

# Messenger and Visitor.

THE CHRISTIAN MESSENGER,  
VOLUME LXI.

THE CHRISTIAN VISITOR,  
VOLUME L.

Vol. XV.

ST JOHN, N. B., WEDNESDAY, DECEMBER 13, 1899.

No. 50.

**President McKinley's Message.**

The United States Congress met on Monday, the 4th inst. As usual the President's message is a voluminous document and deals with a number of questions of importance from a national or international point of view. In industrial and fiscal conditions the President finds much matter for favorable comment. In exports both of agricultural products and of manufactured goods there has been a remarkable increase. In the fiscal year ending June 30, 1899, the government revenue from all sources was \$611,000,000, but this did not equal the expenditure, which amounted to over \$700,000,000, leaving a deficit of \$89,000,000. For the current year, however, it is expected that the revenue will be some \$30,000,000 greater and the expenditure nearly \$100,000,000 less, which will make a balance of about \$40,000,000 on the other side. Mr. McKinley finds the present condition of the treasury most gratifying. The available cash balance on December 1st being \$278,000,000, of which \$229,000,000 was in gold and bullion. All fears of a gold famine in the treasury are for the present quite removed. The large increase in exportation has had the effect of bringing much gold into the country, and it has come into more general use in commercial transactions. The President, however, dwells upon the importance of taking advantage of the present favorable conditions to establish the gold standard on a firm basis. He urges that the duty be imposed upon the Secretary of the Treasury to uphold the gold standard and to preserve a parity of value between gold and silver coins of the same denomination. And to this end he repeats a former recommendation that a portion of the gold holdings shall be placed in a trust fund, from which greenbacks shall be redeemed upon presentation, but when once redeemed shall not be paid out again except for gold. Some attention is given to the subject of Trusts, and in this connection Mr. McKinley says: "It is universally conceded that combinations which engross or control the market of any particular kind of merchandise or commodity necessary to the general community, by suppressing natural and ordinary competition, whereby prices are unduly enhanced to the general consumer, are obnoxious, not only to the common law, but also to the public welfare. There must be a remedy for the evils involved in such organization. If the present law can be extended more certainly to control or check these monopolies or trusts it should be done without delay. Whatever power the Congress possesses over this most important subject should be promptly ascertained and asserted."

In connection with the Foreign relations of his country President McKinley asks Congress to assist in measures looking to the construction of a canal across the Isthmus, and says that a Canal Commission is making good progress in its endeavors to settle the question of the most practicable route. What is said in reference to China indicates that the United States Government is taking an active interest in the development of affairs in that part of the world. American trade with China, the President says, continues to grow, and the commercial interests of the United States under existing treaties have been and will be maintained. The Samoan question receives consideration and the President says that he will shortly submit to the Senate the contract in reference thereto between Great Britain, Germany and the United States. Mr. McKinley expresses satisfaction over the outcome of the Peace Congress held at the Hague, and hopes for beneficial results from its permanent tribunal of arbitration. He also calls attention to the fact that in signing the Convention the representative of the United States carefully guarded the historic position of his country in reference to the Monroe doctrine. From which it may be inferred that in President McKinley's opinion the appearance of the United States as an imperial and conquering power in the eastern world does not constitute any reason why his Government should admit the right of European powers to interference of a similar character in the affairs of the Western Hemisphere. Concerning Cuba the President recalls the fact that the United States, on April 19, 1898, by the joint action of

Congress, disclaimed any disposition or purpose to exercise sovereignty, jurisdiction or control over Cuba except for the pacification of the island, and when that was accomplished to leave its government and control to its own people, and he says that this pledge must be sacredly kept. But from what the message further contains on this subject, as well as from the facts of the case generally, it may fairly be inferred that there is no probability that Cuba will at any early day attain to that degree of pacification which in the judgment of the United States Government would fit its people to undertake with any good prospect of success the very serious business of self-government. Mr. McKinley proceeds to a lengthy discussion of the Philippine war, justifying the course of his government in the matter. He contends that the war was thrust upon the nation by the action of the Filipino leaders. "Our obligations to other nations and to the friendly Filipinos and to ourselves and our flag," says the President, "demand that force should be met by force. Whatever the future of the Philippines may be there is no course open to us now except the prosecution of the war until the insurgents are reduced to submission. The commission is of the opinion that there has been no time since the destruction of the Spanish squadron by Admiral Dewey, when it was possible to withdraw our forces from the island, either with honor to ourselves or with safety to the inhabitants." A speedy completion of the war is anticipated. The message of course alludes to the relations of the United States with Great Britain and, apart from certain questions "growing out of our relations to our northern neighbors," the most friendly disposition and ready agreement are said to have marked the vast and intimate intercourse of the two governments. The work of the joint commission in its efforts to settle these questions is referred to and also its failure to complete its work on account of irreconcilable views of the commissioners in respect to the Alaska boundary question. The President alludes to the *modus vivendi* and expresses the hope that negotiations now in progress between the two Governments will end in an agreement for the establishment and delimitation of a permanent boundary. Mr. McKinley has nothing to say, however, as to the propriety of applying in this particular case the principle of arbitration which, in a theoretical sense, he so warmly approves.

**The New Soudan.** The recent battle between the Anglo-Egyptian forces, under the command of General Wingate, and the Dervishes, was of a decisive character, resulting in the complete defeat of the latter, with the death of the Khalifa and several among his followers who were men of note, including two sons of the Khalifa and a son of the late Mahdi. The Khalifa Abdullah, the fallen leader, followed the lead of his predecessor, the Mahdi, and sought with no small success to unite the Dervishes in his service by assuming the role of prophet, appealing to their religious passions and arousing their fanatical zeal by predictions of wide conquest over the unbelievers. Perhaps he was to a degree honest in his fanaticism. At all events he was a man of great force, and within a certain range a very successful leader. He disregarded, however, the line between the possible and the impossible. It required very severe argument to convince him and his followers that the utmost force with which fanatical bravery could inspire Arab horsemen of the desert could accomplish nothing against modern armor and military science. If the lesson is now well learned it will make for peace in the Upper Nile country, and certainly the outlook for peace and civilization in that wide land seems highly favorable. The journey from Cairo to Khartoum can now be made in three days and nights, and the whole great Soudan country, having an area of some 950,000 square miles and a population estimated to be from 7 to 10 millions, is now open to the trade and commerce of the world. The country being now delivered from fanatical misrule, policed by Anglo-Egyptian soldiery and its government administered by the firm hand of an English governor like Lord Kitchener, the conditions for its development will be such as it has never enjoyed before.

