cannot, being what He is, treat sin as if it were no sin; and therefore we read, "He sent His son to be the pro-

pitiation for our sins." The black dam, which we build up between ourselves and the river of the water of life, is to be swept away; and it is the death of Jesus Christ which makes it possible for the highest gift of God's love to pour over the ruined and partially removed barrier and to flood a man's soul. Brethren, no God that is worthy the name can give Himself to a sinful soul. No sinful soul that has not the habit, the guilt, the penalty of its sins swept away, is capable of receiving the life, which is the highest gift of the love. So our twin texts divide what I may call the process of redemption between them; and whilst the one says, "He sent his Son that we should have life through Him," the other tells us of how the sins which bar the entrance of that life into our hearts, as our own consciences tell us they do, can be removed. There must first be the propitiation for our sins, and then that mighty love reaches its purpose and attains its end, and can give us the life of God to be the life of our souls. So much for my first and principal question.

II. Now, I have to ask, secondly, how comes it that Christ's mission says anything about God's love?

That question is a very plain one, and I should like to press the answer to it very emphatically. Take any other of the great names of the world's history of poet, thinker, philosopher, moralist, practical benefactor; is it possible to apply such a thought as this to them—except with a hundred explanations and limitations—that they, however radiant, however wise, however beneficent, however fruitful their influence, make men sure that God loves them? The thing is ridiculous, unless you are using language in a very fantastic and artificial fashion.

Christ's mission reveals God's love, because Christ is the Son of God. If it is true, as Jesus said, that "He that hath seen Me hath seen the Father," then I can say, "In thy tenderness, in Thy patience, in Thy attracting of the publican and the harlot, in Thy sympathy with all the erring and the sorrowful, and, most of all, in Thy agony and passion, in Thy cross and death, I see the glory of God which is the love of God." Brother, if you break that link, which binds the man Christ Jesus with the ever-living and the ever-loving God, I know not how you can draw from the record of His life and death a confidence, which nothing can shake, in the love of the Father.

Then there is another point. Christ's mission speaks to us about God's love, if—and I was going to say only if—we regard it as His mission to be the propitiation for our sins. Strike out the death as the sacrifice for the world's sin, and what you have left is a maimed something, which may be, and I thankfully recognize often is very strengthening, very helpful, very calming, very ennobling, even to men who do not sympathize with the view of that work which I am now setting forth, but which is all that to them, very largely, because of the unconscious influence of the truths which they have cast away. It seems to me that those who, in the name of the highest paternal love of God, reject the thought of Christ's sacrificial death, are kicking away the ladder by which they have climbed, and are better than their creeds, and happily illlogical. It is the cross that reveals the love, and it is the cross as the means of propitiation that pours the light of that blessed conviction into men's hearts.

III. My last question is this: What does Christ's mission say about God's love to me?

We know what it ought to say. It ought to carry, as on the crest of a great wave, the conviction of that divine love into our hearts, to be fruitful there. It ought to sweep out, as on the crest of a great wave, our sins and evils. It ought to do this; does it? On some of us I fear it produces no effect at all. Some of you, dear friends, look at that light with lack-lustre eyes, or, rather, with blind eyes, that are dark as midnight, in the blaze of noonday. The voice comes from the cross, sweet as that of harpers harping with their harps, and mighty as the voice of many waters, and you hear nothing. Some of us it slightly moves now and then, and there an end.

Brethren, you have to turn the world-wide generality into a personal possession. You have to say, "He loved me, and He gave Himself for me." It is of no use to believe in a universal Saviour; do you trust in your particular Saviour? It is of no use to have the most orthodox and clear conception of the relation between the cross of Christ and the revelation to men of the love of God. Have you made that revelation the means of bringing into your own personal life the conviction that Jesus Christ is your Saviour, the propitiation for your sins, the giver to you of life eternal? It is faith that does that. Note that, in the great foundation passage to which I have made frequent reference, there are two conditions put in between the beginning and the end. Some of us are disposed to say, "God so loved the world that every man might have eternal life." That is not what Christ said, "God so loved the world that"—and here follows the first condition—"He gave his Son that"—and here follows the second—"he that believeth on Him should not perish, but have everlasting life." God has done what it is needful for him to do. His part of the conditions has been fulfilled. Fulfill yours—"He that believeth on Him." And if you can say, not "He is the propitiation for our sin, but for my sin, then you will live and move and have your being in a heaven of love, and will love Him back again with an echo and reflection of His own, and nothing shall be able to separate you from the love of God which is in Christ Jesus our Lord.—Selected.

ROBERT  
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Alpha and Omega.

ROBERT J. BURDETTE IN LADIES' HOME JOURNAL.

Night.  
Silence.  
A struggle for the light.  
And he did not know what light was. An effort to cry. And he did not know that he had a voice.  
He opened his eyes "and there was light." He had never used his eyes before, but he could see with them. He parted his lips and hailed this world with a cry for help. A tiny craft in sight of new shores; he wanted his latitude and longitude. He could not tell from what port he had cleared; he did not know where he was; he had no reckoning, no chart, no pilot.  
He did not know the language of the inhabitants of the planet upon which Providence had cast him. So he saluted them in the one universal speech of God's creatures—a cry. Everybody—every one of God's children, understands that.

Nobody knew whence he came. Some one said, "He came from Heaven." They did not even know the name of the little life that came throbbing out of the darkness into the light. They had only said, "If it should be a boy," and "If it should be a girl." They did not know. And the baby himself knew as little about it as did the learned people gathered to welcome him. He heard them speak. He had never used his ears until now, but he could hear them. "A good cry," some one said. He did not understand the words, but he kept on crying.  
Possibly he had never entertained any conception of the world into whose citizenship he was now received, but evidently he did not like it. The noises of it were harsh to his sensitive nerves. There was a man's voice—the doctor's, strong and reassuring. There was a woman's voice, soothing and comforting—the voice of the nurse. And one was a mother's voice. There is none other like it. It was the first music he had heard in this world. And the sweetest.

By-and-by somebody laughed softly and said in coaxing tones:

"There—there—there—give him his dinner."  
His face was laid close against the fount of life, warm and white and tender. Nobody told him what to do. Nobody taught him. He knew. Placed suddenly on the guest-list of this changing old caravansary, he knew his way at once to two places in it—his bed-room and the dining-room.

Wherever he came from he must have made a long journey, for he was tired and hungry when he reached here. Wanted something to eat right away. When he got it he went to sleep. Slept a great deal. When he awoke he clamored again, in the universal volapuk, for refreshment. Had it and went to sleep again.

When he grew older the wise men told him the worst thing in all this world, of the many good and bad things that he could do, was to eat just before going to sleep. But the baby, not having learned the language of the wise men, did this very worst of all bad things, and, having no fear of the wise men, defiantly threw upon it.

He looked young, but made himself at home with an easy assurance of an old traveller. Knew the best room in the house, demanded it, and got it. Nestled into his mother's arms as though he had been measured for them.

Found that "gracious hollow that God made" in his mother's shoulder that fit his head as pillows of down never could. Cried when they took him away from it, when he was a tiny baby "with no language but a cry." Cried once again, twenty-five or thirty years afterward, when God took it away from him. All the languages he had learned, and all the eloquent phrasing the colleges had taught him, could not then voice the sorrow of his heart so well as the tears he tried to check.

Poor little baby! Had to go to school the first day he got here. He had to begin his lessons at once. Got praised when he learned them. Got punished when he missed them.

Bit his own toes and cried when he learned there was pain in this world. Studied the subject forty years before he learned in how many ways suffering can be self-inflicted.

Reached for the moon and cried because he couldn't get it. Reached for the candle and cried because he could. First lessons in re-ensuration. Took him fifty or sixty years of hard reading to learn why God put so many beautiful things out of our longing reach.

Made everybody laugh long before he could laugh himself, by going into a temper because his clothes didn't fit him or his dinner wasn't served promptly. "Just like a man," the nurse said. Nobody in the family could tell where he got his temper. Either he brought it with him, or found it wrapped and addressed to his room when he got here. At any rate, he began to use it very shortly after his arrival.

Always said he lost his temper, when most certainly he had it and was using it. Played so hard sometimes that it made him cry. Took him a great many years to learn that too much play is apt to make anybody cry.

By-and-by he learned to laugh. That came later than some of the other things—much later than crying. It is a higher accomplishment. It is much harder to learn and much harder to do. He never cried unless he wished

and felt just like it. But he learned to laugh many, many times when he wanted to cry.

Grew so that he could laugh with a heart so full of tears they glistened in his eyes. Then people praised his laughter the most—"It was in his very eyes," they said.

Laughed, one baby day, to see the motes dance in the sunshine. Laughed at them once again, though not quite so cheerily, many years later, when he discovered they were only motes.

Cried, one baby day, when he was tired of play and wanted to be lifted in the mother arms and sung to sleep. Cried again one day when his hair was white because he was tired of work, and wanted to be lifted in the arms of God and hushed to rest.

Wished half his life that he was a man. Then turned around and wished all the rest of it that he was a boy.

Seeing, hearing, playing, working, resting, believing, suffering and loving, all his life long he kept on learning the same things he began to study when he was a baby.

OMEGA.

Until at last, when he had learned all his lessons and school was out, somebody lifted him, just as they had done at first. Darkened was the room, and quiet now, as it had been then. Other people stood about him, very like the people who stood there at that other time.

There was a doctor now as then; only this doctor wore a grave look and carried a book in his hand. There was a man's voice—the doctor's strong and reassuring. There was a woman's voice, low and comforting.

The mother-voice had passed into silence. But that was the one he could most distinctly hear. The others he heard, as he heard voices like them years ago. He could not then understand what they said; he did not understand them now.

He parted his lips again, but all his school-acquired wealth of many-syllabled eloquence, all his clear, lucid phrasing, had gone back to the old inarticulate cry.

Somebody at his bedside wept. Tears now, as then. But now they were not tears from his eyes.

Then, some one bending over him had said, "He came from Heaven." Now some one stooping above him said, "He has gone to Heaven." The blessed, unflinching faith that welcomed him, now bade him Godspeed, just as loving and trusting as ever, one unchanging thing in this world of change.

So the baby had walked in a little circle, after all, as all men, lost in a great wilderness, are said always to do. As it was written thousands of years ago—"The dove found no rest for the soul of her foot, and she returned unto him in the Ark."

He felt weary now, as he was tired then. By-and-by, having then for the first time opened his eyes, now for the last time he closed them.

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The Kilkenny Cats In Church.

BY REV. GERARD B. F. HALLOCK.

Everybody has heard of the famous cats of Kilkenny; "Each cat thought there was one cat too many;

So they quarrelled and fit,  
They scratched and they bit,  
Till, excepting their tails,  
And some scraps of their nails,  
Instead of two cats, there wa'n't any."

Now that is a genuine, fac-simile picture of a church quarrel and its usual results. It is a sadly true representation of the way far too many churches meet their death. It seems strange that there should have been need for an apostle's warning against Christians "biting" and "devouring" one another. For wolves to devour sheep is no special wonder; but for sheep to devour one another is monstrous and most astonishing. Yet Paul seemed to foresee that this most unnatural of things would transpire, and therefore wrote a most definite and forcible warning: "But if ye bite and devour one another take heed that ye be not consumed one of another." And sad to contemplate is it how many, many churches, since those words were written, have met their death in this unnatural, savage-like, cannibalistic manner!

They say that there is a star-fish in the Caledonian lakes sometimes dredged up from the deep water. It looks firm and strong, most compactly knit together. But the moment that you pull off one of its branching limbs, no matter how small it may be, the singular creature begins itself to dislocate the rest with wonderful celerity of contortion, throwing away its radiate arms, and jerking from their sockets its members, until the entire body is a shapeless wreck and confusion of death, and nothing remains of what was one of the most exquisitely beautiful forms in nature save wriggling fragments, each repulsive and dying by suicide. What could suggest a picture more sadly true of a quarrelling congregation? So any church may go. Once let the members, forgetting God, rush into reckless bickerings and quarrels, and usually how they do hurry themselves into utter dissolution and remediless ruin! The end comes swiftly. And this sight, we are sorry to say, is not rare. There have been enough such church deaths in our fair land to make a whole cemetery full of desolate graves. And

over every one of them might be erected a monument with this dire inscription: "Died of suicide by dismemberment."

Now there is one sure remedy—a remedy against every such evil possibility. It is love—love to Christ, and to one another for Christ's sake. Where such love is found church discord cannot come. A wife of a few months, in her first quarrel, was asked by her husband which ought to give up first. With a smile and a caress she replied: "The one that loves most." Think what blessed results would flow from following this rule in the family of God. Who will do most, even submit to most? The one that loves most. Yes; and who will bear most and yield first for Zion's sake? He who loves most. Beautiful are the fruits of love as displayed in the Christian. Surely we ought to cultivate them more, and thereby more and more display the graces that should mark the members of the household of God.

"But," says one, "I have rights." So you have. But that does not make it either wise or right for you to drive ruthlessly along and run over people and wreck things. Having the right of way does not necessarily imply that you should take it. There is many a railroad train which has the right of way on the track, and yet does not move forward. The road belongs to the train, and no other train has a right on the track; but there is another train there—perhaps through ignorance, accident, or wilfulness; nevertheless the train is there. If the engineer undertakes to drive on because he has the right of way there will be an inevitable wreck. So he must waive his claim, and wait till the track is clear, right or no right, if he would escape a general smash. So you see it does not work well for a man under all circumstances to claim and enforce even his rights. Rights are rights, but wrecks are wrecks; and it is better to sacrifice rights than plunge into ruinous wrecks. And just so is it better for a sensible Christian man or woman to endure much, sacrifice much and concede much rather than put on steam, drive through, wreck his train, break his own neck and the necks of others. A celebrated English lawyer was once asked the secret of his success. He replied: "I win my cases by admissions." He would admit so much, would yield so far and make so many concessions, that the jury were impressed with his extreme fairness. Wonderful principle this would be for securing peace in the household of God. Why should we insist on having only our own way? No great principle can be at stake; certainly none so important as that of love and good-will. Why not yield to the wishes of others? Win peace by concession—a most honorable triumph!

Let us not forget that love, brotherly love, is the badge of discipleship. To be really Christ's is to display a spirit of love which must annihilate all feuds and heal all differences. "We know that we have passed from death unto life, because we love the brethren." "If a man say, I love God, and hateth his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from Him, That he who loveth God love his brother also."—Presbyterian Banner.

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Every one should read Dr. Henry V. Noye's article, in The Missionary Review of the World for November, on "The Present Situation in China." It is a masterly survey of the conditions and outlook from both a political and missionary standpoint. Another interesting article is contributed by Dr. John M. Allis of Chile and deals with the moral and religious condition of that South American Republic. All the Departments deserve a careful reading. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York, \$2.50 a year.

"Dwellers in Gotham" is the title of a story (by a clever American writer, who conceals his identity under the *nom de plume* of "Annan Dale") which will be published simultaneously in England, the United States and Canada—in the latter country by William Briggs. It is a vivid, striking story of New York's social, commercial and religious life. A rich vein of humor runs throughout the book; the conversations are unusually bright and clever, and the narrative plot, well sustained throughout, is marked alternately by the humorous, the pathetic and the strongly dramatic. The book will appear early in December.

The Homiletic Review for November has important articles having practical bearing on the preacher's work and ideals. Dr. Cunningham Geikie, the distinguished author of "The Life and Words of Jesus," writes lucidly on "The Preacher in Daily Life." General O. O. Howard, the veteran soldier of the Cross, presents, from his own experience, "The Layman's Work—Preaching for Salvation." Dr. Stuckenborg unfolds some of the many pressing questions that have arisen out of the new social conditions of the world. Rev. Vernon B. Carroll estimates, in a most readable style, the value of "Semi-Secular Preaching." The Editorial Note on "The Twentieth Century's Urgent Call" urges the new ideal and the new duties that are called for by the suddenly changed conditions and relations of the American Church and Nation.



## Messenger and Visitor

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### Thanksgiving Day.

Thursday, the 24th inst., has been proclaimed by the Government of Canada as a day of public thanksgiving to Almighty God in view of the blessings of the year. The annual proclamation of a thanksgiving day, which is now of many years standing, is doubtless considered to be in harmony with a general desire on the part of the Christian people of Canada. No particular directions are given as to the holding of thanksgiving services or the manner in which they are to be conducted. The proclamation involves nothing in the way of compulsion. It names a day on which all devout and thankful hearts may, if they will, at one time and with one accord, worship God in thanksgiving and praise for the blessings of the year, and unite in entreating the continuance of the Divine favor. If, however, any person or any congregation chooses to disregard the proclamation, the civil authorities call no one to account for doing that which is right in his own eyes as on other days of the year.

It would seem to us to be a good and comely thing if there might be a general and hearty response on the part of the people to this thanksgiving proclamation. It would be a prophecy of good for Canada if, on Thursday next, the religious congregations all over the land should be found assembling for worship, as they are accustomed to do every Lord's Day,—ministers and people uniting "with all their powers of heart and tongue" to declare the goodness of the Lord, to express sorrow for our national sins and to commend the country to the divine mercy and watch-care. As a matter of fact, however, we fear that the elements of devotion and thanksgiving do not enter largely into the celebration of the day. Comparatively few in number are the congregations which are accustomed to assemble for worship on thanksgiving day, and the attendance upon the services which are held is correspondingly small. To the great body of the people, the day, so far as any significance is attached to it, means simply a holiday—an opportunity for recreation, feasting and amusement. In this latitude even the devout women seem to value thanksgiving-day chiefly as a favorable opportunity for holding turkey suppers in the interests of the church treasures. On the whole no one will be inclined to dispute that thanksgiving-day, as it is kept, makes far greater demands upon the digestive than upon the devotional faculties of the people. It is practically interpreted as being addressed to the animal rather than to the spiritual side of our natures.