**The Representative from Utah.**

Mr. Brigham H. Roberts, member elect from Utah to the United States House of Representatives, is a Mormon and a polygamist. There has been a very strenuous popular protest against Mr. Roberts being allowed to take his seat in Congress, and apparently the protest has not been without effect. When the House of Representatives met last week a resolution, moved by Mr. Taylor, of Ohio, asking for a special committee to investigate the charges against Mr. Roberts was adopted, the House having previously rejected a substitute resolution permitting Mr. Roberts to be sworn in and sending the whole case to the judiciary committee. After a debate of three hours, Mr. Taylor's resolution was carried by a vote of 302 to 36. Much popular interest was shown in the debate, the galleries of the House being crowded with people, mostly women. The polygamist defended himself with a good deal of oratorical ability and on several occasions during his speech drew applause from the galleries. By the terms of the resolution adopted Mr. Roberts is not only excluded from all participation in the proceedings of the House until the committee reports and the House passes on the case, but he is also denied a seat in the Hall. There is little doubt that the result will be the exclusion of Mr. Roberts, since it does not seem possible that a man who is living in open and confessed violation of the laws of the land can be permitted to occupy a place among its legislators.

**The War.**

The past week has been, generally speaking, one of preparation on the part of the British commanders in South Africa rather than of offensive work. General Methuen at Modder River, has been engaged in getting his forces in position on the northern bank of the river. His delay in respect to any advance movement is said to be due, in part, to the necessity of waiting for the arrival of a number of howitzers and their ammunition which have only just reached him. The advance for the relief of Ladysmith has also been delayed, it is believed, for a like reason. Now that the British forces east and west have been strengthened by the arrival of this artillery, advance movements for the relief of Kimberley and Ladysmith will probably be undertaken at once. By means of heliographic communication the British commanders are now kept informed of the condition of affairs in the two beleaguered towns. There are reports that an assault on the Boers upon Kimberley has been repulsed, but no details are given. It is known, however, that a large force of Boers occupy a very strong position between Modder River and Kimberley, and a great battle will likely take place there within a few days. There is news from Ladysmith of a brilliant and successful sortie on Saturday, under General Hunter, resulting in driving the Boers from a strong position on Lombard Kop, four miles from the town, destroying two heavy pieces of artillery and capturing a maxim gun. The force employed consisted of 500 Natal volunteers and 100 of the Imperial Light Horse. The British loss was one man killed and one officer wounded. A British force under General Gatacre, has however met with a severe repulse near Stormberg, in Central Cape Colony. This is a part of the Colony lying on the southern border of the Orange Free State. The Dutch element is strong there, and the people have shown active sympathy with the Boers. General Gatacre appears to have been led into difficulty by treacherous guides and misinformation as to position and strength of the enemy. After a rapid night march from Molteno with a force of 2000 men, he found himself at 4.15 on Sunday morning, in the presence of a strongly posted Boer force which poured a murderous fire into the front and right flank of the British. After maintaining an unequal fight for three hours, General Gatacre fell back to Molteno, having lost heavily. He reports 9 officers and 596 men missing, besides 2 men killed and 9 officers and 17 men wounded. This report of casualties is incomplete, and what has become of the missing, whether or not they are prisoners, is not yet known. This reverse is all the more to be regretted because it will, of course, increase the boldness of the disaffected Colonists.

The Grace of Orders.

BY REV. JOHN WATSON, D.D., OF LIVERPOOL.

Paul, an apostle (not of men, neither by man, but by Jesus Christ and God the Father), Galatians 1:1.

St. Paul was the most gracious of men, and his letters were a model of courtesy. But one can feel the heat underlying the Galatian epistle, and it appears once and again in jets of keen feeling. It is evident that the apostle was very indignant with his Galatian friends, and he used great frankness of speech. Perhaps the chief reason for his heat was the apostasy of the Galatians from the gospel of Jesus Christ and their insane infatuation with the ritual of the law. But after that there came this other reason, that they had insulted their spiritual father, and had denied his authority as a minister of Jesus Christ. When he came to them at first they received him as an angel of God, and he showed unto them the way of life everlasting, convincing both their reason and their conscience. Then they had no doubt that he had preached the gospel, and then they had no doubt that he was a duly qualified servant of his Master.

By and by certain ecclesiastics from Jerusalem seem to have visited the Galatian church, and when ecclesiastics go out on

A ROVING COMMISSION

there is always danger. There are ecclesiastics and ecclesiastics; and there are certain men who give themselves to the service of the church's business and to the arrangement of her affairs—most difficult and delicate duty, for which a man gets but a poor reward, and which is not very inviting to an enthusiastic spirit; and to such men you and I are very deeply indebted, and such men ought to have always our support and approbation. Other ecclesiastics are saturated with the spirit of formalism and of priestcraft, and whenever they hold a meeting, or whenever they begin to stir there is going to be trouble for honest folk. They came to the Galatian church, and it is almost incredible, but they persuaded the young converts that they believed after too sanguine a fashion in the grace of God and the liberty of the gospel; and then they settled down upon St. Paul, who was the victim of ecclesiastics all the days of his apostleship, as the people who walk in his spirit are the victims of ecclesiastics today. They insinuated to the Galatians and brought forward plausible arguments of the kind with which we are acquainted, that St. Paul had not himself been one of the original apostles, nor had he received his ordination from the original apostles. And what then? Why, he was not an apostle at all; he had run when he had not been ordered, and he had presumed to take an office that he had not rightly received. In fact, to put it plainly, he was a schismatic, and he was not in proper order.

The Galatians,

VOLATILE AS CELTS

are sometimes apt to be, and very much from home in a perfect state of independence; for Celts dearly love to be ruled, either by a chief or by a minister, and do not feel perfectly comfortable going alone—the Galatians were much tickled by this argument. And the end of the matter was—it is almost incredible again—the end of the matter was that they set as a church, and investigated into the orders of the apostle Paul. Was there ever such an intellectual futility? Was there ever such insolence of ingratitude?—that this little handful of ignorant Christians up there in Galatia should proceed to inquire whether the apostle Paul was a properly ordained minister, without whom they had never heard of Christ, and who brought them to the knowledge of the Lord! This is theory raised to its empire; this is the most pragmatical debate you will find in the whole of church history. St. Paul did not go round the bush, but he called them in a straightforward fashion fools, and I am bound to say he never was in closer touch with reality. When we understand the circumstances in which that great man, lifted above all petty questions himself, and moving among the great truths, sat down ashamed as well as indignant to write that letter, then you and I are also indignant; but we can get great relief when he calls the Galatians by their proper name.

Is it, however, perfectly wise, and

IS IT PERFECTLY CHARITABLE,

for you and me, at the close of this century, to place the Galatians alone in our condemnation, and, if you like to say, our ridicule? Have we advanced so absolutely beyond the range of them in the Christian church today, and are we always lifted above mechanical ideas of the church, and above hair splitting argument? Is it not the case that many ministers of Jesus Christ today, men of great learning and most irreproachable piety, would not feel perfectly justified in discharging their sacred duties next Sunday unless they were assured that they had been ordained by a person qualified after a certain fashion to ordain them, and he by some man behind him, and so on through a line of which Pope Alexander Borgia is a necessary part? Is it not the case also that many fellow Christians, devoted servants of the Lord, and fulfilling his commandments in daily life, would not be edified in receiving the sacrament of the Lord's Supper

unless they were certain they received it from a man ordained after this broad fashion? And could you not find, what I have found in life, the case of a person who was brought to the knowledge of Jesus Christ by a certain preacher, and owed to that preacher under God the salvation of his soul, and lived by and by to deny that that preacher had ever been properly ordained, and in the end to conclude that in regard to this preacher's own salvation he could only look to the uncovenanted mercies of God?—that is to say, the covenanted mercies of God would go to an official, but the uncovenanted mercies were all that remained for a prophet.

St Paul

GOES TO THE ROOT OF THE MATTER

when he deals with the question, and I am very thankful that when St. Paul deals with this question he does not fall into the weakness into which many of us are tempted in the present day. St. Paul does not say he will endeavor to obtain from St. Peter and St. James some recognition; and does not go on to say that, while he fully admits their orders to be perfect and irreproachable, he trusts that in some fashion, if not the same, he also has something which might be called orders. If St. Paul had done that, and if he had gone to St. Peter to get what might be called a provisional confirmation of his orders then I do not think we should have felt St. Paul to have been the man he was, and I doubt very much indeed whether upon those conditions he had ever been an apostle. He had to do with St. Peter later, but it was not to ask him to give orders to him. There are times when one is indignant, first as a Christian and then as an Englishman, against the attitude which is taken up by people who are bitten with this mania about correct orders. When I see an important section of a church which is associated so closely with the history of England, and which some of us so respect for her great traditions, for her beautiful worship, for her learning, and for her devotion; when I see a section of that church going and

STANDING AT THE BACK DOOR OF THE VATICAN,

and there pleading for some recognition, however guarded and however humble, that the Pope regards them as true clergymen of Jesus Christ, I say again I am indignant; as a Christian, for what position is this for them to occupy as ministers of Jesus Christ? and as an Englishman, for do they not know that in order to be free of the bondage of Rome our fathers laid down their lives, and the freedom we have gained was bought at a great price? To see men go again and again, and ever to the back door, and to stand pleading there, and then to be sent away with open contempt, to return again tomorrow, is something beside which the Galatian foolishness is less than nothing. Is it not the case also that other people are too anxious about the recognition of their ministerial position, and clutch too greedily at a sentence dropped here or a sentence dropped there that can be construed to mean that though a man be not a Roman priest nor an Anglican, he can yet be a minister? Is it not the case that there is far too little self-respect amongst people in regard to this matter, and far too little courage in taking up the only other position as opposed to the Roman which can be taken up by the ministers of Jesus Christ? Paul was quite distinct and clear; he said, I do not deny that St. Peter and St. James are apostles, but I also insist I am as much an apostle; they can give me nothing that I cannot give to them; I am independent of them, and I stand on the basis of my relation to Jesus Christ, as fully ordained an apostle as any one of them, though I have been independent of them, and my ministry is parallel with theirs. Who called me? Not Peter, but Christ. Who gave me my work to do? Not Peter, but Christ. Who ordained and established me in my office? Not Peter, but Christ.

The truth is, friends, that we ought to think clearly about this matter. There are

TWO THINGS WE OUGHT TO REMEMBER.

One is this, that it is a perfectly becoming thing for a body of Christian people to have some such suitable form and function by which a man equipped and qualified for the ministry is set apart for that purpose; that is right. But I ask: Does that particular function make that man worthy, or does it not? If he was worthy before, it can add nothing to him; if he was not worthy before, it cannot make him worthy; it is the recognition of a fact. The apostles recognized Paul though that of course did not matter greatly to him; they recognized him because already he was an apostle. And then there is another thing to remember which is very important. We do not deny the grace of orders. Why, if we believe that no man can do his daily work, buying and selling, ploughing and tilling, without grace from God, can you and I deny that if a man be called of God to the very gracious work, the sowing of the seed of everlasting life, and to fill the lamp of God's tabernacle, that he has and certainly must have received special grace? We hold the grace of orders in the fullest sense, that for the work of the ministry in all its parts a man must be endued with grace from Jesus Christ; but we hold it comes through no man's hands, neither priest, nor bishop, nor pope, but direct to that man from Jesus Christ. When it comes to him, and the church sees that he has such grace, then does she, according to her form, every church