But if the people of Canada could for a single day withdraw their minds from business and from pleasure in order to take account of their national mercies and consider the blessings of the year, they would surely find that the tokens of the Divine goodness are not few, or far to seek. No other people inhabiting this planet has greater reason for gratitude. In the land itself, its climatic conditions favorable to the production of the sturdiest manhood, its vast extent, its immense and various resources which every passing year does something to reveal and to develop, its political institutions giving the fullest measure of civil and religious liberty to its people, its relation to the mother land and its position under a flag upon which the sun does not set, and which, wherever it floats, is a symbol and a guarantee of freedom and righteous government—in Canada herself, in what she is and what, in the providence of God, she may become, we have that which should cause every reflecting mind to glow with feelings of the truest patriotism and of humble, grateful trust in God.

The blessings of the year just passing have been bestowed in no stinted measure. The harvest as a whole has been bountiful, and this, with the growing development of the country's resources, has

stimulated trade and commerce. In most departments of industry men have reaped fair, if not abundant, returns for their labors, and probably no country can be named in which the necessities and comforts of life are more generally enjoyed by the people. We have to thank God, too, not only for the inestimable blessing of continued peace, but for the fact that our relations with our neighbors to the south, and indeed the relations generally between the two great branches of the English-speaking people, are more cordial than they have been for many years past, and apparently with good prospect that this happier condition of things will endure. The war which has occurred during the year and rumors of war, still rife, ought surely at this time to inspire gratitude that within our borders there has been peace, while the danger that at times seems great that Britain may be drawn into conflict with one or more of the great European powers, affords reason for apprehension and causes our prayers for the perpetuation of peace to be offered with a keener sense of the value of the boon for which we pray.

### Light and Darkness.

Our Bible lesson this week contains counsels and admonitions which no young man can afford to treat with indifference. The distinction between moral good and evil, between wisdom and folly, uprightness and wickedness, is as real and as vital as the distinction between light and darkness, health and disease, purity and corruption, life and death. There was never greater need than today that this distinction be clearly recognized and emphasized. The influence of the world, the flesh and the devil is ever tending to obliterate these distinctions, putting darkness for light and light for darkness, and invoking confusion in the minds of men as to what is good and what is evil. The subtle serpent power which has been in the world from the beginning still insinuates its doubts and falsehoods into every ear that will listen. "This fruit so pleasant to the sight and taste," it says, "was it not made for man's use? Surely no poison lurks in it. This way so beautiful, so inviting, cannot surely lead to death." Still the tempter cunningly persuades men that it is man's natural right to eat of every tree of the garden and that the fruit of transgression is not death, but god-like knowledge. And today, as of old, men and women listen to the voice of the serpent, while the poison of a practical atheism is insinuated into their hearts, conscience suffers a partial paralysis and the power of keen discrimination between good and evil is lost. It would be well if the preaching and teaching of this present age could be made such as to cause the eaters of forbidden fruit to feel that no thicket of moral sophistries can hide them from the All-Seeing Eye or from the Almighty Voice that calls the sinner to account.

Very urgent and very important is the admonition of the wise man to the youth whom he addresses, to be loyal to the truth. "Take fast hold of instruction; let her not go; keep her; for she is thy life." The truth is not merely to be discerned, but to be obeyed. The right way is not merely to be perceived or talked about, or even pointed out to others, it is to be walked in. This loyalty to truth and practical acceptance of wisdom involves equally a prompt turning away from evil as from a thing to be abhorred. "Enter not into the path of the wicked. . . . Avoid it, pass not by it, turn from it and pass on." There must be no dallying with sinful pleasures, no experimenting with wickedness, no "sowing of wild oats" or playing with fire. If any young man wants to know what are the fruits of licentiousness there is plenty of evidence ready to his hand. No sane man thinks it necessary to thrust his hand into the fire in order to be assured that fire will burn. But too often the words of the wise and the results of human experience are disregarded. Young men somehow persuade themselves that the fire that has burned others will not burn them, that the quagmire in which others have sunk to perdition will afford them a firm and safe footing, and that what has been poison to others will be to them only a delicious and refreshing draught. No man is so strong that he can afford to play with the Maelstrom and Niagaras of sin, and it is no mark of wisdom or of courage to venture within the circle of their influence. Regard for others as well as for himself should keep the young

man to the ways in which it is safe for men to go. Suppose that a man can occasionally go to the theatre without injury to his own moral character, is he not bound to consider what the theatre is as a whole in its character and its influence, before, by giving it countenance and patronage, he commends it to others who will not, as he does, discriminate between its worse and better elements? Suppose one is able to drink wine or strong drink upon occasion without losing self-control or becoming dominated by the drink habit, is he not bound by considerations which no true man can disregard to consider the terrible results of the drink traffic as a whole and the effect of his own influence upon the great numbers of men who are so easily led away and destroyed by strong drink?

The teaching of the lesson is not merely that the evil way is to be avoided, because it is evil and works ill to men, but the path of wisdom and uprightness is to be chosen because it is good and in following it there is great reward. The man who walks in the way of wisdom has a sense of liberty. "When thou goest thy steps shall not be straitened; and if thou runnest thou shalt not stumble." These words recall the saying of our Lord: "If ye continue in my word, ye shall know the truth and the truth shall make you free." The man who steadfastly follows the truth is like one who walks by the light of the rising sun. The pathway may not at first be clearly discerned, but every minute the light is growing and all things are coming more and more to appear in their true outlines and relations, the traveller's horizon constantly enlarges, any fears that he had missed the right way are banished as he proceeds and he rejoices in the light that shines more and more unto the perfect day. How forceful and how true in contrast is the description of that other way and its travellers, the wicked plunging on in the growing darkness, stumbling, and knowing not at what they stumble.

### Editorial Notes

—The short article which appears in another column on "Ordination—What it Means," will be welcomed as a valuable contribution to the discussion of a subject, the importance of which is widely recognized. We are sure that the readers of the MESSENGER AND VISITOR would be glad to have more on the same subject from the same source.

—It is stated that the successor of the late Dr. John Hall in the pastorate of the Fifth Avenue Presbyterian church, New York, may probably be found in his son, the Rev. Thomas Cumming Hall. Mr. Hall is said to bear some resemblance to his father, but possesses greater energy and eloquence, combined with much of the directness which especially characterized the late Dr. Hall.

—Our Methodist brethren believe in the value of money in religious work, and they evidently believe also in their ability to raise it. Early in the year it was announced that the British Methodists, or Wesleyans, had resolved on raising a million pounds sterling as a Nineteenth Century fund for the prosecution of their work. Inspired by this example, Canadian Methodists at their General Conference resolved to undertake the raising of a similar fund of a million dollars. And now the Episcopal Methodists of the United States have set their hands to the work with the purpose of raising a Nineteenth Century fund of twenty million dollars.

—The Baptist congregations of St. John will this year as usual join in a united thanksgiving service. The service will be held at eleven o'clock Thursday morning. The place of meeting is to be the Main Street church, and Rev. A. T. Dykeman, of Fairville, is announced as the preacher. No doubt the discourse will be worthy of the occasion. There are many reasons why the service should be one of great interest and why the spacious audience room of the church should be filled with grateful worshippers, but we wish we could feel sure that half as much zeal will be manifested in the religious services of the morning as is sure to be expended in connection with the numerous church suppers of the evening.

—One result of the agitation in England over the advance of sacerdotalism, and its accompanying high church ritualism, in the Established Church

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is no doubt to strengthen the bonds of fellowship between the Free Church bodies. The Free Church Federation is itself an evidence of the recognition of a common interest of the evangelical bodies as against the Romeward drift. The National Free Church Council is to hold its next annual meeting in Liverpool next spring. Elaborate preparations, it is stated, are being made for this gathering and representatives from local councils and federations are to be invited to the number of 1500. Something in the way of a new departure is the reception announced to be held on Dec. 1st, in the City Temple, London, to the presidents of all the Evangelical Free Church bodies in England and Wales. An address of welcome is to be given by Dr. Clifford who is president of the National Council, and addresses on federation work are to be given by the presidents of the several Unions.

—Nonconformity in England and Wales has to contend with many disadvantages as compared with the Established church, and it is doubtless true that the membership of the Free churches does not increase so rapidly as could be desired, but Mr. Howard Evans, in a letter to the London 'Times', has shown that the Dishop of Truro was altogether wide of the mark when he said in a recent speech that "by the published accounts of Nonconformity these societies appear to be decreasing." The following figures taken from the official year books, show the gain in membership, of the three bodies mentioned in the last decade:

	1888.	1898.
Baptists	191,015	241,024
Presbyterians	62,566	71,444
Methodists of various kinds	725,089	748,557

These statistics are incomplete, including only the Baptists connected with Baptist Union. Congregationalists are not included because they publish no statistics, nor are Welsh Calvinistic Methodists, who report a present membership of over 150,000 and are known to have had considerable increase in recent years. The figures given show, however, a considerable increase in the membership of the Free churches. They also show that the percentage of increase among the Baptist is much larger than that of the other bodies.

### Ordination—What it Means.

If ordination means no more than the setting apart a particular individual as pastor of a particular church which desires in this formal way to induct him into office, probably no one will question its right to choose whom it may please and continue his services as long as it may please. But the established practice of our churches makes ordination mean much more than this. Ordination qualifies the ordained person to administer the ordinances, not only for the church over which he was ordained, but also in and for any of our churches. It makes him, wherever he may be, a minister of the common faith and practice of the denomination. It is understood to be a guarantee to the churches and the public that the ordained minister is sound in the faith, of clean reputation and good moral character. Immediately after his ordination the association within whose bounds he holds his membership, enters his name on its list of accredited ministers, thus in a formal manner vouching for his faith and character before the public. In virtue of his ordination the Convention accepts him as a member "in his own right" and at once invests him with the responsibilities and authority of a director in respect to the general objects of that body. It places his name on its list of ordained ministers and thus gives a larger guarantee to the public in respect to his character and official standing. As an ordained minister he has the privilege of connecting himself with the Annuity Board of the Convention in order to obtain financial assistance through that Board from denominational funds. If he be in need after ordination, he is entitled to an appropriation from the Convention's Relief and Aid Board.

Thus it appears that with us ordination means something more than the introduction of a new man to the pastorate of a particular church. In effect it means the introduction of a new candidate to the ministerial office for the denomination at large. It is probable that, when the candidate comes into the assembly on the evening of his ordination, he is thinking chiefly of the new responsibilities that he is assuming as pastor of a particular church; but it is quite certain that, when he goes to his work the next morning, he looks out on a broader horizon than the limits of his church and feels himself to be a minister of the Baptist denomination. It is reasonable that, when ordination is proposed, these larger meanings and implications of the ceremony should be taken into consideration, as well as the relations of the candidate to

the particular church that asks for the ordination. By what method this may be reached, may be a question. But that this end should be reached by some method that shall call for cooperation from a large number of churches as representatives of the denomination, is clearly demanded by consistency with other denominational customs. The independence of the church is valuable and should be guarded. But if there is to be cooperation of the churches in large plans of Christian activity, and if there is to be something like a common denominational life, then the fellowship of the churches is equally important and the obligations which it implies should be cheerfully acknowledged and sincerely honored.

A. W. S.

### Arrows From A Hunter's Quiver.

MCMASTER FIELD DAY.

The human race is fond of recreation, and when not indulged in today, it is either because it is not appreciated, or the pressure upon life is too hard from the labor side. McMaster does not intend to build up a scholarly aristocracy, nor a delicate manhood, so "Field Day" is an institution well patronized. On that day Senate, Faculty and Students are in evidence and look physically their best. If the games of classic Greece, held in the presence of the gods and many noble witnesses—and that with dignity—were a national blessing, our feats performed with Christian dignity, in the presence of a splendid company ought to result in good. The "Tug of War," between Arts and Theology, evinced the former to possess a little more muscle, but in no way proved the latter to be inferior in brains.

PHILIP JOHN QUINN.

We have had a novel crusade against gambling in progress here of late, conducted by the famous P. J. Quinn. His aim is to expose the tricks and vices of gambling, and for the purpose he has duplicates of a host of the infernal implements of warfare, used all the way from Monte Carlo, to the lowest New York dive. He has lost and won, cursed and laughed, over all these games of ruin, but he is now a converted and a reformed man. After a crowd gathers, he opens by a Bible reading and prayer and then proceeds to "show up" the ways to always win, a game followed by the expert. Scores of men have left his services determined never to gamble again.

DR. A. B. SIMPSON.

The Missionary Alliance has a Branch in Toronto, and it was recently favored with a visit from its president, Rev. A. B. Simpson, D. D. He preached in Walmer Road Baptist church on Lord's Day last, and in the Y. M. C. A. Hall in the afternoon and evening. To hear him with a sincere heart, is to believe in him and his work. While advocating a strong, clear, Scriptural doctrine and life, he practices the commission by reaching out to save men with the means to hand, and does it while others are debating "ways and means."

THE ABERDEEN.

Toronto, is a loyal city, and seeks to outdo all others in splendid demonstration, so their Excellencies Lord and Lady Aberdeen, were given a Farewell Banquet on the 7th, in the Pavilion. The Mayor presided. Eight hundred guests, ladies and gentlemen, paying \$6 to \$12 a ticket were present. Some wanted wine on the tables, others on the "side door" place. Guess they got it both ways. Query. How many of these people would be willing to give \$10 to feed the poor this winter?

There were speeches galore, involving all the greatest adjectives related to phrases of praise, flattery, compliment, blame, etc., etc., characteristic of after dinner spontaneity. Some people's religion must be broad and hazy, low and lazy, or high and crazy, or these things would not be. But the end is not yet, for Lord Minto has just taken Quebec by storm, and we have to begin all over again and spend five years paying him compliments, or other 'ments. But there, lest we be taken for anarchists, we must say these things are of the craven heart, and that the Aberdeens have created a good and Christian influence among Canadians.

HON. S. H. BLAKE.

In striking contrast to the Banquet, on the same evening, was the 'Reunion' of the Hon. S. H. Blake's Teachers Class, held in the Y. M. C. A. Hall. Five hundred were present, who, after a rare treat to "spicy" addresses, were entertained with refreshments and a "social chat." For thirty years Mr. Blake has led this large class, and in spite of a large professional business, often taking him away from home, he has been known to leave his business and travel 500 miles on Friday and Saturday, in order to meet his class on Saturday afternoon, and then have to return again on Monday morning at his own expense. In his brief speech he said he would rather be their servant than the central figure in the Pavilion. And he also said to the guests tonight are the best blood in the city," and he was right. Mr. Blake is an Evangelical churchman, and a noble Christian. Such men lift the nation.

BULLS EYRS.

Dr. Barrow's lectures in the city, though not attracting great crowds, have been heard with eagerness and satisfaction by the orthodox class.

Jarvis Street Church recently celebrated the 17th anniversary of the pastorate of Dr. Thomas. The union has been a happy and successful one, and there is no talk of divorce yet.

Bloor Street Church has organized a Social Club, which under Pastor Eaton's leadership, will be an active force during the winter. Evangelistic services have been going on there for two weeks with blessing.

J. HARRY KING.

Toronto, Nov. 15th.

### Fulfilled.

In a beautiful city of the Maritimes, where Baptists have always been among the feeble folk, one of our minister's was selecting a site for the church, and in his wisdom considered that the corner lot, opposite the residence of a certain functionary, would be a suitable place. In conversation with the gentleman whose in-

posing mansion loomed up on the corner, the good man objected to having a meeting-house so near, and blandly intimated that the Baptists being an obscure denomination, ought to be content with a less conspicuous place. The pastor, being of Highland blood, instinctively put his hand on his shean dhu, and slit the skin so deftly that ere he was aware, the high functionary felt the blood trickling down. "Judge Blank, the time will come when this locality will be known, not as the vicinity of the residence of Judge Blank, but as the vicinity of the Baptist church." The years have come and gone, not many, and it is even as the minister said. ZIP.

### Carlylese.

VERACITY.

"Veracity, it is the basis of all; and some say, means genius itself; the prime essence of all genius whatsoever."

Veracity, true simplicity of heart, how valuable are these always! He that speaks what is really in him, will find men to listen, though under never such impediments.

SOUL AND SALT.

A certain degree of soul, as Ben Jonson reminds us, is indispensable to keep the very body from destruction of the frightfullest sort, to 'save us', says he the 'expense of salt.' Ben has known men who had soul enough to keep their body and five senses from becoming carrion, and save salt:—men and also nations. You may look around on our councils and governing bodies of all kinds—of which we have far too many—and say whether either soul, or else salt, is not somewhat wanted at present.

THE PAV THAT PROMPTS.

King John, having been entertained for a fortnight with a large retinue, at the monastery of St. Edmundsbury, at parting gave the abbot thirteen pence to say a mass for him—about 25 cents, whereupon Carlyle with infinite drollery: "We of course said our mass for him, having covenanted to do it, but let impartial posterity judge, with what degree of fervor!" Aye, how can a decent funeral service—Methodist or Catholic, or other—be heartily performed for twenty-five cents? ZIP.

### New Books.

In The Land of the Condor. By Hezekiah Butterworth. Illustrated. 12mo, 192 pages. Price \$1.00. American Baptist Publication Society, 1420 Chestnut Street, Philadelphia.

The land of the Condor, which is the scene of events real or imaginative related in the story, is a part of western South America. "Seven hundred miles it lies along the purple waters of the placid ocean, between the ports of Valparaiso and Callao, where the sea is a long silence and the sky a rainless splendor." It is described as a desert shining in dazzling whiteness. "Few palms are there and no flowers, but over the long white sands rise the Bolivian highlands, full of beauty and bloom, where the mountains are a wall of glory and the air is a charm." The land of the Condor is also the land of nitrates which are found there in inexhaustible quantities, extensively mined, and, after preparation, shipped to Europe to be used as plant food. The author narrates in a charming manner the fortunes of a Welsh Baptist family, named Holley, who immigrated to this strange land. The interest centres chiefly in Jane Holley and her school established for the education and religious training of the children of the people employed in the nitrate works. The reader will feel himself at a loss to know how far the book is a record of facts and how far a work of the imagination. It would seem worth while for the author to have taken us into his confidence in this matter by way of a prefatory note. But whether fact or parable, the story is highly interesting and altogether wholesome in its influence.