having her ordaining, recognize the fact; but if there were never any laying on of any hands, he is equally a minister of Jesus Christ, and if he were ordained by all the hands of all the popes that ever lived, and had not grace of orders from Christ, then were he not ordained, then were he not a minister of Jesus Christ. That I take it to be our position to which we ought constantly to adhere. We ought to deny to man's orders who is a true minister of Christ. There is many a priest who has received the grace of orders, but he didn't get them where he supposed, and many an evangelist who has grace of orders, although the church will not always recognize it. What we have to do is to stand close by the fact, as St. Paul did—called "not of men, neither by man, but by Jesus Christ, and God the Father." Whenever we do this, and whenever we come close to facts, and recognize that a man is Christ's minister whom Christ has called, why then a whole mist of superstition passes away—superstition about orders and superstition about sacraments—and then we come back again to the simplicity of the gospel and the simplicity of Christian society as Jesus constituted it.

Of course, on this point, there is a question very fair to ask. If one holds a grace of orders as right as this, which would apply to a man ordained with all the ceremonies of the most elaborate kind, and apply equally to a town missionary in London, is there no danger of irregularity and no danger of confusion? Suppose a man fancies he is called of Christ. There are people who will fancy anything. Take the case of a heady and self-conceited man, suppose he choose to run when he was not sent, and then to say, "Well, I know that I am called, and I know I have grace, although none of you can see that I was called, and none of you can see any grace in me." What then? Well, again we go to fact. I may say in passing it is a very desirable thing for the organized Christian church to have means of dealing with gentlemen who are filled with wind and self-conceit, and there is no better means of dealing with them than to send them to study at a college and make them pass an examination afterwards. That has nothing to do with the grace of orders, but it has a great deal to do with saving the church from windbags, it is pruning the tree; and you good people in the pews, who do not know much about examiners (who are never a popular class of people), and perhaps don't know much about systems of theological education, have no conception from how many foolish and self-conceited preachers such systems of college examinations have saved you. But then

THE ULTIMATE TEST

comes here. That is the training of the men. By the way, St. Paul himself, having received grace of orders, was sent to learn the truth in solitude, and carefully trained before he began his apostleship. There is no collision whatever between the two parts, namely, the thorough training and the spiritual grace, they go together, and as a rule the men most thoroughly trained are likely to have the most grace. But when the decision comes, it comes here. Paul appealed to what? Not simply to his experience, because who can judge another man's experience? If I say that I have visions, and if I say that I am full of wisdom, you may not be able to deny it for politeness' sake. But there is no evidence. Paul appealed to the work he did, and the man he was. I am not an apostle?—have I not preached the gospel of Jesus Christ so that you people were converted and brought to God? I am not an apostle?—did not I do deal with you that I led you out of bondage into liberty and taught you how to live a godly life? I made many converts by the Cross; I made saints by the grace of God; and have I not grace myself? More than that, have not I labored? Who has labored more? Have not I suffered? Who has suffered more? And then, in a fine passage, at the end of that letter, he says: Say no more to me, foolish Galatians, leave me alone; I have another answer, an answer that ought to go to your hearts and silence you forever; I carry about in my body the marks of the Lord Jesus. Was he to strip off his garment and show how he had suffered for Christ? None did more, none suffered more. Was not this an apostle of Jesus Christ?

So a man

MUST STAND NOT BEFORE COURTS,

handing papers sealed to show that at such and such a time and by such and such person he was ordained, but stand before the judgment seat of man and the judgment seat of God on the same basis as the apostle, though far below him in attainment, by the work which he has done, by the life which he has lived, by the sacrifice which he has made for his Lord.

There was a time in the Church of Rome when there was a great revival, and the head of that revival, a priest in name, was really a prophet—for some priests have been prophets—Molinus; he came and he asked the Pope to give them a privilege. Let pious people, he said, receive the body and blood of Christ without confession; that is all we ask, nothing more. The Pope was willing, so were some ecclesiastics willing, but the instincts of the priests awoke in the ablest and most dangerous ecclesiastical order the world has ever seen, the Jesuit order. Then he knew it in a moment. What! come to

the sacrament without confession—come to Christ with out a priest? Where are the priests? And next morning Molinos was imprisoned, and so were his friends, and the movement was stamped out. And the people of Rome could not imagine why such a step was taken; they said, We see no injury in it. But the priests were right, and they were right to put on this verse at the end of the fifty-first psalm too.

Now

WHEN OUR LORD CAME,

there the battle was, and he joined the side of the prophets; and down into the Christian church has come the battle, priest against prophet, prophet against priest, and it stands today the same way, with two gospels, two ways of life, two methods of authority; one of them mechanical, the other spiritual; one of them formal, the other real. The difference lies here, to conclude, and one must make his choice. According to the prophetic idea, a man comes forth from the divine presence to declare the Gospel of God and to exemplify that Gospel by a godly life and by tender care for the souls of the people. Of course he must administer sacraments, he may have administered sacraments too. That is good work. And now we must decide that. Is the great work administration of sacraments or the preaching of the gospel? That is

THE POINT TO DECIDE.

By what was the Christian church advanced from the beginning? By sacrament, however beautiful, however spiritual; or by the preaching of the Word? There is nothing on the face of the earth and nothing in human history so strong as preaching. By preaching, wickedness is beaten down; by preaching, men are brought to faith; by preaching, we obtained our civil and religious liberty. Therefore, I say, there stands the prophet—preach the Word, and also administer sacraments. And there stands the priest, with the sacraments in the foreground and the Word in the background, and if he gets full power, no Word at all. And then you take the priest; well, well he is, strictly speaking, an official; he may be more, but inasmuch as he is more he is a prophet; but, strictly speaking, an official, ordained after a particular fashion, and by that act of ordination, date and hour to be given, qualified to do—what? To preach? This is of no importance. To administer the two sacraments, so that in the sacrament of baptism he can regenerate a human soul, and in the other sacrament he can turn bread and wine into the body and blood of our Lord. It is

A TREMENDOUS CLAIM!