Path finding on Plain and Prairie by John McDougall. Author of "Forest Lake and Prairie," "Saddle, Sled and Snowshoe" etc. Toronto: William Briggs.

The author of these books was a pioneer missionary to the Indians of the Canadian Northwest, a kind of life for which a rugged constitution, an adventurous and brave spirit and the true Christian passion for humanity, would seem to have peculiarly fitted him. The present volume is a narrative of events occurring in 1865 and the two or three years following, events with which the author was personally and intimately connected. Those were the days when the great herds of buffalo still roamed the prairies and afforded the chief means of living to the roving bands of Indians, who frequently turned from the excitement of hunting buffalo to the still more exciting business of hunting one another. To a great extent Mr. McDougall lived the life of the Indians. He journeyed with them, hunted with them and instructed them in the truths of Christianity and the elements of civilization. He certainly is far from endorsing the silly saying that "the only good Indian is a dead Indian." Of the Indian as a type he writes respectfully, and there were individuals among them to whom from his first acquaintance with them, he felt drawn as to kindred spirits. Mr. McDougall's book is exceedingly entertaining and it also contains much interesting information concerning the condition of the western country just prior to the time when it became a part of the new Dominion of Canada. While there is much in its pages that will interest the seniors, it is a capital book for boys. Every page is interesting and it is also pure and wholesome reading, a charming book for a boy's birthday or Christmas present.



## The Children of LaRue.

BY ROBERTA B. NELSON.

A great many years ago there lived in France a king, Louis XIV., who was but five years old. Of course he was too young to rule over all his people, so his mother, Anne of Austria, reigned in his stead, and whenever she did not know just how to manage affairs, she sent for her prime minister, Mazarin, to advise her.

Cardinal Mazarin was a very shrewd man, and soon became very powerful at court. On occasions of special importance, the Paris Parliament would assemble and hold a "lit de justice" (so-called because the seat of the king was under a canopy like that of a four-post bedstead), and to these meetings the little king was brought by his mother.

Anne of Austria wanted the members of the Parliament to think that they were assisting her to manage the kingdom, but, in reality, it was Mazarin who ruled them all—king, queen-mother, and Parliament. At last the Parliament awoke to this fact, and determined to suppress Mazarin but the Queen upheld her prime minister, so there was much bitterness between the court and the Parliament.

The king, Louis XIV., was ten years old when things came to a crisis. There were three men in the Parliament who were especially bitter against the court, and gave much trouble, so the court determined to send them into exile. On August 25th, 1648, these men were to be arrested and sent out of the country. The captain of the guards, Comminges, was ordered to arrest them. He caught one of them and sent him out of France; he then ordered his lieutenant, LaRue, to capture Charton, the second man, while he himself went after the third, Broussel.

Charton was a friend of LaRue's, and the soldier greatly disliked the task of arresting him, but LaRue was an honest, upright man and loyal to his king, so that he had no thought of letting Charton escape. In his pocket was the warrant for the arrest of Charton, and it bore the king's seal. Now it so happened that LaRue, having some hours to wait before the time set for the arrest, took a nap in his little home in the city. His wife was busy about her work, and their two children, Pierre and Fleurette, were playing on the floor. Each child had a doll, not like the beautiful dolls of these days, but ugly clumsy things, made of rags. Pierre called his doll the Duke, and always dressed it like a soldier; many a sham battle did the brave Duke fight, and he invariably won. Fleurette's doll, Celine, was fearfully and wonderfully made, but Fleurette loved her dearly, and was seldom parted from her.

On this eventful day Duke had fought at least seven battles, and Pierre was growing a little tired of them, so he put the Duke away and looked about for some paper on which to draw, for Pierre had quite a talent for drawing. Protruding from his father's pocket, Pierre discovered a paper; his father had often given him paper from his pocket, so Pierre had no idea that it would do any harm for him to take this; he drew it out very carefully, so as not to wake his sleeping father. Then he went back to his sister. "Look, Fleurette," he said, "I've found a nice big piece of paper; it was in father's pocket." Just at that moment some playmates passed the house, and Pierre ran out to join them, first putting the paper carefully away with his toys, that he might have it when he wanted to draw.

By and by LaRue awoke, and, surprised to find he had slept so long, hurried out to get his soldiers together and go to arrest Charton. In company with his men he went to the house of Charton, and, just at the door, he put his hand in his pocket for the warrant—it was gone! He thought he must have lost it on the way, and went back to look for it, leaving his soldiers to guard the house, but Charton had seen the men approaching, and now, taking advantage of the delay, he slipped out of the back door, which opened right on the river bank, and had one of the bargemen take him down the river—thus Charton escaped.

LaRue searched the streets, and his own home, in vain, for neither of the children was in the house when he returned, and his wife had seen nothing of the warrant. The distracted lieutenant then rejoined his soldiers and determined to capture Charton without a warrant, if possible, but when they searched the house Charton was already far away. Then LaRue had to report his failure to his captain, Comminges.

Comminges was furious. "You helped him to escape," he cried. "Traitor! Traitor! You did not want to arrest him in the first place, and now you have let him go. But you shall suffer for this, you traitor!"

And thus it came about that poor LaRue was tried by court-martial and sentenced to be drummed out of the army, then exiled and imprisoned for life in a fortress.

The former minister, Richelieu, would have had him beheaded, but Mazarin pursued a different policy. The

friends of LaRue appealed to the prime-minister, but he had but one answer: "Let him prove that the warrant was not in his possession when he went to arrest Charton."

This, of course, LaRue could not do; he was wild with grief at the humiliation about to be inflicted upon him, for to be drummed out of the army was the most humiliating thing that could happen to a soldier; then it nearly drove him mad to think of a life-long banishment and imprisonment, and the separation from his wife and little children. His wife shared his great distress, but the children were so young that they did not know what was about to occur, and, by ill-luck, Pierre did not happen to think of drawing; if he had, he would have brought out the missing paper. Both he and Fleurette knew that their father was soon to leave them, and they learned the word "exile" without understanding its meaning.

When the fated day came LaRue was led out before the assembled army, while the general in command read the sentence of the court-martial to him, and added: "You are unworthy to bear arms in her Majesty's service; in the name of France, I degrade you." Then a non-commissioned officer stepped forth, caught up LaRue's sword, broke it and threw the pieces at his feet; struck off his cap, and led him, bare-headed, to the front of the troops.

The poor lieutenant was frantic with grief and shame, but his cries of "Spare me! I am innocent!" were drowned by the roll of the drums. Around and around in front of the troops, poor LaRue was led, bare-headed and shame-faced, and all the while the drums were mercilessly drumming him out of the army. It was a sad and heart-rending sight, and it was fortunate that the poor wife and little ones were not there to witness it. Poor little Pierre was so proud of that brave old sword which now lay broken in the dust!

LaRue was to be conducted out of France, but since the uprising of the people against the court at the time of Broussel's arrest, it was deemed best to keep all of the soldiers within the city, and none could be spared to escort LaRue into exile. For the present, then, he was confined in a prison in Paris, but his family were allowed to visit him. The two children always carried their dolls with them when they visited the prison, and one day, LaRue, noticing their devotion to these playthings, said, jestingly, "Pierre would you be willing to let the Duke go away in my place?"

Pierre hugged his treasure close, but answered bravely, "Yes, my father."

"The Duke is as good a soldier as I am," the father said, with a bitter remembrance of his degradation before the army; "perhaps, if the king were to see him, he would make the exchange."

Pierre took the jest seriously. "And if the king were to let the Duke go, would you stay at home with us?"

"Yes, gladly," sighed LaRue.

That night after the children had been put to bed Fleurette heard Pierre sobbing; she crept up to him, put her little arms about his neck and her face to his, "What is it, Pierre?" she whispered.

"I was thinking about the Duke," sobbed the boy, "he has to go into exile, and it will be so hard to part with him."

"Don't let him go," said Fleurette.

"Oh, but he is to go in father's place, you know, that is, if the king is willing; how can I get to show him to the king, Fleurette?"

For some time the children planned how to bring this about, and then, the following day, they went, taking the beloved Duke with them, to the great iron gates of the king's palace. They knew it to be the young king's custom to spend a part of each day in the grounds, and this day they were not disappointed in seeing him. He happened to come quite near to the gates where the two little ones were standing with their faces pressed close to the iron railing.

Pierre called out, "If you please, sire," and the little king came up to them. "If you please, sire," Pierre began, "here is the Duke, and he would like to go into exile in my father's place, and, oh, do please let him go; he is a good soldier, he is, indeed!"

It was an heroic sacrifice Pierre was making; he was the son of a brave soldier; he held the Duke towards the king, but Louis XIV., being ten years old, was quite beyond dolls; he had real soldiers of his own. So he only remarked scornfully:

"He looks to me like a very poor soldier," and with that walked away.

Fleurette began to cry, and tears came also into Pierre's eyes; they turned sorrowfully homeward; they had come a long distance, had lost their way twice, and had been almost trampled under foot in the streets, and now they had gained nothing, but the bitterest thing of all was that the king had said their dear Duke looked like a poor soldier.

"I think he must have meant that the Duke's clothes were poor," said Fleurette, consolingly; "don't cry, Pierre, we will make him some nice new clothes, and then he will be a fine soldier."

Accordingly, as soon as they reached home, they begged their mother to make a new suit of clothes for the Duke, and she did so, little dreaming what was in their minds. Pierre cut a new wooden sword for the soldier, and Fleurette made him a paper cap. All this took a whole day, but the following day they started once more to see the king, but before they had gone far a gust of wind carried away the Duke's cap. Pierre was in despair. "He cannot go without a cap," he cried.

"Come home, and I will make another," said Fleurette.

Pierre, in looking for some paper, found the one he had taken from his father's pocket, and brought it to Fleurette; it was large, stiff, and bore the king's seal; it made a fine cap and there was even a piece of it left which Fleurette kept in her possession.

While Pierre was arranging the new cap on the Duke, Fleurette hurriedly dressed Celine, and carried her in her arms when she and Pierre again started, but Pierre did not notice that until Fleurette said, "Pierre, I have brought Celine, too, because the Duke will be so lonely if he goes away from us all; he would like to have Celine with him."

Fleurette was making her sacrifice. Seeing an expression of doubt on Pierre's face, she added, "Celine is very nicely dressed, Pierre; I hope the king will let her go, too." Then little Fleurette cried a little, very softly, but she had made up her mind to part with her treasure if the Duke went away.

On this afternoon the young king was again in the gardens, and with him were his mother and several ladies of the court; the prime minister, Mazarin, was also present.

Louis XIV. caught sight of the two eager little faces pressed close to the great gates. "There are those two children again," he said to his mother, "they have the oddest doll, which they seem to what to give me."

"We will have them brought in," said the queen, kindly, and, accordingly, the gates were opened and the children brought to the queen-mother. They were very much frightened at finding themselves before the court, but Pierre managed to stammer out his story, "Our father is in prison," he said, "and he has to go away, somewhere into exile, he calls it, and he said that he would like to stay at home with us if the king would let my soldier, the Duke, go away in his place."

"No doubt he would," some one answered, and they all laughed.

Pierre, not understanding the ridicule, and fearing another failure, hastened to say, "But, indeed, the Duke is a very good soldier, my father says he is as good a soldier as he is himself."

"Very likely, if your father is in prison," said Louis XIV., cruelly.

But Anne of Austria was touched by the child's innocence. "Who is your father?" she asked.

"The Lieutenant LaRue," said the cardinal, caught just at this moment Mazarin, the cardinal, caught sight of the king's seal on the paper cap of the Duke; he took it off hastily.

"What is this? How came you by it?" he demanded, sternly. The children were too terrified by his harsh manner to reply, and poor little Fleurette clung fast to Pierre. To their amazement, Mazarin tore one side of the new cap, thus laying it out flat. "Where is the rest of this paper?" he asked, more mildly.

Then little Fleurette held out her dear doll, Celine, and the cardinal had extended his hand to take it, when Fleurette suddenly drew it back, gave it one agonized kiss, and then thrust it into the cardinal's hand.

That little act of devotion won all hearts to Fleurette; for one brief second she had forgotten her fear of the court in the agony of giving up Celine. Even the great cardinal minister smiled as he took the doll, and, behold, Celine's new petticoat was made of the remaining portion of the king's warrant for the arrest of Charton!

Finally the children overcame their terror sufficiently to tell how Pierre had taken the paper from his father's pocket while he lay asleep, and had put it away with his toys.

This explanation proved LaRue's story to be true, proved that he had not connived at the escape of the conspirator, but was a true and loyal soldier, so he was soon set free, and the children of LaRue did not have to send the Duke and Celine into exile.—The Interior.

## Parson Calvert.

BY MARY H. M. ODOM.

The sun was flinging shafts of gold through the great beech trees in the old "quarter." The stream rippled on beneath them singing the same sweet musical strain it had warbled in our childish days. Great golden bars of light fell across the doorway of "Uncle Dick's" cabin; the war was over; the great and thrilling wave of freedom had swept across our land and the old-time slave rode soft on its foamy crest. But the negro is not migratory and is loath to leave the "Old Plantation." "Uncle Dick" and his wife "Aunt Clary" would scarcely have enjoyed their new found freedom had they

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been compelled to leave the humble home where they had spent their lives together.

Parson Calvert, as he was called by the negroes, was the preacher, the patriarch, the undisputed oracle of the colored people for the several adjoining counties. He performed all the simple marriage ceremonies, taking as his fee, a young pullet, a dozen "siggs," a coon skin or a nice-fat possum, as the parties were able to give. It was Parson Calvert who plunged all the repentant and "perverted brethren an' sistern" into the waters of the creek for baptism. This stream still rippled clear and shining on its sparkling way, giving no sign in its crystal brightness of the dark skins supposed to have been washed off by the waves.

During the war, when "shore nuff" coffee and wheat flour were scarce articles of dainty luxury, even at the "big house," where his master lived, "Uncle Dick" always managed to keep on hand "a leetle grain ob de gennerwine stuff." Many a cup of good strong coffee, with rich yellow cream from "Aunt Clary's" cow, did my young husband and myself enjoy while he was home on his wedding furlough in 1864. I can almost see the old man now, small and slight; his chin covered with white beard, an old battered hat, brown with age, surmounting his crisp, snowy hair. Mounted on his old gray mare, he would ride up and alight at the side gate, then carefully and slowly, tie the poor bony animal—who was never known to walk away from a hitching post in his life—always giving the rope a little jerk, to be sure it was fast, before he let her go. Then he would go up the steps, feebly using his hickory stick, and taking off his hat, would bow with all his old-time respect to his former owners. He generally proceeded to ask "Mis' Francis" if she could spare "jist a leetle blue mass an' quinine for Clary; she 'peared powerful po'ly dis last week."

Parson Calvert was known and respected all over the country, and was that rare specimen of his race, a fore-handed man, who prospered, in his humble way, even while he was a slave. My husband and I never made a visit to the old home without being, at some time during our stay, especially invited to take tea at Parson Calvert's. And oh! the delicious broiled chicken, foamy tea cakes, golden butter, and rich cream, with great black berries, these teas produced. We would sit down to the little table, with its old-fashioned tea cups and plates, its wooden handled steel knives and forks, shining clean and bright on the snowy cloth, and bow our young heads very reverently. Then the old man would fold his trembling hands and ask a fervent blessing on the "marcies befo us."

No persuasion could induce them to eat with us. They would take their positions behind our chairs and serve us in the stately orthodox way of the olden times. But when we had finished our supper, then "Aunt Clary" would bring out clean plates for herself and husband, and they would take a childish delight in allowing us to serve them in turn. "Old man, jist do look at Marse David!" Aunt Clary would say, "He handles dem dishes like a bawn waiter; he shore do." "Mis' May, honey, jist give me a leetle drap mo' coffee." Then "Uncle Dick" would lay down his knife and fork and declare that, "bawn ladies an' gemmen was bawn ladies an' gemmen, no matter what yer put 'em!" This evening we sat upon the door steps after tea, watching the moon rise over the tops, and listening to the Parson's tales "ob de old times," when his master and himself had been among the "Grandeas" of the land. No Negro will ever admit that his or her owners were "pore folks," "Dey all 'longed to de quality 'fo de wah," and they still have an inveterate and all absorbing contempt for the poorer classes, "who neber did hab no niggers ob der own, an' neber was nothin' but po' white trash, no how."

When we arose to say good night, the old man told us solemnly, that we would never eat at his house "no mo." "Why Uncle Dick," I asked, "won't you invite us when we come back again next summer?" "Chile," he said, looking up, at the tree tops, "when you come to Cold Springs agin, Uncle Dick'll be eating milk and honey in de New Jerusalem." My husband laughingly told him that he was good for twenty years yet. But the old man shook his head and said gravely: "On de nineteenth ob nex' September, Ise been preachin' de gospel fifty year, an' on dat da' de Blessed Marster is gwine to call me home. Ise dan to! Clary, an' she knows Ise had a vision. De white robe, an' de golden crown is dun 'pared fur dis ole sarvent ob de Lawd. On dat da' Ise gwine to sleep in Jesus. When you an' Mis' May comes agin, ole Parson Calvert 'll be white es you is, an' de grass 'll be growin obet dese ole bones."

Nothing could move him from his position, and we left him, impressed, in spite of ourselves, by the solemnity of his manner. We returned home, and a few months later another of the Negroes came up to the city for supplies and paid us a visit.

"Well, Henry," said my husband, "how is Parson Calvert? This is October, and he declared that he would die in September."

"The man's face grew solemn in an instant, and he said: "Marse Dave, didn't you know ole Uncle Dick Calvert is dun dade?"

"Why no! Did he die?"

"He shore did, an' on dat very da' he sot hisself. He 'peared puny fur about two days an' Mis' Frances, she sent fur de doctor, an' he sayed de Parson didn't hev no fever nor nuthin', an' he 'lowed he'd be up an' 'bout in a leetle while."

"Uncle Dick, he jist shuck his hed, an' kep' sayin' as how de Lawd hed called him, an' he was agwine on de nineteenth. Well he jist layed dar wid his eyes sot, an' prayed to hisself; an' sho nuff, jis 'bout sun down on dat da' he say: "Clary," says he, "Bress de Lawd," an' he was gawn. We buried him two days arter dat in de ole buryin' groun' an' de white folks say it war de bigges' funeral eber seen in Claib'n county."

Letters from the old home confirmed Henry's statement. Without any apparent illness, the old preacher had taken to his bed, and after a few days of prayerful waiting, he had verified his prophetic words, and had gone home "on de nineteenth ob September." Over two thousand Negroes attended the funeral of Parson Calvert.

When we went again to the old place in the warm summer months, the long grass was waving over "Uncle Dick's" grave, and his crown and white robe were won.—New York Observer.

### The Young People

EDITOR, J. B. MORGAN.

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

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#### Prayer Meeting Topic—November 27.

B. Y. P. U. Topic.—Conquest Meeting: Leaders and Triumphs in New England and the Middle States. Alternate Topic: Cumbering the ground. Luke 13: 6-9

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#### Daily Bible Readings.

Monday, November, 28.—Jeremiah 5: 19-31. When false words are acceptable, (vs. 31). Compare Mic. 2:11. Tuesday, November 29.—Jeremiah 6: 1-17. False dealing prevalent, (vs. 13). Compare Mic. 3: 11. Wednesday, November 30.—Jeremiah 6: 18-30. "The fruit of their thoughts," (vs. 19). Compare Prov. 1: 31. Thursday, December 1.—Jeremiah 7: 1-20. Lying words cannot profit, (vs. 8). Compare Jer. 14: 15. Friday, December 2.—Jeremiah 7: 21-34. "Obey my voice," (vs. 23). Compare Deut. 6: 3. Saturday, December 3.—Jeremiah 8. A balm in Gilead for all wounds, (vs. 22). Compare Mark 2: 17.

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#### Prayer Meeting Topic—Nov. 27th.

"Cumbering the ground." Luke 13: 6-9.

Turn to your dictionary and see the meaning of the word "Cumber." An old Arabian receipt for curing a palm tree of barrenness is thus stated: "Thou must take a hatchet, and go to the tree with a friend, unto whom thou sayest, 'I will cut down this tree, for it is unfruitful.' The friend answers thus: 'Do not do so this year, it will certainly bear.' But the own ersays it must needs be, it must be hewn down; and he gives the stem of the tree a blow with the back of his hatchet. His friend restrains him, crying: 'Nay do it not, thou wilt certainly have fruit from it this year; only have patience, and be not hasty in cutting it down; if it still refuse to bear fruit, then cut it down.'"

I have heard that a small notch cut in a barren plum or apple tree close down by the ground has often proved effective. But one trembles to make such a statement in this Valley of Annapolis, the land of orchards, and within a few miles of the schools of the prophets, say naught of our school of Horticulture, without the practical proof.

But let us make the lesson practical to our Christian lives, and ask: 1. Have I been a cumberer of the ground in God's Vineyard this year? If so, how sinful, how ungrateful to the good owner of the Vineyard. Why has he spared this cumberer?

2. Has our B. Y. P. U. been more than a cumberer of the ground in God's Vineyard, this year? Only a name! How false such a position. How sad to stand in the fruitful vineyard of the good God with only leaves of profession, and no fruit of holy deeds, or dwarfed at the best, when it should be grafted and hand-picked. Remember how Jesus treated the barren fig-tree. The dresser of the vineyard did not call the tree a cumberer of the ground because there was no beauty in it. But that tree had a mission, and it did not mature. God has given each one of us a mission in this world, it is to bear fruit, and unless we do so we are cumberers of the ground. If you wish to give us a proof of a man's Christianity, tell us not of his tender heart and sympathizing tear, but tell us that he loves God. If not he is only a cumberer of the ground. 1 Cor. 13: 3.

All beside this is barrenness—  
"Nothing thereon but leaves only."

"Ah who shall there the Master meet Bearing but withered leaves, Ah who shall at the Saviour's feet, Before the awful judgment seat Lay down for Golden sheaves, Nothing but leaves."

Or on what grounds can we plead with the "woodman" of death—

"Woodman spare that tree! Touch not a single bough! In youth it sheltered me and I'll protect it now. 'Twas my forefather's hand That planted it near his cot; There woodman let it stand, Thy axe shall harm it not.

When but an idle boy, I sought its grateful shade; In all their gushing joy Here too my sisters played, My mother kissed me here; My father pressed my hand— Forgive this foolish tear— But let that old oak stand."

Hantsport, N. S.

G. R. WHITE

#### The Winnipeg Convention.

We are in receipt of a communication from Rev. A. J. Vining, of Winnipeg, in which he informs us that the

brethren in the West, after due deliberation, have decided to defer the proposed Congress of Canadian Baptists until the year 1900, thus giving more time to organize, and make the gathering the success it should be. There will therefore be nothing in the way of securing the largest possible Maritime representation, to the International Convention at Richmond, Va., next July. It is not too early to begin now to plan for the greatest gathering of Baptist Young People yet held. Let no society be unrepresented next year. We expect to make some important announcements soon through these columns.

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#### Good News For Amherst.

We have had placed in our hands a letter from our beloved General Secretary Dr. Chivers, addressed to Bro. C. L. Mortin, of the Amherst B. Y. P. U., which states that at a recent meeting of the International Executive the following was decided in regard to prize banners: "To give permanently any international prize banner, to any society having it for four consecutive years. The International Union to supply a new banner to take its place." It was also decided to make this action retroactive. It will thus be seen that the Amherst Union becomes entitled to the S. L. Banner as a permanent possession, and Dr. Chivers states that it will be duly forwarded to that society. We congratulate Amherst Young People upon their good fortune, and trust that the coming of an International Banner to the Maritime Provinces to stay, will stimulate other Unions to make history like this to repeat itself.

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#### Among the Societies.

NORTH BAPTIST B. Y. P. U. HALIFAX.

Ting-a-ling-ling! Hello Central! Here we are again. Although we have sent you no report for some time, the North Baptist B. Y. P. U., is still alive and vigorous. You asked any of the societies that were dead, to send you word, we are neither dead nor dying. Our devotional meetings are well attended and interesting, and the various committees are doing good work. We have organized an interesting S. L. C. class, under the leadership of our pastor, and expect good results. Our success in this branch of our work last year is very encouraging, having succeeded in winning three banners. The District Banner, for S. L. C., the District Banner for all three courses, and the Associational Banner, for the S. L. C. We want to do as well this year. We are hoping that the coming winter may be one of earnest service and prosperity as a Union, that our active members may grow strong in Christian service, and that many souls may be won to Christ, through our efforts.

ELLA M. MCCARTHY, Cor-Sec'y.

DIGBY, N. S.

Our Union reports an active membership of 37. A Sacred Literature class has been formed of 25 members, which meets on alternate Friday evenings with the regular devotional meetings, with Mr. Hart Nichols as leader. Our officers are: President, Miss Sadie Durkee; Vice-President, F. S. Bacon; Secretary, Miss Mamie Chaloner; Treasurer, Miss Blanche Burnham. Miss Durkee is about leaving for the South and her office will not be easily filled. We intend taking up the Conquest Missionary Course and have found the first month's subject, Japan, very interesting. In connection with the C. M. C., we are desirous of having evenings on our Home Mission work in this Convention, and on our Educational work. M. W. CHALONER, Sec'y. Digby, N. S. Nov. 16th.

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#### Helping the Devil to Raise His Tone.

Endorsement of a wrong thing by good people does not lessen the wrong; it rather increases its power for evil. Acting, as a profession for one of God's children, is inherently wrong. Any attempt to make the stage a power for good by raising the standards of actors or the theatre-going public is bound to fail. Dr. Robert F. Horton, a well-known English writer and preacher, who delivered the Yale Lectures on Preaching in 1893, has recently expressed an opinion as to "raising the tone" of the theatre. He is quoted as saying, "I am told on all hands that it is the duty of Christians to go to theatres in order to raise the tone of plays. If you are able to do this, God bless you! I shall not do it; I am not strong enough. It is a crusade peculiarly beset with pitfalls and with self-delusions. It is easy for men to imagine that they are going to reform the theatre when they go to amuse themselves. There are more practical, if less attractive, ways of service."—S. S. Times.

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First Young Girl.—Would you like to be a princess, Emmy? Second Young Girl.—Oh, no; a princess' age is in every calendar.—Fliegende Blätter.



Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR NOVEMBER.

For the North West and British Columbia, for the Indian work, that this year there may be a great ingathering of souls. For the officers of our Union and Missionary Societies.

A Brahmin of the Brahmins.

Salaam! Salaam! With pleasure I raise my right hand to my forehead in the most polite manner, but to bow to you with palm-touched hands—I do refuse. Why? Some one might say, "Oh, Miss A., is making puja!" Worship? Yes. The Brahmins by this attitude pay religious homage to each other, while the lower castes by bowing low and almost scraping up the dust of the earth, evince their reverence for the higher.

MY MUNSHI—HIS APPEARANCE.

Who among Brahmins could be more deserving of worship. See! His forehead is well streaked with colored paste, his ears and nose are well adorned with jeweled rings, while the adjustment (without hairpins) of his oiled and perfumed sacred lock, would doubtless call forth the envy of many an English maiden.

"Munshi why do you always wear that thread?" "Thuppu! (Fault) Thuppu! you shouldn't ask!" Seeing I am determined to learn in awed tones he says, "This thread is god. As long as I wear it I am as a god. It was put on my neck when I was only seven years old, amid great pomp and ceremony, feasting and dancing."

"Does your wife wear the sacred thread?" Now notice his expression—forefinger touching nose, tongue lolled, eyes large and rebukeful—as he says, "Thuppu! Thuppu!" "Where's the Thuppu? How can your wife get along without a god?" With dignity he replies, "I am her god." Verily the following ideal of Milton was not too lofty for realization:

"For contemplation he and valor form'd, For softness she and sweet attractive grace He for God only, she for God in him."

HIS ACTIONS.

If Mr. Munshi's appearance betrays his holiness, how much more his actions. Says he, "I am so sick today, but my Shastras tells me it is dangerous to take medicine on this day. What shall I do?"

One day noticing his unkempt appearance I said, "Munshi, have all the barbers left the country?" "No, no, but I forgot the last auspicious day and now—let me see—I must wait a week longer." He goes on to say that the sin of shaving on certain six days of the week, is equal to that of killing his mother, while to shave on two other days is an offense equal to that of killing a brother.

"Munshi, please don't make such a noise when you yawn!" With emphasis and fear he says, "I must! I must! God comes out in my breath. Therefore I must worship him by snapping my fingers and by saying, Krishna! Krishna! Krishna!" Who could be more zealous than he in the worship of all the gods, from the black-faced Krishna to the elephant headed Ganesa. Only yesterday he devoted some hours to the worship of Laxmi, the goddess of prosperity. In this puja there is not even an idol, only a chembo filled with rice, upon and around which the newly purchased articles are distributed. How does he worship the rice? By throwing flowers, waving lights, bowing this way and that way, and by constantly calling, "Oh Laxmi ra! (come) ra! ra!"

HIS FEAR OF DEFILMENT.

See how he sits off, almost pressing his chair through the wall. Although three yards or more intervene yet he starts back, covers his mouth and says he is afraid the punkah will blow my breath his way.

Hear him say, oh, so pleadingly, "I have such a cold. Won't you please leave the books I use on this chair. If I continue taking so many baths each day I will surely die."

"A bad man out there! a bad man!"

"Who is he?"

"Your cook, Uppaiah! He asked me to come in to see his cooking!" "Wasn't that polite?"

"Polite! he knew it would be a sin for me to even look at his dishes." He is even afraid of being defiled by that harmless little lizard which is flitting about the wall. "Why," he says, "if that bulli should fall on the tip of my knot of hair I would fall dead. If it touched my clothes I would at once run to the river." "Why need you bathe?"

To the "bulli" is great thirst. When I bathe its thirst is quenched and the god is appeased.

"What's the matter? Have you seen a tiger?" "Oh! Oh! as I passed the window some one nearly threw water on me."

"Would that hurt you?"

"Hurt me! I would be out of caste for ten days, no nourishment except a little milk; I would be obliged to destroy these clothes and give six rupees to the poor. Hurt me! Think of all the pujas, the munthrams, the hardship."

DARKNESS—LIGHT.

About the Telugus I had often read and heard such words as these: "appalling superstition," "dark ignorance," "buried in the dust of custom." Are they true? Aye! more than true. I have only written what I have seen and heard and my experience has been brief.

The sky is dark. For centuries, long centuries the clouds have been gathering. Macaulay speaks only when he says, "As the Brahminical superstition is of all superstitions the most irrational, and of all superstitions the most inelegant, so it is of all superstitions the most immoral." Superstitions, vile and absurd, all manner of wickedness and idolatry, but listen, "Awake, thou that sleepest, and arise from the dead and Christ shall give thee light. The clouds will flee away, "The entrance of Thy word giveth light."

If we the so-called followers of Jesus are in fact as lights in the world, holding forth the word of life think you the day is far distant when it may be said of our two million Telugus that

"They which sat in darkness Saw a great light, And to them which sat in the region and shadow of death, To them did light spring up."

MABEL ARCHIBALD.

Chicacole, India, Oct. 15.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Acts of the Apostles and the World's Evangelization.

The Book of Acts was written by Luke the physician, who was the intimate personal associate of the apostle to the Gentiles. It is not a record of scattered and disconnected events in the lives of the apostles, but a clear and complete statement of what Jesus continued to do after His ascension, through His spirit, His word and His servants. The principles and patterns of all missionary work, in all lands, among all peoples, until the end comes are contained in this book of the Acts. Nowhere can the church of Jesus Christ find motive and stimulus for the great work of preaching the gospel to every creature, comparable with a prayerful study of the pages of this book. Here is to be found guidance, help and comfort.

The elements of the missionary problem will ever continue to be essentially the same as they were when Luke prepared this volume. A risen Lord in His Father's throne in glory; an omniscient and omnipresent Spirit; a living word, written by men inspired by the Holy Ghost; living men and women, filled with the Spirit and thus endowed with power to be witnesses for Christ; a lost race, without God and without hope either for this world or the next, the command of the King, "Go ye," and the limit of labor, "into all the world."

In this apostolic constitution of the first missionary organization there is no elaborate machinery required, no minute rules and regulations, no special equipment for service, by a long course of preparatory training, no establishment of schools of learning by means of which men must be prepared and fitted for service, before any work can be done, in fact many things now thought to be indispensable were not even so much as thought of at that time. And yet grave difficulties confronted these missionary pioneers. The old Roman Empire extended from north to south more than 1500 miles, and from east to west more than 2000 miles, and included many different races and peoples. But the Christ of God was the Captain of their salvation, the Word was the instruments, believers were the agents, power was to come from the Holy Ghost; the only waiting to be done by the missionaries was for Him: He would endue them with power, then they must start, and never stop until the gospel had been preached among all nations. It was not the apostles only, but all disciples who were to go everywhere preaching the gospel. The duty of evangelizing the world was not laid upon a chosen few highly educated in the schools of the day, who could discuss the grave religious and political questions of the hour, but every disciple who felt in his own soul the power of the Holy Ghost, was to go forth, and as the one supreme business of his life, tell his fellowmen what he knew of Jesus who was called Christ. They were all filled with the Holy Ghost and went everywhere

evangelizing. Much is said in certain quarters of new and difficult problems in the work of missions. But there are no new problems and special difficulties. The problems of today confronted the men of yesterday. The gospel proclaimed by apostolic Christians came in contact and conflict with every form of human life. It had to do with Jewish bigotry, Grecian idolatry, Roman cruelty, Corinthian luxury, Ephesian magic and Ludditean skepticism. It grappled with race prejudice, caste, polygamy, slavery and the social evil. But with all and in the midst of all, the testimony of the humble witness under the power of the Holy Ghost, was indeed the power of God unto salvation; and the men and women of all classes and conditions, of all races and tongues, turned from idolatry and vice to serve the living God.

There are no problems or difficulties confronting the missionary of to-day which did not confront the disciples of the first century.

In the apostolic age there were mistakes of judgment, and sin of conduct, there were legalism and antinomianism; excesses and excitements, false teachers and bad doctrine, dissensions and factions; backsliders and apostates, but in spite of all these evils, the work went on, believers were multiplied on every hand, churches were organized and Christ was honored. And now after eighteen centuries the church of this age finds itself engaged in the work of world-wide missions: and we call this a missionary era, when questions of the gravest importance abound for answer, such as the functions of missionary Boards, the powers of the missionary, the relation of the churches to the heathen populations of the world, the erection and endowments of schools and colleges, as a factor in the world-wide missions, the uses of creeds, denominational unity in Christian work, the great increase in heathen populations in spite of all that is being done to give the world the Light of Life.

But whatever the questions that confront the church in its efforts to evangelize the lost and whatever answers may be given to these questions, the fact remains that all the essential elements of the missionary problem are precisely the same today that they were in those earlier days. As regards evangelization, there is nothing new under the sun. As one has well said, in every perplexity and difficulty, the disciple of Christ may turn with confident hope to this missionary manual for light and guidance, he will nowhere search in vain for either principle or practice, for example or illustration.

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- Advanced Quarterly, 7 1/2c. " "
- Senior Quarterly, 16c. " "
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Formerly were 12c. a year.

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# A Common Cold

and common carelessness can make a combination strong enough to defy all the healing skill of the physician. Common carelessness lets the cold root and grow. Common carelessness says, between paroxysms of coughing, "It will be all right in a day or two," and the common end is confirmed lung trouble, perhaps consumption. The common-sense treatment of a common cold is a prompt dose of Ayer's Cherry Pectoral. It is the most efficient and reliable cure for colds and coughs, and is constantly prescribed by physicians.