And now what does it depend on? Well, it depends on a long historical succession, so long, so minute, so confessed, that there is every probability that links are wanting, and if a link is wanting he is not ordained, and there is no sacrament, and there is no salvation brought near to these people. So much turns upon mechanism. And I ask you: Do you understand the Gospel of Christ? and was it such a church he intended to create?—that none of us is a valid minister of Jesus Christ unless he can trace his genealogy—ecclesiastical genealogy—back through all those centuries, and even through such extremely muddy and disgraceful channels?

But that is not all. I am aghast at this claim. I want to ask questions. I feel that I cannot have understood it—that the mere act of ordination, this formal act, on that day and that hour, has given him this power, and that that is all.

I WANT TO ASK QUESTIONS.

Of course, I say, he must be educated, trained, so that he understand the Bible, and understand theology, and understand the history of the Christian church. What! will it make no difference if he has not been? None, none to a priest, if he has been properly ordained; none. But suppose—and I have heard of such cases, of South American and Greek priests—suppose that he is so illiterate that he never read the Bible at all, and never in all his days read the four gospels of Jesus Christ? Truly qualified to preach, fully qualified; that would not enter into the matter! Suppose he be an utter fool? An excellent priest!

That is not all; that is the least, literally. Ah, there be men of very simple understanding and limited knowledge, although not of course so low down as that, who might set an example of godliness, and also lead some into the way everlasting. It is a serious business if you do not claim intelligence as a necessity for the priesthood, but it is not final. I have other questions to ask.

ONE THING I TAKE FOR GRANTED—

that he be a holy man, and that if he be an evil-liver he is no longer a priest. What! the sacrament valid, and the bread and wine turned into the body and blood of the Son of God, though his hands be unclean and his life black? Quite so; it will make no difference to priests; the sacrament will be equally valid, though he be the worst of the South American and Italian priests. This is fearful! Where am I now? This is mechanism certainly, with a vengeance!

But I have another question to ask. Of course he must at least be a believer in Jesus Christ; however ignorant or however gross, he must surely hold yet to an atom of faith? Suppose—it is impossible, but just suppose—that a man who did not believe in Jesus Christ at all, and who made a mock at the mysteries of the Christian religion, an infidel of the Renaissance, should be a priest: is the sacrament valid? Perfectly. What! perfectly valid? Perfectly valid. Then if a man be ordained, though he know nothing, though he be an evil-liver, though he be not himself a believer, if he be perfectly ordained, he is a duly qualified minister of Jesus Christ, with power to administer the very body and blood of the Son of God! I stand aghast.

A CONTRAST.

Yes, and that is not all. I take this subject—for it goes to prove my case, and a case where theory is car-

ried so far—I take this subject, this poor wretch of a Brazilian priest, one of the lowest types under a ministry of any kind that can be discovered—I take him, ignorant, dirty, evil-living, not intelligent enough either to believe or not believe, I take that creature, and I say: Then that is a valid minister of Jesus Christ? Yes; then I bring John Bunyan, I bring in John Bunyan. What of him? Was he a minister of Jesus Christ? No; never properly ordained! Ordained of the Lord, but not of man. Had he any right to administer a sacrament? None! Was the sacrament ineffective from his hand? Yes! Was he an intruder? Yes! Was he an imposter? Yes! Is there any hope for him? "Uncovenanted mercies!" I remember the sermons he preached, wherein he took sinners in his arms, as in Jerusalem's city, and literally carried them up to the mercy seat, that they could not escape from the salvation of God. And I remember his life in Bedford Goal, and all that he suffered for the Lord. And I remember the book wherein he has opened up the deeps below and the heights above, and hath made the way luminous for millions that they may enter into the Kingdom of Heaven. And when I hear that creature is a minister of Christ, and this great prophet is an imposter, then I go down on my knees and implore God that from this debasing error and superstition he would be pleased to save us, and our children after us.—The British Weekly.

The Bible a Record of Life.

It has seemed to us that the interest which professional biblical scholars have been feeling in the historical, as distinct from the purely literary, point of view should be shared by those who are teaching in the Sunday school. It has been said that Christianity is the religion of a book; it would be quite as true to say that it is the religion of a history. Not the least significance of the Bible lies in the fact that it is not a collection of abstract thought, but is rather the record of actual life. Even those portions of the prophets the origin of which seems the farthest possible from human experience are in reality the most specific sort of application of truth to human needs. It is very largely the fact that the Bible is so intensely biographical and historical, and so far away from mere philosophy, that has given it its tremendous hold upon the world. We all feel a spirit of kinship with its men and women, and in their interpretation of God's leadings we discover comfort and inspiration for our own lives. Indeed, perhaps unconsciously, we never take the Bible as a book of mere teaching, but trust it also as the record of religious faith and discipline.

Now, it is this point of view that the man who calls himself the scientific theologian is taking. He refuses to believe, just like all Christians, that the Bible contains nothing but doctrines. He believes that the teaching of the prophets and apostles, and above all of Jesus Christ, was occasioned by and had especial reference to certain definite historical conditions. He sees that Jeremiah found in the political disturbances of Judah his texts of his prophetic teaching; that Paul found in the conditions of the churches of Galatia and Corinth, for instance, occasion for two of his most important letters, and that Jesus uttered some of his most searching and immortal truths because of the enmity and the legalism of the Pharisees and other religious teachers of his day.