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## Ayer's Cherry Pectoral

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### Explanations.

It has appeared from certain explanatory notes published in these columns that there are different opinions among some of our brethren as to what took place at a meeting in Kingsclear, which assembled several weeks ago in answer to a call of the church for a council of ordination. In the MESSENGER AND VISITOR of Nov. 9 a note was published from Rev. J. W. S. Young, in which objection was taken to certain statements previously published from Bro. F. B. Seelye, and Bro. Young's understanding of the facts was stated. Now, again, in reply to Bro. Young's note, Bro. Seelye asks us to publish another letter. It would be unwise in our judgment to continue any personal controversy of this kind in our columns. It seems sufficient to say that Bro. Seelye reaffirms his previous statements. According to his recollection there was no formal organization of the meeting referred to, but Bro. Young understands that the meeting was organized by the appointment of a chairman and Secretary. Bro. Young understands also that Bro. Seelye agreed that it would not be necessary to call another meeting of the church to determine whether the council should be called at another date but that all that was required was to announce to the church the action taken at the meeting referred to above. Bro. Seelye reaffirms that such was not at all his understanding of the matter and that he was much surprised to know that another council was being called without consulting the church. Further Bro. Seelye thinks that Bro. Young's reference to his (Bro. Seelye's) offer to pay expenses of writing letters of invitation gives the idea that the offer was made at the meeting above referred to, which Bro. Seelye explains was not the case, but the offer was made at another time to the clerk of the church and in view of Bro. Seelye's desire that all the ministers in the Association should be invited to the council. Nothing could be gained by further writing about this matter. Neither the paper nor its readers can settle these questions of fact. Both brethren, we suppose, intended to state correctly what occurred. It is unfortunate that they were not both able to see alike, but it is to be remembered that the best of men may occasionally misapprehend a matter.

Acadia University Forward Movement Fund.  
Mrs H Doty, \$5; B L Perry \$1; S A Cook, \$5; C R Burgess, \$25; T W Colpitts, \$7; Mrs Hutchison, \$2.50; E W Sawyer and wife, \$17.50; W G Moffatt \$2; Mrs Fred Howard, \$1; Julia Kenney, \$2.50; Mrs Thos LeCain, \$1; C E Atkinson, \$100; Rev A C Kempton, \$10; F M Dakin, \$2.50; Wallace Denton, \$5; B C Robbins, \$5; U M B Dakin, \$5; Miss Mary D Hunt, \$4; Morton Dakin, \$1; K P Dakin, \$1; Mrs L F Saunders, \$1; Miss Edith Johnstone, \$1; Miss C Johnstone, \$1; U N Denton, \$2.50; Marian Dakin, \$2.50; Wm Morse

\$3; J W Dakin, \$1; Geo Holmes, \$1; Wm Cossaboom, \$5; Coran Cossaboom, \$5; J N Barnaby, \$1.25; Edith Wescott, \$2.50; H Wescott, \$1.25; A H Armstrong, \$25; A E Delap, \$6.25; W C Healey, \$12.50; Wm Welsh, \$1; J A Bancroft, \$12.50; Mrs Syda, \$75; J Chaloner, \$5; W B, \$15; Ed Barsy, \$25; W F B Paterson, \$10; C Illesby, \$5; Miss Paten, \$2; Rev W V Higgins, \$12.50; Ida M Newcomb, \$12.50; Mabel E Archibald, \$10; Mrs Alfred Mills, \$2.50; A Webster, \$5; H H Ayer, \$50; C S Hebb, \$1; Geo Musgrave, \$3; C H Denton, \$2; R E Ingraham, \$1; E S Sweet, \$25; C B Whidden, \$62.50; E S Cunningham, \$7.50; Chas S Sabeau, \$5; N Hatt, \$1; Wm Phelen, \$1; Mrs J S Mills, \$1; D Kempton, \$1.25; J S Hughs, \$1; E D Ford, \$5; Mrs L H Barnaby, \$5; J Coops, \$2; Rev W L Archibald, \$10; Stella Allan, \$1; E Huskins, \$1.25; J Seaman, \$1; Mrs S B Mack, 50c. Total \$664.75.

S. B. KEMPTON.  
Dartmouth, Nov 17.

**Notices.**  
The Yarmouth Co. Quarterly Meeting holds its next session with the Gavelton branch of the Tuskett church, Tuesday, Nov. 29th, beginning 10.30, a. m. The following programme has been arranged: 10.30 to 11, Devotional Service led by President; 11 to 12, reports from churches and business; 2 to 3.30, p. m. Conference led by Pastor Quick; 3.30 to 4.30, Yarmouth Co. W. M. A. Society; 7 to 8, sermon by Pastor J. H. Foshay; 8 to close, an evangelical service. We hope all the churches in the County will be represented not only by their pastors but by a large number of bros. and sisters. Let us come to the Meeting for the purpose of glorifying the Master. Parties coming by train will be met at Tuskett Station by teams and conveyed to the place of Meeting.  
N. B. DUNN, Sec'y

The district meeting of Kings Co., N. S., will convene in the Baptist church, Billtown, on Tuesday, November 29, at 10 a. m. Will the churches attend to the election of delegates? An interesting programme is being arranged. Delegates coming by rail to Centreville will advise H. P. Sweet of Billtown, of the fact and they will be met by teams.  
B. N. NOBLES, Sec'y-Treas.  
Kentville, November 10.

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

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

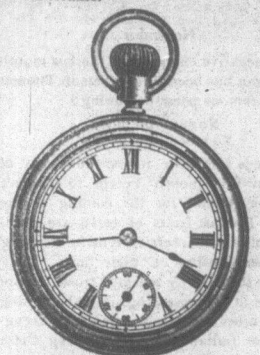
The Albert Co. Quarterly meeting will convene with the 2nd Hillsboro' Baptist church, Dawson Settlement, on the first Tuesday in December, at 2 o'clock. We hope the churches will send a large delegation as possible and that we may have a good time.  
F. D. DAVIDSON, Sec'y-Treas.

Baptist churches in the East will confer a favor all round by sending the names and addresses of any members or adherents who come to locate in British Columbia and encourage such to correspond and locate. Missions are opening up on all sides, and the hearty co-operation of all comers is invited. A post card to Rev. W. T. Stackhouse, Vancouver, will find its way to the right place. See the list of B. C. in this issue.  
D. SPENCER, Supt.

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

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CHELSHA, Aug. 11, 1898.  
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B.B.B. is a highly concentrated blood purifying vegetable remedy,—only 1 teaspoonful at a dose,—you add the water yourself.

# FOR THE BLOOD

## The Home

November.

The negative character of the last month of autumn has been fully given in Thomas Hood's famous poem beginning:

"No sun—no moon—  
No morn—no noon."

There is very little to be done out of doors in this month except to prepare things in general for the coming of the snow. The last fruits of earth are gathered, only the barberries remain hanging in crimson clusters on their bush. They must be softened by repeated frosts before they are fit for preserving. The beginning of November is the season generally recognized as Indian summer. During these mild sunny days the best housekeepers finish their fall housecleaning, wiping away all traces of the last flies, which have now been killed by frost, and putting the house generally to rights for winter.

November seems to have been recognized since the earliest Anglo-Saxon times as the "slaughter month," or "bloody month," of the year. Yet this work was generally over during the first ten days of the month, and on St. Martin's Day, the 11th of November, in old England and Scotland every one was ready to celebrate the laying up of a vast store of beef and pork for the coming winter. Our season of laying stores differs little from that of the older country.

Every good housewife desires that her winter stores for the holidays and for the rest of the season of cold and dearth shall be gathered and housed long before Thanksgiving. Where the excellent old-fashioned way prevails of keeping on a good stock of provisions in advance of the time they are needed, there is no better time to replenish the larder or the storeroom than the first week of November. The supplies of fresh grains and of flour ground from the new grains are now ready. The stock of dried fruits from home packers and from foreign shore, the new spices and the seasoning herbs of this year's growth are all in market. All the best dealers in these stores get rid of their old stock at this season. Quantities of old figs, old dates, old spices and various articles that lose their value with age are now vended freely in city streets by itinerant dealers, who have bought them at a very low price from wholesale houses, who are putting in new stock. The housekeeper who replenishes her stores at this season therefore is not always certain of obtaining the new stock of the year. She may, if she is not careful, buy the old stock which is now being discarded by trustworthy dealers.

An intelligent purchaser who has familiarized herself with the difference in appearance between old and new dried fruit, however, can easily select it. New dried fruits are lighter in color, fresher in appearance, and not so hard as old fruit. New spices are stronger, new nutmings are notably more oily. The best way to purchase spice is to buy a year's supply at this season from the new year's stock. It does not require much of each kind of spice ground and whole to constitute a year's supply. If these spices are purchased now and stored in close tin boxes in the storeroom at home they will keep better than those in the grocery where the stock is repeatedly open. It makes a great deal of difference in the attractiveness of a table whether there is a good supply of spices, seasoning herbs and inexpensive condiments.

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### The Best Canned Goods.

Canned goods that are put away in good condition at this time of the year do not spoil unless they are stored in too warm a place. Where canned goods are found spoiled in winter the trouble probably started early in the season, while the weather was yet warm. It is a good plan therefore to examine all the preserves and fruit carefully at this season. See that they are shut away from light as well as air. The closet in which they are stored should be dark. If it is not, wrap each jar of fruit in paper and mark its contents on

the outside. It is true that fruit often keeps well without this precaution, but there is always some risk in exposing canned fruit to the light, and the best manufacturers prefer to take no risk, and shut out the light, exposing a can or two for show. A can of fruit that has fermented and yet has no mouldy taste may be added to the mincemeat by chopping up the fruit and using the syrup as it is. The mincemeat should be thoroughly scalded when made and this will prevent all further fermentation. It is the practice of persons living at a distance from the markets to purchase a dozen or more cans at a time of different goods for winter. It is a little cheaper to buy canned goods in this way, but the greatest care is necessary when purchasing goods by the quantity to examine each can. Reject all cans having two marks of solder. This shows that a second vent has been made in the can to let out gases that have accumulated from the goods fermenting, and that they have been heated over. Reject all cans that are bulged out at the cap. Try each can by pressing on the bottom as you do on the oiler of a sewing-machine; if there is a rattling there it shows fermentation has begun. Never keep any goods in tin cans after opening them. Turn the contents out at once, and use them as soon as possible. If it is fruit that has been opened add a little fresh sugar if you wish to keep it and sealed up and set it away in a covered glass can. It will not keep long even in this way. Do not attempt to keep it over a week.

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### Witch Hazel.

Witch hazel is not used in the regular practice of medicine, but the value of the bark of this shrub used in the form of a decoction is generally known. The bark and twigs are gathered when the flowers are in blossom. This shrub is one of the commonest in the woods. It is easily recognized by its feathery yellow blossoms, which appear as late in the fall as October, and remain on the bush after all the leaves have fallen, and the frosts of November appear. A decoction of witch hazel is easily made by putting the bark and twigs of the witch hazel shrub gathered at this season in a pot of boiling water. Cover it closely and let the water simmer slowly for an hour or longer. Let the liquid cool slowly, still covered. When it is cold strain it and bottle it. Dip a cloth in this liquid to wrap over a bruise, burn or any spot where there is inflammation. It is a soothing, harmless home remedy, and one easily prepared at home.

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German university students have increased in number from about 10,000 twenty-five years ago, to 32,241 last year. The increase is out of proportion to the population.

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### Every Thursday the Year Round.

In more than half a million homes The Youth's Companion comes every week, the welcome guest of young and old—read with equal interest by every member of the household. The best of fiction, poetry, sketches of travel, instructive articles, comment on current events and selected miscellany and anecdotes fill its columns from week to week and from year to year. The publishers promise that the volume for 1899 will surpass all former ones in variety, interest and value. Among the two hundred distinguished contributors already engaged are Hon. John D. Long, Secretary of the navy, Edward Everett Hale, Henry M. Stanley, Sarah Orne Jewett, W. D. Howells, Poutney Bigelow, Herbert E. Hamblen, Hon. Carl Schurz, Rt. Hon. James Bryce, John Burroughs, Robert Barr, Thomas Nelson Page, Bret Harte, William Black, Alfred Austin, Andrew Lang and Dr. William A. Hammond. All subscribers to the 1899 volume will receive The Companion's new Calendar, exquisitely colored, with a border of stamped gold. The paper will be given free also from the time subscription is received until January 1, 1899, then a full year to January 1, 1900. A handsome illustrated announcement and sample copies will be sent free to any one addressing.

THE YOUTH'S COMPANION,  
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How a person can gain a pound a day by taking an ounce of Scott's Emulsion is hard to explain, but it certainly happens.

It seems to start the digestive machinery working properly. You obtain a greater benefit from your food.

The oil being predigested, and combined with the hypophosphites, makes a food tonic of wonderful flesh-forming power.

All physicians know this to be a fact.

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SCOTT & BOWNE, Chemists, Toronto

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## HEALTHY, HAPPY WOMEN.

**Pain and Weakness Banished through the use of Milburn's Heart and Nerve Pills.**

It's sad to think that so many women suffer from pain, Weak Spells, Heart Palpitation, Sinking Sensations,



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

There can be no question about the efficacy of this remedy. Thousands of women, have found it do all that is claimed for it. Here is the testimony of Mrs. Gillen, Wesley Street, Moncton, N.B.

"Before taking Milburn's Heart and Nerve Pills I used to suffer untold agony from violent headaches, irregular action of the heart, together with pains or spasms in various parts of my body.

"Sometimes I felt so weak that I was unable to look after my domestic duties. However, I had to endure this worry and trouble, because all the remedies I tried failed to give me relief, until happily I heard of Milburn's Heart and Nerve Pills. I had only been taking them a short time when I felt greatly benefited. This encouraged me to continue their use until a complete cure was effected.

"I have not been troubled with a headache since taking these pills. They increased my appetite, invigorated my entire system, and gave me back my old time strength and vigor."

Take a Laxa-Liver Pill before retiring. 'Twill work while you sleep without a grip or gripe, and make you feel better in the morning. Price 25c. Sold by all druggists.

He who bravely treads the path of duty will find it strewn with the flowers of joy.

**BIBLE**  
Abridged from  
THE BOOK OF  
Lesson X. Deuteronomy  
Read 2 Chron.  
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# The Sunday School

## BIBLE LESSON

Abridged from Peloubet's Notes.

Fourth Quarter.

THE BOOK OF THE LAW FOUND.

Lesson X. December 4.—2 Kings 22: 8-20.

Read 2 Chron. 34. Commit Verse 19.

GOLDEN TEXT.

Blessed are they that keep his testimonies, and that seek him with the whole heart, Psa. 119: 2.

EXPLANATORY.

I. JOSIAH THE GOOD BOY KING.—1. Birth. Josiah, "Jehovah will support," was born at Jerusalem, B. C. 647, 8.

He was the son of Amon, and grandson of Manasseh, king of Judah.

Josiah began to reign B. C. 639, when he was 8 years old. It seems to have been by the choice or election of the people (2 Chron. 33: 25). He reigned thirty-one years, and died B. C. 609, before he was 40 years old.

II. THE REFORMATION.—Six years between the twelfth year of Josiah's reign (when he began to destroy the idols) and the eighteenth (when he began to repair the temple) (compare 2 Chron. 34: 3 with 2 Kings 22: 3).

First. Prophetic aid to reformation. "Jeremiah" began his ministry in B. C. 627, in the thirteenth year of Josiah's reign (Jer. 1: 2), just about the time the reformation commenced, and continued till after the destruction of Jerusalem in 586. Professor Kent thinks that Jeremiah "delivered the sermons in chaps. 2 to 6 soon after the prophet's call in 627 B. C., and they represent his noble contributions to the reformation."

"Zephaniah was the first to raise his voice in denunciation of the sins inherited from Manasseh's reign." Huldah, we learn, was a prophetess at this time (2 Kings 22: 14).

III. FINDING THE BOOK OF THE LAW.—Vs. 8-10. A little more fully in 2 Chron. 34: 14-18. "The eighteenth year of Josiah's reign, 8. HILKIAH, THE PRIEST, &c., the high priest, SAID . . . I HAVE FOUND THE BOOK OF THE LAW. The "Law of the Lord given by Moses" (Heb.). "By the hand of Moses" "The Rabbinical tradition is, that the book was found beneath a heap of stones, under which it had been hidden when Abaz burnt the other copies of the law. It may be, however, that it had lain hid in the ark itself, which Manasseh had thrown aside into some of the many cells (see 2 Chron. 35: 3), or chambers, round the temple."

How much of the law was included in this roll no one can tell. It seems to have included certainly the promises and threatenings of the last part of Deuteronomy, and to have been written by Moses.

Most of the higher critics think that Deuteronomy was rewritten at this time on a basis of ancient Mosaic writings. It is an hypothesis depending on many interesting arguments, but especially on another hypothesis concerning the development of the religion of Israel. It would then be "a book of Moses," as Webster's Dictionary is called Webster's by everybody, even in its latest edition, because it is based on his, is a development of his, although there are multitudes of words and definitions Webster never saw.

9. SHAPHAN THE SCRIBE. The secretary of State. THY SERVANTS HAVE GATHERED THE MONKY. The king's secretary reports the work done.

10. SHEWED THE KING . . . A (the) BOOK. It was of the utmost importance to the king in the work he was doing. He was doing the Lord's will, and therefore was prepared to receive new light. "To him that hath it shall be given."

IV. THE RESULTS OF FINDING THE BOOK.—Vs. 10-20. First. A Desire for Instruction. AND SHAPHAN READ IT BEFORE THE KING. Of course at the king's request. He was anxious to know what the truth was, and the nature of the law he had been trying blindly to obey. It is not probable that the king himself could read; for reading, then, was a difficult art, and few were able to read, as indeed not so very long ago "even in England the clergyman used to be the only person who could read and write."

Second. An Awakened Conscience. II. WHEN THE KING HAD HEARD . . . HE RENT HIS CLOTHES. An expression of deepest sorrow and consciousness of danger. The expression of a feeling deepens the nature from which the feeling flows, relieves its passionate intensity, and makes it known to others. Then there is a cumulative power in reading the Bible continuously, wholly unknown to those who read only selected portions and on set occasions.

The reading of God's Word brings conviction of sin. It shows us our departures from the true standard, it is a mirror in which we see our weakness and our sin; it

is a measuring line by which we learn "how far and wide we stray."

Third. Seeking More Light on the Path of Duty. 12. THE KING COMMANDED HILKIAH, etc. His leading officers and most intelligent.

13. GO YE, INQUIRE OF THE LORD FOR ME. He must know from the highest source just what he ought to do, for it was of the utmost importance. FOR GREAT IS THE WRATH. He heard its distant rumblings, like the coming of a fiery lava flood, in the hordes of the Scythians, enforced by the prophecies of Zephaniah and Jeremiah.

14. WENT UNTO HULDAH THE PROPHETESS, through whom they would inquire of the Lord. We do not know why they went to her instead of the other well-known prophets.

Fourth. God's Threatenings Will Come to Pass. 16, 17. I WILL BRING EVIL UPON THIS PLACE. MY WRATH . . . SHALL NOT BE QUENCHED. The nation had gone so far in sin, was so thoroughly imbued with idolatry, that nothing could persuade them, as a whole, to repent and be saved. Nothing but the actual infliction of the threatened punishment would cleanse them from idolatry. The reformation of Josiah was of great value. It saved a remnant, a portion of the people as the hope of the

future; but for the mass of the people it was the wind ruffling the surface of the waters, but not changing its deeper flow.

BECAUSE THEY HAVE FORSAKEN MR. Religion and righteousness were the basis of the kingdom's prosperity. To destroy these, to forsake God, was to take the very foundation from under them.

V. GOD'S TENDER MERCIES.—Vs. 19, 20. BECAUSE THINE HEART WAS TENDER . . . THOU SHALT BE GATHERED INTO THY GRAVE IN PEACE. He was slain in battle, but the terrible experiences foretold of Jerusalem did not take place till four years after his death. The peace had not been broken.

VI. A GREAT IMPULSE TO THE REFORMATION.—A great assembly of the people was held. The words of the book were read, "by a public national act, idol worship was solemnly renounced, and the people pledged by royal decree to serve Jehovah, the God of Israel." This was but the preparation for the formal restoration of the national religion of Jehovah.

A great passover was appointed to be held on the fourteenth of Nisan (about the first of April). "Priests and Levites were, further, sent through the country, to instruct the whole people in the preparations demanded for the Passover, and the general knowledge of its precepts." Multitudes assembled in Jerusalem, not only from Judah, but from the Ten Tribes. The feast lasted for eight days.

Lord Minto has signed an order-in-council suspending until 1900 the recently promulgated order-in-council preventing the taking of lobsters of less size than 10 1-2 inches, and restores the size limit to 9 1-2 inches.

The results of the shipments of tender fruits from Canada this summer show that pears arrived in good condition and paid the shippers well. The experiments show, however, that it is impossible to ship peaches or grapes to England to give remunerative returns.

The German imperial party will not land at any Spanish port, owing to Spain's interpretation of the visit as a manifestation of sympathy with Spain in her present difficulty.

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BADDECK, June 11, 1897.

C. C. RICHARDS & Co.

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It relieves at once.

A. S. McDONALD.

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Shipmates . . . WALLACE MATHER.  
A Tough Experience . . . HERBERT HAMBLEN  
A Rare Rescue . . . W. J. HENDERSON  
Wreck of the "John Andrews" . . . ARTHUR COLTON

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THIS remedy is warranted to cure the most distressing Cough or Cold in a few hours time, and the great favor with which it has been received by the public is sufficient guarantee of its virtue.

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What distress and anguish come to the mother when her little one wakes up at night with a nasty croupy cough. Wise mothers always keep on hand a bottle of **Dr. Wood's Norway Pine Syrup.** It's so pleasant to the taste the youngsters take it without any fuss, and at the same time its promptness and effectiveness are such that the cough is checked before anything serious develops.

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

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From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S.

**WATERSIDE, N. B.**—It was our privilege the first Sabbath in the month, to baptize five believers and receive them into the church at Waterside. We trust there will be others.

PASTOR M. ADDISON.

**HAVLOCK, (BUTTERNUT RIDGE).**—The work here still continues. On Sunday last Nov. 6th, baptized three, making 17 baptized during the past four weeks. Pray for us.

FREDERICK T. SNELL.

**CLYDE RIVER, P. E. I.**—This morning it was my happy duty to baptize the following converts into the fellowship of the Clyde River Baptist church: Arthur Stevenson, Seymour Scott, Duncan McNevin, Kate Ramsey, Maggie McNevin, Carrie Murray, Isabella Murray.

ADDISON F. BROWN.

North River, P. E. I., Nov. 13.

**CHARLOTTETOWN, P. E. I.**—I have received and accepted a call to the pastorate of this church, and begin work here at once. We desire the prayers of all friends that God will richly bless us and make us a blessing.

G. P. RAYMOND.

**MCDONALD'S CORNER.**—I think it is some time since very encouraging reports have been sent in from this church. I have just concluded a series of meetings that have been attended with a measure of blessing. Seven professed conversion, two have been baptized and the others will follow. Let us praise God from whom all blessings flow.

BLACKBOURN.

**HEBRON, N. S.**—On the 30th of October I resigned as pastor of the Hebron church, which I have served for three years and six months. At its last conference meeting, on Nov. 12th, the church refused to accept my resignation by a hearty and almost unanimous vote, there being just one vote in the negative. But after careful and prayerful consideration, I urged the church strongly to release me from the pastoral office, which, therefore, at a subsequent meeting, it did. So I am now free to labor wherever the Lord may direct, and the church is also free to settle a pastor. May both parties follow the divine guidance.

J. W. TINGLEY.

**DORCHESTER.**—For several months we have enjoyed a steady work of grace in this place. Baptisms have taken place nearly every Lord's day for several months. We hold no special services. The B. V. P. U. meets every Monday and the general prayer meeting every Wednesday evening, and souls are coming out on the Lord's side in these services almost every week. The converts range in age from fifteen to sixty-eight years old. Two young men were received on Wednesday evening for baptism, and will be baptized on Sunday, Nov. 30. Some of our best workers are among the recent converts. The church stands well financially and spiritually.

C. C. BURGESS.

**P. S.**—Miss J. Blanche Burgess of the class of '98 of Acadia, has just been appointed a teacher in Houtahom Memorial College, Richmond, Va.

**MARGARETS BAY.**—The work of the Lord is moving hopefully with us. Some weeks ago we commenced special meetings at Black Point, and they have been continued in that and adjacent localities with encouraging results. The children of God are greatly encouraged, backsliders have been restored, quite a number have asked for prayer. The attendance at our Sunday Schools has been enlarged, and we believe there have been some souls converted to God. By the hearty consent of the District Committee, Bro. P. S. McGregor came to our aid on the 9th inst, and he is lending valuable aid. We are praying and hoping and laboring for a general revival all over this very extensive field. Owing to the failure of the fishermen for several years past, the financial condition of the people is not what it was in years past, but the people are kind and hospitable. Brethren pray for us.

**THE LUNENBURG PARSONAGE ONCE MORE.**—Our many friends will be pleased to know that our fine house, as a home for our Pastor, is, through the kindness shown us, encumbered with a debt of but five

hundred dollars. We have a great desire to lessen this as fast as possible, so that the house may be clear gain in the support of a pastor. This note gently reminds some of promises yet unfulfilled. It also solicits further free offerings. Who will help us on our next payment of \$200? The following are the names of recent donors: Rev. J. L. Read, Robert Kinlay, W. B. Wallace, E. A. Allaby. Also Mrs. R. Kinlay, Martin Westover, Mrs. Jas. Grant, James Langille, Geo. Bars, all one dollar each. Rev. A. McDonald \$2.00, Dr. E. N. Pyzant, \$1.25. Maude Delong, Mr. Hardwick and Charles Johnson, 50 cents each. Total \$13.75.

E. N. ARCHIBALD, Pastor.

**SEAL HARBOR, N. S.**—On Monday, Oct. 31, it was my privilege to preach for the first time in the new Baptist meeting house at Seal Harbor. The new building stands on a commanding site and presents a fine appearance. It is a credit to the place. My first sermon in the new house was the funeral sermon of Mr. McCormack, an Englishman, who was married to a young lady in the vicinity and who died on Saturday, the 29th Oct., much lamented. In the evening, of the same day we held an evangelistic service which was greatly blessed of God. The folk of Seal Harbor and Dram Head have made rapid progress, materially, during recent years. Many new buildings are going up and the place presents quite a thrifty aspect. It was my privilege last Lord's day to run down from Isaac's Harbor to Seal Harbor in the afternoon and baptize 3 happy converts. One of these, Mrs. George Manthorne, is the daughter of Dea. Ulath of Cole Harbor, whose mother and sister I baptized about 3 years ago; the other two are promising young men. The Lord's Supper was observed at the close of the service, about 40 communicants. Brother P. A. Thomas of the Sophomore Class in Acadia College is now serving the church and I heard only kindly words of him and his work. I was glad, too, to learn that the ministry of brother Colbourne at Seal Harbor, during the past year or two, was highly appreciated and blessed of God.

Nov. 8. ISA. WALLACE.

**SPRINGFIELD, N. S.**—On June 12th I closed a ten years' pastorate at Middleton, and two weeks later took pastoral charge of this interesting group of churches, with headquarters at Springfield. The parsonage had been thoroughly and tastefully renovated, and we were accorded a right royal welcome by the kind friends who met us at the depot, and speedily transferred our household goods to their destination. We had heard much in praise of the warm-hearted people of this southland, but are being daily convinced that the half had not been told us. A crowning proof of the deep interest our people feel for our welfare, was recently given in the placing of a fine furnace in the parsonage, thereby making it a most cosy and desirable dwelling. We have fine congregations and an excellent spirit pervades our services. The habit of church going is strong in our Baptist people of the South. Doubtless the good brethren who preceded me on this field did much to make this condition of things permanent, and with a sense of gratitude I enter into their labors. Obligations amounting to almost three hundred dollars have been paid off during the summer, leaving our church properties practically free of debt. A marked and commendable unity of spirit is manifest in all our deliberations. "Diotrephes who loveth to have the pre-eminence" is not found in our assemblies. Altogether the outlook is bright and hopeful, and I expect soon to welcome some into our Zion, as first-fruits of my ministry. Truly the lines have fallen to us in pleasant places and we have a goodly heritage.

E. E. LOCKE.

**ISAAC'S HARBOR, N. S.**—I closed my recent visit to Isaac's Harbor on Monday evening, Nov. 7. In our closing meeting I gave, by special request, an address on "Reminiscences of my lengthened ministry" and we had a large and impressive service. During the past 3 weeks I visited nearly every family on both sides of the Harbor, and it was exceedingly enjoyable to me to renew many old acquaintances and to form many new ones. During my visit I attended two funerals, officiated at three weddings and held special services beside supplying the regular appointments of the church. So that I had a busy time. I was glad to see indications of material progress. Gold mining operations are yielding good dividends. Several new and beautiful

residences are in process of erection and on every hand there are signs of prosperity. In the regular monthly conference of Saturday, the 5th Nov., a cordial invitation was extended to Rev. G. S. Raymond, late of New Glasgow, to make the church a visit, and he is expected to supply next Lord's day. Our services last Sabbath were impressive and especially the communion service in the morning when the presence of the Master subdued all hearts. I enjoyed during my stay at Isaac's Harbor, chiefly, the hospitality of my esteemed friend, Dea. S. R. Giffin, and although the deacon was absent from home, his amiable wife and family did all in their power to conduce to my comfort. They have my heart-felt gratitude.

Nov. 8. ISA. WALLACE.

Home Missions in N. B.

The monthly meeting of the Home Mission Committee was held on 9th inst. It was resolved that the meetings hereafter be held on the second Wednesday of each month at 2.30 p. m.—Requests for aid were read and a grant made the Port Egin and adjacent churches to enable them to have the ministry of Rev. Mr. Gardiner. Here is a large field and full of promise. Further grants were postponed waiting more definite information. The committee is being urged to put a general missionary on the field. We hope all the churches contributing to aid us in this work will send their gifts promptly and regularly and through the Denominational Treasurer Rev. J. W. Manning, St. John. The committee will give careful attention in respect to expenditures. Let all applications for aid be made through the Secretary who will supply proper blank forms for this purpose.

G. O. GATES, Sec'y.

St. John, Nov. 12.

Home Missions.

BOARD MEETING.

The Home Mission Board of the Maritime Convention met in the parlor of New Zion church, Yarmouth, on the 8th inst. Two sessions were held and a large amount of business transacted.

REPORTS

were received from the following missionaries, but we were disappointed in not having all the quarterly reports in hand: Rev. P. S. McGregor, Halifax Co.; P. L. Cann, Musquodoboit; S. S. Poole, Granville Mt.; S. J. Cann, Iyne Valley; P. A. Thomas, Galarouse; C. W. Turner, Montague; Simeon Spidell, Port Morien; W. A. Snelling, Margaree; W. H. Dias, New Minas; J. W. Bancroft, Springhill; C. W. Jackson, Fairview; E. E. Locke, East Dalhousie; N. B. Dunn, Carleton and Forest Glen; F. P. Dresser, White Head and Cole Harbor; Geo. A. Lawson, West End, Halifax; A. E. Ingram, Margaret's Bay; Henry Carter, Murray River; T. A. Blackadar, Kempt and Millford; J. T. Dimock, River John; R. B. Kinlay, Little Hope.

GRANTS.

1. To West End church, Halifax, \$100 for year beginning Nov. 1st, 1898. Rev. Geo. A. Lawson, Pastor.
2. To Lunenburg church, \$125 for year

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have been vexed when using cream of tartar and soda to find their work uneven. If sometimes good, at others the biscuit and cake will be heavy or sour or full of lumps of soda that set the teeth on edge. Flour, eggs and butter wasted. This is because the cream of tartar is adulterated or cannot be used in the proper proportions.

Food always sweet and light can be assured only by the use of Royal Baking Powder exclusively. Royal is absolutely pure and healthful and does even work at every baking.

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beginning Aug. 1st, 1898. Rev. E. N. Archibald, Pastor.

3. To Little Hope church, Guysboro Co., \$50 to assist in making up one fourth of pastor's salary for one year from Dec. 1st, 1898. Rev. R. B. Kinlay, Pastor.

4. To River John and New Annan churches, \$150 for year beginning Dec. 1st, 1898.

5. To New Canada and Chelsea churches, at rate of \$100 per year till spring. Rev. A. W. Crandall, Pastor.

6. To Greenville church, (African), \$25 for three months, provided the Bro. named is acceptable to church.

A. COHOON, Cor. Sec'y.  
Wolfville, N. S., Nov. 10th.

BEAVER CLOTHS

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

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26 Adelaide St. E.  
Toronto, Ont.

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BIRTHS.

ADDISON.—At Alma, N. B., on the 15th inst., to the wife of Rev. M. Addison, a son.

MARRIAGES.

WELCH-THURBER.—At the Baptist parsonage, Nov. 12th, by Rev. C. E. Pineo, Amos O. Welch, and Georgie W. Thurber, both of Westport, N. S.

WELCH-GOWER.—At the Baptist parsonage, Westport, Nov. 13th, by Rev. C. E. Pineo, Odbur A. Welch, and Bertha L. Gower, all of Westport, Digby County.

PORTER-TITUS.—At the home of the bride, Westport, Nov. 4th, by the Rev. C. E. Pineo, Arthur W. Porter, and Militia B. Titus, both of Westport, N. S.

STEWART-JORDAN.—At the Baptist parsonage, Murray River, P. E. I., Nov. 14th, by Rev. Henry Carter, John Stewart, to Alfreda Jordan, both of Cape Beau, lot 64.

MACKEEN-DICKEY.—At Hartford, Connecticut, U. S., Nov. 10th, by Rev. Frank Dixon, Bedford E. MacKeen, third son of Rev. David MacKeen, of Athol, N. S., to Agnes Dickey, daughter of George Dickey, Esq., of Upper Musquodoboit, N. S.

OUTLON-ALLEN.—At Port Elgin, N. B., Nov. 16th, by Rev. J. W. Gardner, assisted by Rev. W. E. Allen, Alexander Outlon, of Lorneville, Cumberland Co., N. S., to Myrtle Allen, of Port Elgin, N. B.

RILEY-ALLEN.—At Port Elgin, Nov. 16th, by Rev. J. W. Gardner, assisted by Rev. W. E. Allen, Charles Riley, of Hartsville, Guysboro Co., to Martha Allen, of Port Elgin, N. B.

DEATHS.

ELLIOTT.—At Tiverton, October 20th, John Elliott, aged 84 years. Funeral services conducted by Rev. C. E. Pineo, of Westport. May God bless the bereaved children and grandchildren.

PARKS.—Alexander Parks, of St. George, and his wife were stricken down with Typhoid fever, and died within a few days of each other, leaving a young family and numerous friends to mourn their loss.

EISNOR.—Oct. 22nd, May Retta, aged 20, daughter of Geo. Eisonor, departed to be with Jesus. She professed religion under Pastor Parry, and during a lingering illness was sustained by the Lord's presence, and whilst the shadows darkened.

SMITH.—At Saltsprings, Kings Co., Nov. 12th, of inflammation of the lungs, Percy Fraser, only and loved child of Robert T. and Lizzie A. Smith, aged 4 months and 16 days. The parents are comforted to know that the Shepherd has gathered the lamb to His bosom.