Why cannot any Sunday school teacher work in somewhat the same way? It certainly leads to a clearer appreciation of the Scriptures. It certainly leads to an extraordinarily greater interest in the various books of the Bible. But perhaps more important than that, it gives the Christian teacher a certain assurance in his personal Christian life and in his attempts to influence the personal lives of his pupils. Perhaps one could say this comes about in two ways: In the first place, he feels that the Bible is a much truer book because it is thus to be corroborated in so many points by the severest historical study. Does it not often happen that you are at a loss to understand the exact meaning of some psalm, or some bit of prophecy, or some of the sayings of Jesus or Paul? You attempt to interpret them from the nineteenth-century point of view, without any regard to the times in which the writers lived, and you immediately find yourself in difficulty: that which is taught, perhaps even enjoined, seems so utterly at variance with the customs of today that one cannot understand how to get real help from it. But if this teaching be considered in its relations to its actual historical occasion—as, for instance, the matter of the feet-washing at the Last Supper, or the authority "to bind and to loose"—instantly one understands not only what it meant to the people to whom it was spoken, but at the same time one is able to translate that meaning into thought which is applicable to its own time. And then, in the second place, does not a man feel more confidence and more encouragement to undertake to live according to the teachings of the inspired men of the olden time when he remembers that their teachings are not the lucubrations of philosophers in their studies, but are the formulation of genuine inner life with God? So they are not guess-work, but have been tested. One immediately feels that, if it were true in their case, it may also be true in one's own.

Now, these are only a few illustrations of the helpfulness that lies in a person's trying to look at the teaching of the Bible from the historical rather than the immedi-

ately devotional or the purely theological point of view. Each of these two are invaluable, but each, if it is to be most helpful, must be conditioned by the historical. As our Sunday schools approach the study of the life of Christ, there is probably no better introductory work that could be done with the older classes than to introduce them into the times in which Jesus lived, and let them feel the current of Jewish life into which he came, and whose faults and excellencies so largely affected the language he employed. There is an increasing literature upon this subject, and one that is already past the experimental stage. There are books for all sizes and classes of readers; and the teacher, if no one else, should endeavor to become acquainted, in a general way, with the two hundred years that preceded Jesus' life, and especially with the customs and parties and religious hopes of the time in which he lived.

We should be glad if our readers who are so inclined would write us for suggestions as to such study. We should like to give references to literature, or even to suggest an outline course of reading on this subject to those who wish it.—The Biblical World.

From Manitoba.

It is Sunday night. I have had a good day in the service of the dear Lord. I have proof that many of the readers of the MESSENGER AND VISITOR are interested in my mission. Please give me a little space to speak to them, brother editor.

My work last week and to day has been in the town of Gretna, Southern Manitoba, just on the border line of Dakota. It has a population of less than one thousand, but almost all the nations of Europe are represented—the Germans prevailing and the German Mejonites being the prevailing religion. As I stood upon the street corner this afternoon, under the eave of one saloon and in front of another to sing and preach the blessed gospel I had to hear me the English, the Scotch, the Irish, the German, the Indian, the Jew, the Russian, the Prussian, the Sued and the Norwegian. Oh! how I wished that I could speak to them all in their own tongue the wonder-word of God! Many of them understood some of what I had to say to them and some of them all of it. May the Holy Spirit make the word the power of God in their hearts and lives. What fields for missionary work open up to us in this wonderful country! In this conglomerate mass there are eight Baptists. They have no pastor. There is a German brother who does good work as a colporteur. This is foundation work. I have been here a week. Our first meeting was 24, our last meeting about 70 and we had from 40 to 60 each night during the week. Oh how much these towns need the pure gospel! Here is the Lutheran church whose pastor told me that every member of his large flock, by virtue of his infant baptism, whether he be drunken or sober, honest or shady, pure or profane, is an heir of God, a member of Christ and an inheritor to the kingdom of heaven. Here is the Menonite who lives more under the renewing influences of the gospel of salvation from sin, but whose motives for membership in the church are not always love for Jesus and loyalty to His word, but rather that they may enjoy the temporal privileges that membership in the church procures for them—the privilege of marriage for instance. They not only refuse marriage to those who are not church members but they exclude those who are if they marry out of their own particular church. Among professing Christians bearing other names there appears to be much of the form of godliness without its power, so much so in this town that I am charged or credited with being the first man that ever spoke to the people on the street corner and the first that ever asked any one indoors or out to stand up for Jesus or raise his hand as a witness for Him. Dear brethren of the East we need missionaries here—missionaries on fire with a passion for souls.

Two years ago to-night, reckoning by Sundays, I bade farewell to the dear people of North Sydney to join myself to the noble band of Baptists that are seeking to meet the constantly flowing and ever increasing river of immigration into this country with the "Truth as it is in Jesus." It was indeed tearing myself away from the love of an affectionate people, but I have not yet regretted my coming. The fields here are so immense. The needs are so great that I am not only glad to have some humble part in meeting the needs, but I frequently sing and pray:

"Far and near the fields are teeming  
With the waves of ripened grain,  
Far and near their gold is gleaming  
O'er the sunny slopes and plain.

"Send them forth with morn's first beaming,  
Send them in the noontide's glare,  
When the sun's last rays are gleaming  
Bid them gather everywhere.

"Oh thou whom thy Lord is sending,  
Gather now the sheaves of gold,  
Heavenward then at evening wending,  
Thou shalt come with joy untold.

CHORUS.—"Lord of harvest send forth reapers!  
Hear us Lord to thee we cry,  
Send them now, the sheaves to gather,  
E'er the harvest time pass by."

Gretna, Nov. 26th. D. G. McDONALD.  
Permanent address, Austin, Man.

P. S. We are having a very remarkable fall. The "oldest inhabitant" has never seen anything approaching it. I can preach in the open air any day without overcoat or glove. D. G. M.



ings and wishes the new paper and its editor large success.

—Dr. Cuyler believes that at the present day emphasis is needed upon the importance of so preaching the truth of God that men shall be roused to a sense of their sinfulness and clearly apprehend their need of a divine redemption. The redeeming love of Christ is never so glorious, never so winsome, never so overpowering as when it is presented against the background of human sinfulness and weakness and guilt. The only conversion worth having is a conversion down to the roots, and no preacher is likely to have many such converts unless he puts the Bible plough into the conscience beam deep, and tears up the native depravity, and makes room for the precious seed of the gospel. The man who preaches the most faithfully and lovingly for souls will always have the Holy Spirit with him.