GRIDLEY.—At her late residence, Pearl Street, Yarmouth, N. S., Nov. 13th, Catherine, aged 40 years, the beloved wife of William H. Gridley, Jr., fell asleep in Jesus. A faithful Christian wife and mother and member of the church of Christ has gone to her reward. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

WOODWORTH.—Daniel Woodworth died of typhoid fever at his home South Berwick, Oct. 22nd. He leaves a widow and two children to mourn the loss of a kind husband and father. He had attained the age of 56 and was thus in the prime of life. When quite young he professed faith in Jesus Christ and was baptized into the Berwick church. His funeral was conducted by the pastor of the church who spoke from John 13:7.

BEELER.—Warren Beeler died at the home of his parents Mr. and Mrs. E. F. Beeler, Berwick, Oct. 27th. A victim of consumption, he had been ill for almost a year. During all this time he showed great patience and fortitude. He died calmly and peacefully trusting in the Lord Jesus. After a funeral service at the home at Berwick, his remains were taken to Clementsvale for interment.

SKILLEN.—At St. Martins, Nov. 12th, Mrs. Beatrice E Skillen, aged 44, daughter of Mrs. Silas Vaughan, and wife of William Skillen, Esq. She had not enjoyed good health for quite a long time, and for the last four years had been confined to her room. She was very patient under her afflictions, and was enabled to trust Christ for salvation, of which she gave evidence especially during her last days here.

HILTS.—On Nov. 9th, Mrs Eunice, aged 73, May Retta's grandmother, quitted the earthly tabernacle for the house not made with hands. Afflicted with bodily infirmities during many long years, her comfort was to sing the songs of Zion, and converse with friends upon the mysteries of redeeming grace and dying love. The funeral service of these loved ones, taken from the same home of sorrow, was held on Sunday, Nov. 13th, at the meeting-house in Chester Basin, Rev. 7: 16-17.

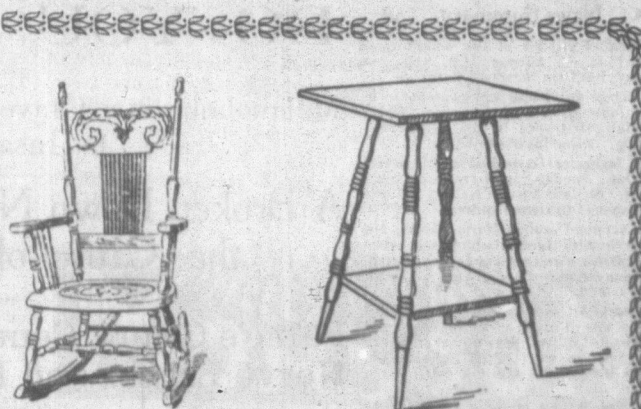
GOODELL.—Mrs. Margaret Goodell, beloved wife of Mr. Charles Goodell, peacefully fell asleep in Jesus at her home in St. George a few days since, her infant child preceding her to the Spirit Land but a week before. A large family circle and very many friends mourn the death of our young sister, but rejoice in that she died trusting, only to prove Christ as her Saviour. Mrs. Goodell was deeply interested in the B. Y. P. U. work, and just before her death contributed to its funds.

MCCONNELL.—At Port Hillford, Guysboro Co., at the residence of his son, Capt. Peter McConnell, on Oct. 29th, after a lingering illness, Bro. John McConnell, in the 87th year of his age. The deceased was baptized into the fellowship of the Port Hillford church in 1846, less than a month after its organization, and at the time of his death was its oldest member. His life was humble and consistent, and he is sincerely mourned by a large circle of relations and friends.

DYKEMAN.—Mr. J. W. Dykeman, merchant tailor, of St. George, died at his home on Wednesday, Nov. 2nd, leaving a wife and one daughter to mourn their loss. Years ago Mr Dykeman made a profession of religion and united with the Baptist church at Jemseg. I think his former home. During his last illness he often said that man's only hope lies in Jesus Christ, and spoke of union and fellowship with him and his Saviour.

ELLIS.—Mrs. Wentworth Ellis of Berwick died after a brief but painful illness at her home at Berwick, October 28. Mrs. Ellis, whose maiden name was Congdon, was born at Crafton in 1841. Before marriage she studied for a time in a private school at Paradise, Annapolis Co. While there she gave herself to the Lord Jesus and was baptized by the late Rev. Nathaniel Vidito. Her Christian profession has always been adorned by an earnest, quiet, consistent life. She leaves a husband and four children to mourn her loss. Her end was peace. Her funeral was held on Sunday, Oct. 30th, and was largely attended.

RUSSELL.—Edwin Russell, Esq., who died on Saturday morning, Oct. 29th, was one of the most prominent citizens of St. George. Thirty years ago he was one of the lumber Kings of the province, his firm, McCoult and Russell, doing a very extensive business on the Magaguadavic River amassing a good deal of wealth, especially during the Crimean war. Mr. Russell was a large-hearted man and had scores of friends. He was married to Miss Moudana Gilmore, sister of Hon. A. H. Gilmore, by whom he had five children, three sons and two daughters. His eldest son Edward Russell, who was with his father during the last few days of his earthly pilgrimage, is Superintendent of the W. and Ogdensburg Railway, with headquarters in Watertown, N. Y. His two other sons were associated together in the building of the city of Depew, N. Y. One daughter is the wife of Samuel Johnstone, Esq., a leading citizen of St. George, and



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Miss Mary Russell resided with her parents. Recently Mr. Russell's sons built for him a very handsome residence which he had been occupying about a year previous to his death. Three years ago Mr. Russell had a severe attack of la grippe from which he never fully recovered. The last year of his life he suffered a great deal, but frequently spoke of God's great mercy to him in leaving him room for repentance and giving him so many comforts, and the kind ministrations of his devoted family and friends. Earnestly did he seek his Lord and Saviour, and simply trusting in the merits of a crucified Redeemer, he fell asleep. His funeral took place on Monday, Oct. 31st, and was one of the largest ever seen in St. George, testifying to the very great respect and esteem felt for the deceased and the bereaved family. A very impressive service was held at the home, the choir of the Baptist church assisting in the ceremonies.

RICHARDSON.—At Melvern Square, N. S., on Nov. 2nd, G. J. Richardson, aged 70 years and six months. He was the son of the Rev. Geo. Richardson, of precious memory, and brother of the late Rev. Samuel Richardson. Mr. Richardson had been in delicate health for many years, but last August was attacked with cirrhosis of the liver. His sufferings were intense, but were borne with Christian fortitude, no murmur escaping his lips. At the age of 18 he professed faith in the Lord Jesus and was baptized by his father, uniting with the Baptist church. His loyalty to Christ, and deep interest in everything pertaining to the advancement of His Kingdom, bore testimony each succeeding year to the reality of the work of grace effected in his heart by the Holy Spirit. He passed away universally respected, and loved by all who knew him. His native county was Halifax, where he taught school for many years. He was also a Justice of the Peace. He also took a deep interest in temperance work. He filled for many years the different offices in the Division of the S. of T., and was for one term at the head of the Grand Division of his native province. He also took an active part in Sabbath School work, acting as superintendent for thirty years. In 1882 he moved to Laurencetown, hoping thereby to benefit his health. This hope however was but partially realized. He leaves a wife, five sons and two daughters, to mourn the loss of one of the kindest husbands and fathers. His pastor, Rev. H. N. Parry, conducted services at the home. He was then taken to Halifax and buried in Camp Hill cemetery, the services being conducted at the home of his daughter, Mrs. Fred Fraser, by Rev. A. C. Chute.

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AND ALL KINDS OF
Country Produce
HANDLED TO ADVANTAGE
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RELIABLE
UP-TO-DATE
Commission Merchant
D. G. Whidden
HALIFAX, N. S.

Use the Best in Your Church
GET THE NEW HYMNAL (Just Published)
Sursum Corda
"LIFT UP YOUR HEARTS"
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Prof. E. H. JOHNSON, D. D., and Rev. E. E. AYRES
PRICE, for introduction for three months \$1.00

This book has no peer. It stands at the head in range of musical composition, in the careful and copious selection of hymns and chants, in the numerous adaptations of different tunes to the same hymn, and in its standard of general excellence.

No other book will be needed for years to come.
Am. Baptist Publication Society, 256 and 258 Washington St. and Tremont Temple, Boston, Mass.

Ervine, Secretary-Treasurer. The services were well attended till Sunday p. m., when the very heavy rain storm almost brought them to a close. But the sermons and social services were of a very appropriate and helpful character. The offerings amounted to \$3.25. The following appointments were made for next session: To preach the opening sermon, Pastor J. D. Wetmore. The Quarterly, Pastor J. W. Gorden. A missionary sermon, Pastor N. A. McNeil. S. D. ERVINE, Sec'y-Treas.

Quarterly Meeting. The St. John-Kings Co. Baptist Quarterly Meeting was held at Greenwich, Kings Co., with the Greenwich Hill Baptist church, Nov. 4th. Ministers present: Elder W. W. McGreggor, Pastors W. J. Gorden, W. E. Carpenter, Lic., and S. D. Ervine. The following brethren were chosen officers for the ensuing year: Deacons J. W. Toole, President; Isaac Joseph McBay, Vice President; and S. D.

Walter Baker & Co., Limited.

Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocos and Chocolates

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



FREE. We give this fine watch, and also a chain and charm for selling two dozen LEVYER BUTON CO. 20 Adelaide St. E. Toronto, Ont.



News Summary.

The list of victims of the smash-up on the C. T. R. at Murray Hill, Ont., on Tuesday, has been increased to twelve.

The large warehouse and contents owned by John Millard at Liverpool, N. S., was totally destroyed by fire Wednesday morning. Some insurance.

Mrs. Margaret Davis died at St. Catharines, Ont., Sunday, aged 110 years and 8 months. She was born in Ireland and was the mother of thirteen children.

The armored cruiser Maria Teresa, the sunken Spanish warship which was raised by L. A. Hobson and was on her way north, has been abandoned and lies a wreck off Cat Island.

The torpedo boat Dupont has exceeded the best torpedo boat speed yet developed in the United States, proving her to be the fastest boat in the United States navy. She has developed a speed of thirty knots an hour.

The Beaver line steamer Lake Huron has been chartered to bring to St. John from a Black Sea port 2,000 emigrants of the Deukheborai or Spirit Wrestlers sect. They will go to the Northwest, where the government will give each land and some money.

Thursday, while loading plaster cars for the Albert Manufacturing Company, Albert Steeves, of Hillsboro, met with a most painful accident. His foot got caught between the platform and the car and the bones were broken and the ankle joint torn open.

Stanley Beckwith, aged 25 years, was accidentally killed while hunting in the woods near Taunton, Mass., Sunday. He had stooped over to pick up a rabbit which he had shot, and the gun was discharged, the muzzle at that instant being against his head.

Captain General Blanco in a letter says: "The keenest sorrow of my life is surrendering Cuba, with an army of 150,000 men and 200 guns, to an enemy who claims to have conquered Cuba, while we are possessed of such resources."

Frank Viedon, aged 9, and Ella Delano, aged 13, died at the city hospital in Boston Sunday from burns received Saturday night. In both cases the children in their respective homes had broken a kerosene lamp and had been burned by the flaming oil.

Lord Herschell was a guest of honor at the banquet of the New York Chamber of Commerce at Delmonico's on Tuesday night. Before the banquet His Lordship held a reception. In his address he referred to the present cordial relations between England and America.

At Mechanics Settlement Saturday afternoon Travis Steeves, aged 17, a son of Mr. Hazen Steeves, lost his life. He was deer shooting with David Arton and fell, discharging the weapon. The load of buck shot entered his left groin and severed the main artery and he bled to death in a short time.

Anna Swanson and T. E. Frederickson eloped near Thor, Iowa. The father of the girl followed and overtook them. He demanded his daughter and Frederickson opened fire with a revolver. Swanson had a rifle with him and instantly killed the younger man.

Laura Belisle, aged five years, was burned to death at Montreal on Tuesday. The child had been left alone with two younger children while their mother went shopping. She lit a piece of paper from the kitchen stove and set fire to her clothing and her body was frightfully burned.

In taking formal leave of his constituents at Southport on Monday, Lord Curzon of Kedleston, who has been appointed viceroy of India, was presented with a massive silver bowl weighing two hundred ounces and a pair of gold spurs. Lady Curzon was presented by the Lady Mayors of the city with a bouquet of orchids in a silver holder.

The Canadian Locomotive Works Co., Kingston, Ontario, has received a contract to build six locomotives for the Canadian Pacific railway. The company is now working on three mammoth engines for Intercolonial railway, and expects to give steady employment to three hundred or four hundred hands for some time to come.

Sheriff Samuel N. Freeze, of Kings county, died at Sussex Sunday afternoon. He was the oldest sheriff in the province, having held office for 35 years, and enjoyed the respect and esteem of all who knew him. Sheriff Freeze was born at Penobscus in 1811, and in 1863 was appointed high sheriff, having served nine months as deputy to Sheriff Parl. Mrs. Freeze, a daughter of the late Mr. William McLeod, and three sons—Fred, Samuel and Bije—survive. Two brothers and two sisters also survive. The father of Sheriff Freeze was the late Mr. Samuel Freeze, who sat in the Legislature for several terms. The interment will take place at Penobscus on Tuesday.

DO YOU BROOD?

Melancholia is a Grave Disease and Leads to Insanity.

A Broken Down Nervous System is the Cause of Trouble.

Paine's Celery Compound Nature's Nerve Bracer and Health Restorer.

Do you brood from day to day and make life a continued misery for yourself and family? If you are a victim of melancholia, understand at once you are suffering from a terribly grave disease—a trouble that induces suicide and homicide.

One of the most celebrated physicians of the day says that there are several forms of melancholia: simple melancholia, melancholia agitata, melancholia attonita, and melancholia with stupor. The first two are the most difficult of recognition, and are the forms that especially endanger the lives of victims and their friends.

Some of the first and most important symptoms of melancholia are sleeplessness, depression of spirits, slow mental movements, terrifying hallucinations and aversion to food. The whole nervous system is soon in a most alarming condition, the mind becomes affected, and even insanity may show its hideous form.

Experience has proved that the ordinary medical treatment of melancholia fails in

nine cases out of every ten, simply because the root of the disease is not reached.

Hundreds of cases of melancholia in all stages that have baffled the best medical men have been successfully cured by nature's nerve medicine—Paine's Celery Compound. This marvellous medical prescription does its work directly on the nerves. It tones, strengthens and braces up the entire nervous organization, and, as a consequence, the tissues and muscles are built up, and pure life-giving blood is freely supplied to every part of the body.

Reader, this should be an all-important subject to you if you are sleepless, despondent, languid, out-of-sorts, depressed in mind and mental faculties impaired. Your path of duty is clear. Terrible dangers are ahead if you fail to banish the first symptoms. Your present and future happiness and health depend wholly upon your choice of medicine. The use of Paine's Celery Compound at this time means new life, health, vigor, activity, full mental powers and a length of happy years.

Advices from Iloilo say that the Philippine insurgents have occupied Linganis, Oton and Pavia, suburbs of Iloilo, and are daily expected to attack the town. Business is paralyzed and the inhabitants are in a state of terror. The mercantile houses of all nationalities have signed a circular asking the commander of the United States cruiser Charleston to remain, as the Spanish authorities are in a state of affording them protection. On Nov. 6 General Rios, Spanish governor of the Visayas, is said to have declared a seven days' armistice in order to communicate with Madrid, with a view of transferring control to the Americans.

It was reported in Paris on Sunday night that Dreyfus is dead. There is no official confirmation of the report.

Thirty Years' Pain.

Ended by the Use of Dodd's Kidney Pills.

No Other Medicine and no Doctor Could Cure Mr. James Fraser of Kidney Disease and Palpitation of the Heart.

PICTON, N. S., Nov. 21st.—No resident of this town is better known than Mr. James Fraser, one of our oldest and most highly esteemed citizens.

Mr. Fraser for thirty years of his life was a victim to Kidney Disease and Palpitation of the Heart, which prevented him from giving his full time to his business. He estimates that the time he has lost through illness would have been worth thousands of dollars to him, if he could have devoted it to his business. This money was lost to him through illness. And besides this amount, he lost hundreds of dollars in doctors' bills, and in medicines.

His disease grew steadily worse, and he concluded that there was no hope for him. Fortunately however, he decided to try Dodd's Kidney Pills, as a final effort.

"As soon as I began to use Dodd's Kidney Pills, I began to mend," Mr. Fraser writes. "Day by day, I improved, until to-day I am cured, and feel better, stronger and healthier than I have been for twenty years."

The experience of the past eight years gives absolute and indisputable proof that Dodd's Kidney Pills are a positive and unfailing cure for all Kidney Diseases, including Bright's Disease, Diabetes, Dropsy, Gout, Rheumatism, Lumbago, Sciatica, Neuralgia, Gravel, Stone in the Bladder, all Urinary Complaints, Diseases of Women, Paralysis, and Heart Failure.

No other medicine ever compounded can cure these diseases. Dodd's Kidney Pills are the only known cure.

"In cases of Bright's Disease, Diabetes, Female Complaints, and Paralysis, etc, the only course open to the sufferer is to use Dodd's Kidney Pills, or die. Dodd's Kidney Pills will cure them. No other medicine can."

BUY **Coleman's Salt** THE BEST

FAVORABLY KNOWN SINCE 1826. PUREST BEST. CHEMICAL ANALYSIS BY W. WEST, TROY, N. Y. GIVES THE FULL LIST OF PHARMACEUTICALS. CATALOGUE & PRICES FREE.

Important to Athletes.

Mr. Mack White, the well-known trainer of the Toronto Lacrosse Club and Osgoode Hall Football Club, writes: "I consider Griffiths' Menthol Lintiment unequalled for athletes or those training. I have used it with the best success, and can heartily recommend it for stiffness, soreness, sprains and all forms of swelling and inflammation. All druggists, 25 cts."