—A very serious hindrance to the success of missionary work in China is the great difficulty of acquiring a scholarly knowledge of the language. This is difficult not only for the missionaries but for the Chinese themselves, so that comparatively few of the common people can read, and after they have passed youth it is almost impossible for them to learn. The difficulty is largely in the Chinese alphabet, in which the characters represent not primary sounds but syllables. The Independent says that there is a movement among the missionaries to apply the Roman characters to the language. This has indeed already been done to a certain extent, and the American Bible Society has printed the Gospels in Canton Colloquial and the Epistles in Hinghua Colloquial in the Roman alphabet. The testimony on every hand is that wherever the use of the Roman alphabet has been tried it has proved its value. A year of careful study, it is said, is scarcely sufficient to enable the ordinary convert to read with ease and pleasure a single page of the Sermon on the Mount in the classical language, but a boy in ten days was able to do more reading on the Romanized plan than he would have done in as many years on the other. It is believed that if the Chinese can be persuaded to relax their conservatism so far as to accept the innovation the work of evangelization will be much more rapid.

—Sometimes when, in the course of debate, one has advanced a statement or an argument which seems to him to have an important bearing upon the subject under discussion, he is met, not with a demonstration that his statement is untrue or his argument unsound, but with the assertion that what has been advanced will give comfort to the supporters of some bad cause; and the implication is that a statement which can be so wrested from its legitimate purpose is not worthy of further consideration however true it may be. Such a method of disposing of an argument may be effective in the interests of debate, but it is hard to see how men who really have the cause of truth at heart can persuade themselves that it is legitimate or wise. There is no good cause which can afford to ignore a truth for fear the recognition of it may for the moment seem to put a weapon into the hands of the adversaries. We have it on good authority that Satan can quote Scripture in defence of his diabolical purposes, yet we should be slow to conclude that those who wrote under the inspiration of the Holy Spirit were not well employed. It is more important to be loyal to truth than to score a triumph against the emissaries of Satan.

—We are pleased to give place in another column to the letter of Rev. E. A. Whittier, in which he commends to the fellowship of Maritime Baptists Rev. J. H. Parshley, who has recently become pastor of the First Moncton church. The recognition services took place on Monday evening of last week. The new pastor appears to have been given a very cordial welcome and one which we trust has made him feel quite at home in his new surroundings. Among those who took part in the services were President Trotter; Rev. Dr. Gates, a former pastor of the Moncton church; Hon. H. R. Emmerson, President of the Convention; Rev. C. C. Burgess, Moderator of the Eastern Association; Rev. Mr. Bates, of Amherst, and several of the pastors of sister churches in adjoining towns. We learn that Mr. Parshley has made a very favorable impression in Moncton. He is the third pastor to come to us from New England within a few years. The others have won recognition among us as good and able ministers of Christ, and we have no fear of too much Yankee influence when to the honorable names of Bates and Hatch that of Parshley is added on our roll of ministers. If we should name all the good men we have given to New England churches during the past twenty-five years, the list would be formidable. It is but fair certainly that now we should be getting some good men in return. The MESSENGER AND VISITOR desires to extend greeting and welcome to the new pastor at Moncton. May the pastorate be long and happy and abundantly fruitful.

Arrows from a Hunter's Quiver.

When Sankey was at Massey Hall a short time ago and sang, "When the mists have rolled away," just as he

concluded the sun burst forth from the dark clouds and flooded the hall with a golden light—a testimony of nature to things of grace.

A promising career was suddenly cut short in the death by typhoid fever, in this city, of James E. Furguson, B. A., formerly of Hantsport, N. S. We were classmates at Wolfville in '91. After much toil and sacrifice he had graduated in law at Osgood Hall and was just entering into his profession when dread disease laid him low and he was gone before we knew it.

Recently two robbers entered the store and dwelling of one J. E. Varcoe, of this city. While plying their diabolical business Varcoe, who was sleeping, was awakened, and was covered by their revolvers. And while they were making off with his money he interfered and was shot, from the effects of which he soon died. One of the robbers was shot and the other was captured while seeking to escape. The former has since died, and the latter, though Varcoe, a Christian, pled with the authorities to deal kindly with him, is now on trial for his life.

Rev. C. A. Eaton greets the public this week with a unique publication, entitled, "For Troubled Hearts." This book reveals that Pastor Eaton, like his Master, has a heart that beats in sympathy with human life and yearns to bear the burdens of others. It ought to have a wide sale.

Dr. Newman, of the University, will soon have his church history from the press of A. B. P. S. This work of more than 600 pages will be a most valuable standard contribution of its kind, and will, no doubt, be eagerly sought after and read by a wide circle who are anxious to become conversant, combining scholarly research with broad sympathy and justice.

Chancellor Wallace has been devoting a good deal of time and energy of late to the University extension fund and has met with a good degree of encouragement and success. Anything to which he sets his heart and hand is most likely to be pushed to a successful issue.

Toronto, Dec. 1st. J. HARRY KING.

Our Work in Manitoba and the West.

Bro Adams has done well in calling our attention to the possibilities and needs of our own Dominion. This branch of our missions may for the present take precedence in the list of our denominational enterprises. Never before in our history have our churches been brought face to face with such a number of claims in one. In this department we have Home and Foreign Missions, education, together with the political and commercial interest of our home land combined. So it is that our love and loyalty to Christ and our love and loyalty to our country find a rare opportunity for expression in the support of Manitoba and Northwest Missions. One of the best helps that can come to our churches is a wider and fuller intelligence of all that inheres in this mission. Our pulpits and our denominational press may here find in part their present vocation. By the report of the last annual Convention of our churches in the West good cheer comes to us. We have men whom God delights to honor with the gifts and graces of his Spirit as toilers and tillers in this wide field. Substantial progress is recorded. The future of our churches in the West is brightening as the years go by. Joy comes to our hearts that the dear young men who represent the Baptists of these Provinces in the West are doing so nobly, but as we add up the contributions of our churches for this cause a painful desire for a large increase of men and money discounts the joy.

South Ohio, N. S., Dec. 4th. J. H. SAUNDERS.

Opportunity and Responsibility.

"And the Spirit of the Lord said unto Philip, go near and join thyself to this chariot, and Philip ran thither."