ASTHMA PERMANENTLY CURED

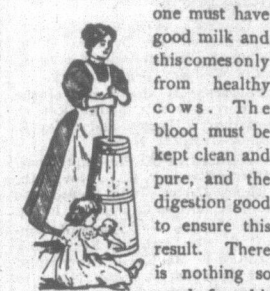
A Well-Known Canadian Notary Public Suffered for 35 Years—Permanently Cured by Clarke's Kola Compound.

R. D. Pitt, Esq., Kamloops, writes: "I had suffered for at least 35 years from the great oppressiveness of asthma and shortness of breath. I had during these years consulted many physicians and tried all the remedies until the doctor told me I might get temporary relief but would always be troubled. I tried Dr. Clarke's Kola Compound, and after taking the first bottle I became greatly relieved, and three bottles have completely cured me. I can now breathe as naturally as ever, and Asthma does not trouble me in the least. I would urge all suffering from this disease to try Clarke's Kola Compound, as only those who have suffered all these years as I have can appreciate what a blessing this remedy must prove to sufferers from Asthma."

Three bottles of Clarke's Kola Compound are guaranteed to cure any case of asthma. Sold by all druggists. Price two dollars; three bottles with cure guaranteed, for five dollars. The Griffiths & Macpherson Co., 121 Church Street, Toronto and Vancouver, B. C., sole Canadian Importers.

**HAY FEVER** Clarke's Kola Compound is guaranteed to cure any case of Hay Fever. All Druggists sell it.

To make Good Butter



one must have good milk and this comes only from healthy cows. The blood must be kept clean and pure, and the digestion good to ensure this result. There is nothing so good for this purpose as Dick's Blood Purifier. This preparation is specifically made for milch cows and possesses real merit and power to do what is claimed for it. Given regularly with good food it will convert a mere hide and bones structure into a profitable member of the herd.

LEEMING, WILES & CO., Agents, Montreal. DICK & CO., Proprietors. 25 and 50 Cents a Package.

PROOF FROM Port Hope, Ont.

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

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

Doan's Kidney Pills are a never-failing remedy for Bright's Disease, Diabetes, Dropsy, Backache and Weak Back, Gravel, Sediment in the Urine, and all Urinary troubles of children or adults. Price 50c a box, 4 for \$1.50, all druggists. The Doan Kidney Pill Co., Toronto, Ont. Remember the name—Doan's—and refuse all others.

Pain-Killer (PERRY DAVIS') A Sure and Safe Remedy in every case and every kind of Bowel Complaint is

**Pain-Killer** This is a true statement and it can't be made too strong or too emphatic.

It is a simple, safe and quick cure for Cramps, Cough, Rheumatism, Colic, Colds, Neuralgia, Diarrhoea, Gout, Toothache.

Two sizes, 25c. and 50c. Keep it by you. Beware of Imitations. Buy only the Genuine—Perry Davis'. Sold Everywhere.

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The Farm.

Sunlight in the Stable.

Many Ontario dairymen have heard John Gould, of Ohio, at the dairymen's conventions discuss the care and treatment of the dairy cow, and know how competent he is to deal with the question.

"As it is a custom of mine to pay some attention to the window lighting of the many stables that I see in the course of the year, wherein dairy cows pass most of the winter months, I am struck times without number with the little regard which is paid to the proper lighting of a stable, and the little attention these men seem to pay to the value of sunlight in their stables.

"A stable should be as light as the sun can make it, and the windows so large that the sunlight can fall on the cows and floors, and, if one is afraid that there will be too much falling of temperature during the cold nights by refraction, put outside storm windows on, the air space enclosed by which is a sufficient protection.

"The testimony everywhere is that the men who have these well-lighted stables are warm in their praise. In my barn I would no more think of going back to the dark little windows than of readopting the 1850 plan of letting my cows sleep in the wood lot in the winter.

"I emphatically believe that the cow stable should never be a sub-basement affair or be walled in on the north side with a windowless stone wall. Stables should run north and south, and be so arranged that the morning sun comes in on that side, the noon shines in the south end window, and in the afternoon the west windows should get their share.

"Make the stable warm, comfortable and provided with plenty of air—without drafts—and a clean floor, absorbents to prevent slops, and road-dust and land plaster as disinfectants and deodorizers, and with sunlight falling into the stable and upon the cows, why should not health prevail and summer conditions of production? The dairy gospel of this and that is preached; but an emphatic recognition of the value of sunlight in the

stable has never been insisted upon as it should be. Good dairying requires sunlight. It requires a large measure of it poured into a man's brain, so that he can see the kind of cows he has, their feed, and care, and compare these with what good dairying should be, and may be, if lighted up with dairy intelligence and studious care."

Propagating Roses.

Almost every one who cares for flowers at all loves roses. But perhaps every one does not know how easily they may be propagated. Let us plan for a bed of ever-blooming roses next summer. Begin by digging the soil to a depth of fifteen or eighteen inches in a sunny, well-drained spot. Work in a quantity of well-rotted manure—that from the cow stable preferable. Cut or break a branch five or six inches long from the rose, choosing wood grown in the early part of the season, which is now ripened. Plant three or four inches deep, pressing the soil firmly about the cutting. Invert a glass jar over each one, burying the top of the jar deeply enough to keep it steady. The cracked jars which every housekeeper has left over from the canning time will answer for this purpose.

This planting may be done any time in November or even in December, if the earth is not frozen. When the first warm days come in spring lift the jars off and begin to harden the plants, being careful to replace them at night if there is danger of frost. Very probably there will be, even in April, times when it will be best to keep them covered both day and night. The uncovering may be deferred until settled warm weather. In this case it will be necessary to shade the plants from the midday sun for a time.

Plants thus started are on their own roots, and do not need to be disturbed by transplanting. It is surprising how much bloom they will give, even the first summer. By exchanging cuttings with friends one may soon have a good collection of roses without expense. Endeavor to obtain varieties which, while hardy, will flower at intervals through the summer and fall. There are many such. I hope in the future to give a list of some of the best of this class.

I have suggested placing the cuttings in a bed rather than scattering them on the lawn, because with this arrangement they can more easily be given the cultivation which is essential to the best success.—S. C.

IT'S EASY TO DYE.

Home Dyeing With Diamond Dyes is Pleasant and Profitable.

Beautiful and Brilliant Colors That Will Not Fade—Diamond Dyes Have Special Colors for Cotton and Mixed Goods—How Wise Women Economize in Hard Times—A Ten Cent Package of Diamond Dyes Often Saves Ten Dollars.

In these times of enforced economy it should be a pleasure to any woman to learn how she can save the cost of a new gown for herself or suit for the little one, or how she can make her husband's faded clothing look like new. Diamond Dyes, which are prepared especially for home use, will do all this. They are so simple and easy to use that even a child can get bright and lovely colors by following the directions on each package.

There is no need of soiling the hands with Diamond Dyes; just lift and stir the goods with two sticks while in the dye bath, and one will not get any stains or spots.

In coloring dresses, jackets, coats, and all large articles, to get a full and satisfactory color it is absolutely necessary to have a special dye for Cotton and all Mixed Goods, and a different one for all Wool Goods. This is done in Diamond Dyes, and before buying dyes one should know whether the article to be colored is all wool or mixed or union goods, and get the proper dye. Do not buy dyes that claim to color everything with the same package, for their use will result in failure. The Diamond Dyes alone can do your work successfully; they are the only guaranteed dyes.

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



A DECIDED ADVANTAGE. Anyone purchasing a PIANO, ORGAN or SEWING MACHINE on time must consider it a decided advantage to purchase from the house that offers the greatest inducements and gives the easiest terms. Anyone purchasing a PIANO, ORGAN or SEWING MACHINE for cash must consider it a decided advantage to purchase from the dealer who has the greatest variety of instruments or machines to show. We offer great inducements in the way of Piano, Organ or Sewing Machine bargains. We know of no Piano, Organ and Sewing Machine house in the whole Dominion of Canada that gives the terms we do on Pianos, Organs and Sewing Machines. MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

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

Canadian Pacific Ry.

Passenger Train Service for St. John, N. S. In effect October 2nd, 1898. LEAVING, Eastern Standard Time at 6.25 A. Yankee-week days—for Fredericton, Woodstock and points north, Bangor, Portland, Boston and points South and West. 8.35 M. Mixed-week days—for Madam Jet. 4.10 P. Express-week days—for St. Stephen, Houlton, Woodstock, Sherbrooke, Montreal and all points West, Northwest and on the Pacific Coast; Bangor, Portland, Boston and points south and West. Canadian Pacific Sleeper St. John to Montreal, and Dining Car to Mattawamkeag. Pullman Sleeper St. John to Boston. 4.35 P. Express-week days—for Fredericton and all intermediate points. RETURNING to St. John from Montreal; 7.30 p. m.; Boston 8.7.00, X 7.45 p. m.; Portland, 7.00 a. m.; 11.00 p. m.; Bangor 4.30 a. m. 2.05 p. m.; Woodstock, 6.30 a. m. 4.15 p. m.; Houlton 6.35 a. m. 4.30 p. m.; St. Stephen 7.40 a. m. 4.40 p. m.; N. Andrews J. 6.50 a. m.; U. 7.20 a. m.; Vapeoboro 8.52 a. m. 6.05 p. m.; Fredericton 6.00, 6.20 a. m., 7.30 p. m. Arriving St. John 8.50, 11.50 a. m., 6.40 p. m. Daily except Saturday. 8 Sunday only. X Daily except Saturday and Sunday. J Monday, Wednesday and Friday only. U Tuesday, Thursday and Saturday only. Other trains week days only.

Our 1899 Catalogue

IS READY FOR DISTRIBUTION. We will be glad to send copies of it and our Shorthand Circular to any address. Intending students will do well to enter as soon as possible, as our accommodations are likely to be taxed to the utmost. Evening Classes Now in Session. S. KERR & SON, Oddfellows' Hall

Boys & Girls

We are giving away watches, cameras, gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for solving 18 packages of Royal English Ink Powder at 10c each. Every package makes 50¢ worth of fine ink. We ask no money—send your name and address, and we will forward you 18 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and select your premium. This is an honest offer. We trust you. Don't lose this grand opportunity. Write for the outfit today. Address all orders to Imperial Ink Concern, 22 Adams St. Oak Park, Ill.



IN some parts of the world fire is yet produced in this difficult and arduous way.

In Canada the people produce fire by the use of E. B. Eddy's Matches.



Personal.

Rev. Ward Fisher, a Canadian graduate of Newton, 94, and recently pastor of the 1st Baptist church, North Attleboro, Mass., has returned to Moncton; N. B. and will be available for supply or settlement. Mr. Fisher had to relinquish his work in Massachusetts on account of malarial and hay fever troubles. The church at North Attleboro presented him with a purse of \$135 on his departure.

As will be seen by a note in our church news department, Rev. G. F. Raymond has accepted a call to the pastorate of the Charlottetown church. He will no doubt receive a warm welcome from his fellow-ministers in the Island Province, a band of good and faithful men, with whom any minister may rejoice to find himself associated. Bro. Raymond has been blessed in his work in the past, and we trust that a large blessing may rest upon his labors in Charlottetown.

Rev. F. S. Todd has removed to Brunswick, Me., having accepted a call to the pastorate of the Baptist church in that town. His friends are requested to note his change of address.

An Epileptic Sufferer.

A FENLON FARMER TELLS OF HIS REMARKABLE CURE.

At Regular Intervals He Was Subject to Fits, and Doctors Told Him the Trouble Was Incurable—Now Free From the Malady.

From the Warrier, Lindsay, Ont.

Mr. Robert McGee, of the 9th concession of Fenlon, Victoria county, says in speaking of his cure from this terrible malady:—"I am 35 years of age and live on the old homestead where I was born and have lived always since, and where my own little family were born. This part of Fenlon is known as McGee's Settlement, there are so many of that name living in the vicinity. Never in my life did I know what a day's sickness was until March, 1895, when without any known cause and without any warning I was stricken down with an epileptic fit. It came on in the night, causing great consternation in the household, as my wife, who never saw anything of the kind before, thought it was my end; as for myself I neither felt nor knew anything that was going on about me. After coming out of the convulsion, which they tell me usually lasted from fifteen to thirty minutes, I would fall into a heavy sleep from which I would awake with a dull, heavy feeling, and all the muscles of my body would be sore. This would pass away and in a day or two after the attack I would be able to attend to my farm work, but strange to say every four months after as regular as a clock I would be seized with a fit, which always came on in the night. Various doctors and specialists were consulted and I took several different medicines, but without effecting a cure. Several doctors said the disease was incurable. I read of Dr. Williams' Pink Pills in the newspapers and was advised by friends who had experienced cures from other seemingly incurable ailments, to try them. In November 1896 I commenced and kept on taking them regularly for a year. The dreaded period passed and passed again and again without a repetition of my trouble, and I felt that I was at last released from this terrible malady. I am now in the best of health, and I attribute my cure to Dr. Williams' Pink Pills. In conversation with Mrs. McGee she said that her husband's trouble was the cause of most seriously affecting her nerves and general health, as she was always living in dread, and could never enjoy a night's rest. The slightest noise would startle her, and if it had not been for the kindness of a neighbor who always came and stayed at the house over night, she believes she would have broken down altogether. She also is thankful for the great change that has been wrought, and is only too glad to let others with similar afflictions know that there is a remedy for this terrible disease.

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapper bearing the full trade mark, Dr. Williams' Pink Pills for Pale People. If your dealer does not keep them they will be sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co. Brockville Ont.

News Summary.

Seattle has been decided upon as the place of meeting of the next W. C. T. U. convention.

President Timothy Dwight, of Yale, has tendered his resignation to take effect at the end of this university year.

The National Fraternal Congress in session at Baltimore has elected Dr. Oronhyatekha, of Toronto, a vice-president.

In the by-election for the Ontario Legislature Friday, Aiyeworth, Liberal, defeated Meacham, Conservative, by 95 majority.

At Hampton Friday, Judge Wedderburn sentenced Dick Church, charged with stealing a beehive at Havelock, to Dorchester for three years at hard labor.

Cooper Union, New York, was crowded with colored men and women on Thursday evening. A strong protest was made against the treatment of their race in the Southern States recently.

Mr. Thomas Bridges of Sheffield, Sunbury county, is in the Victoria Hospital, Fredericton, suffering from blood poisoning of the left hand and arm. He will recover.

Nova Scotia shippers of potatoes to Havana have received returns showing the gross receipts to have been \$5.50 per barrel. This gives a good margin for the shippers.

A collision took place on the Grand Trunk last Tuesday morning, at Murray Hill, near Trenton, Ontario. 12 were killed and 15 injured. It was due to a freight train engineer who took the wrong track.

The two new ten thousand Allan line steamers Bavarian and Tunisian are making rapid progress in building. The former will be completed in June and the latter in August of next year. They will be "models of excellence," and have all their accommodation amidships.

The plains of Abraham, where was fought the battle which secured Canada to Great Britain, belong to a Quebec nursery. The government has a ninety-nine year lease which is soon to end. It is probable the government will buy the land from the nuns.

An accident took place Thursday night on the Canadian Pacific near Kamloops, B. C. Two men lost their lives and one is seriously injured. The dead are E Reid, brakeman, and George Little, engineer. John George, fireman, was badly scalded.

The Klondike express on the C. P. R. going east was badly wrecked at Blairton, Ont., Monday. The whole train was thrown into the ditch while going forty miles an hour. No one was killed.

Biography is never more entertaining than when it is anecdotal, and among the attractive features to be presented by The Youth's Companion in its coming volume will be a series of articles in which a group of illustrious people are graphically portrayed from an intimate point of view. General Grant will be described by his son, Col. F. D. Grant; Gen. J. C. Fremont, the "Pathfinder," by his son, Lieut. F. P. Fremont; Harriet Beecher Stowe by her daughter-in-law, Mrs. Charles E. Stowe; General Cook by Gen. Charles King, and Robert Louis Stevenson by his intimate friend, Edmund Gosse.

In the first instalment of his story of the "Merrimac" in the December Century, which is to be an unusually attractive number, Lieut. Hobson lays no claim to having originated the idea of blocking the channel at Santiago. The sinking of the collier had been ordered by Admiral Sampson, but the commanding officer of Santiago had not executed the maneuver when the flag-ship arrived, and the working out of the plan, as well as its execution, was intrusted to Lieut. Hobson. The preliminary steps are detailed in this number of the magazine, and in later issues the story of the sinking of the ship and the capture and imprisonment of her crew will be given at first hand. This is the only account of his exploit that Mr. Hobson has written for publication.

The Best and Cheapest.

The New York Independent, the leading weekly newspaper of the world, and one whose pages exercise the widest influence, is entering upon its fiftieth year of publication. The Independent emphasizes its fiftieth year by changing its form to that of a magazine, and by reducing its annual subscription price from \$3.00 to \$2.00; single copies from 10 to 5 cents. The Independent in its new form will print 3,640 pages of reading matter per year at a cost to subscribers of \$2.00, while the prominent magazines, which sell for \$4.00 a year, print only about 2,000 pages. The subscriber to The Independent gets 82 per cent. more of equally good reading matter at one-half the cost! It is not only the leading family weekly newspaper but by far the cheapest and best. A free specimen copy may be had by addressing The Independent, 130 Fulton Street, New York.



Lasts long lathers free—a pure hard soap—low in price—highest

in quality—the most economical for every use. That Surprise way of washing—gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work—much wear and tear.

Surprise Soap is the name—don't forget.

Dykeman's Three Entrances 97 King St. 59 Charlotte St. 6 S. Market St.

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DRESS GOODS

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

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

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

HAVE YOU GOT ANY WOOL?

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

FRASER, FRASER & CO.,

40 and 42 KING STREET,

CHEAPSIDE,

ST. JOHN, N. B.

Wanted at Once. Tumblers

are now used for packing

Woodill's German Baking Powder!

Ask your Grocer for it!

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

A commission of 40 per cent. given on all goods sold. Success sure. Write at once for particulars.

Address: E. LEROY DAKIN, Wolfville.

EARN A WATCH advertisement with illustration of a watch and text describing the offer to earn a watch by selling Topas Scarf Pins.