Opportunity is often seen with its back toward us, and hastening away. To the one who is not prepared for a quick run it is soon lost in the distance, and successfully eludes the most persistent and eager search.

The Spirit timed the going of the eunuch and the going of Philip, and made the opportunity. The Spirit was watchful and anxious and Philip was alert. If he had been preoccupied with worldliness the Spirit's message would have found him unprepared, and before a preaching mood had taken possession of him, the prime minister of the Queen of the Ethiopians would have been beyond his reach.

Extreme sensitiveness to the Holy Spirit's message is a prime quality for Christian workers. Nothing but an extremely sensitive photographic plate can be used for a "snap shot." Some of the Spirit's messages bidding us do some work for the Master, are snap shot messages—so suddenly does the opportunity arise and so quickly is it gone. While we hesitate over the message the one for whom it is intended gets away. Some boys are adepts in killing time when they are sent on errands. Some Christians apparently put God's messages in their pockets or lay them on a shelf when they receive them—although they are marked "post haste"—while those for whom they were intended pass into eternity, thus making it impossible for them to be delivered. God forgive us for such neglect. When we receive the next one let us do as Philip did—start on the run with it.

Nictaux Falls, Dec. 9th. J. W. BROWN

New Books.

Select Notes. A commentary on the Sunday school lessons for 1900. By F. N. and M. A. Peloubet. Illustrated. Cloth, \$1.25. W. A. Wilde Company, Boston and Chicago.

The Select Notes for 1900 comes to us filled with exe-

getical and illustrative matter, of a kind which has made the preceding volumes so important—even indispensable to the well-equipped Sunday school teacher. Certain new features appear in this volume which doubtless will make it even more valuable than any of its predecessors. Among these new features are to be noted the following:

A New Harmony forms the basis of this year's study on the life of Christ. A chronological chart in seven colors fixes the dates simply and effectively.

The splendid colored bird's-eye view of the Sea of Galilee, with the very carefully prepared Lesson Plan, and the use of the new revised text references are each so helpful that one cannot fail to appreciate their importance.

The volume is printed from new type made for it, and illustrated with beautiful pictures, maps, and drawings. All in all, it far excels its twenty-five predecessors, and makes a handbook to the Gospels, not only for use in connection with the International Lessons, but for handy reference for years to come.

The December Magazine Number of The Outlook, dated Dec. 2nd, is the Eleventh Annual Book Number, filled largely with illustrated special articles on new and recent books and on interesting literary topics. The scores of advertising pages in themselves furnish an extremely valuable and remarkably complete guide to holiday books.

The books of the season really worth knowing about are discussed in the Eleventh Annual Book Number of The Outlook (December Magazine Number) under the three general heads "In the Field of Fiction," "History and Biography," and "Books and Art," while the same issue contains also three personal literary articles, "Weimar and Goethe," by Hamilton W. Mabie; "Reminiscences of Thoreau," by an inmate of Thoreau's family, and "A Visit to Jokai," by Edward A. Steiner. All six of these articles are illustrated. (\$3.00 a year. The Outlook Company, New York.)

The Suffering Saviour and Other Sermons. By Daniel Shephardson, Jr., Ph. D. Toronto: Fleming H. Revell Company.

Dr. Shephardson is engaged in evangelistic and Bible study work, and the thirteen discourses which this book contains have been delivered in the course of his work. They are published in response to the request of many who have heard them with benefit. The sermons seem to be abundantly worthy of being perused by a larger audience than that which could be reached through the living voice of their author.

British Foreign Missions 1837-1897. By Rev. R. Warlaw Thompson, Foreign Secretary to the London Mission Society, and Rev. Arthur N. Johnson, M. A., Home Secretary to the London Missionary Society. London: Blackie & Son, Ltd., Toronto: The Copp, Clark Company, Ltd.

The subject of this book and the names and official positions of its authors are a sufficient guarantee of its value. Its aim, as the title indicates is to give a brief account of the growth and progress of British Foreign Missions during those 60 years of Her Majesty's reign 1837-1897. The introductory chapter gives a short account of British Missions up to the year 1837. Chapter II. and III. set forth the advance of these Missions in the East, Africa, America and the Pacific Islands. The next five chapters describe the special developments which have been made in Education, Medical Missions, Woman's Work, Literature and Native Churches. The last chapter sums up the present position, and in an appendix statistics of the leading societies will be found. The book is furnished with a full index and contains much readily available information concerning the progress and the encouraging results achieved by the leading British agencies for the evangelization of the world.

David's Enemy. By Rev. Ingram Bill, Jr.

This booklet of 14 pages discourses the problem of the Imprecatory Psalms. The author holds to the opinion that the enemies against whom the psalmist utters maledictions were spiritual rather than material.

For Troubled Hearts. By Charles Aubrey Eaton, M. A., Minister of the Bloor Street Baptist Church, Toronto. Toronto: The Poole Printing Company, Ltd.

The author of this little book is a man of wide sympathies, great industry and versatile ability. He is a successful minister, beloved and admired by his people, and in addition to his ministerial duties writes regularly for the newspaper press, and finds time for an occasional Magazine article. He is an earnest student of social science and interested in whatever makes for human welfare here and hereafter. The book before us contains 130 pages and about as many "little messages" which, as the author tells us, were given from week to week in a Sunday leaflet to his congregation, in the hope that they might prove of help to troubled hearts. With the same purpose they are now given a more permanent form. They will doubtless prove helpful to those who are seeking for the light. Perhaps with as much propriety the book might be entitled, Seed-thoughts for sermons, for almost any of these "messages" might easily be expanded into an extended and profitable discourse. Here is one of the "messages" which we quote as a fair sample of the contents of the book! It is entitled, The Books. God reveals himself to the mind in his World-Book—the heavens declare the glory of God and the firmament showeth his handiwork. The unbeliever says, "When I consider the heavens." The Christian says, "When I consider thy heavens." To one the world is full of law, to the other it is full of God. The World-Book reveals God in his matchless power and wisdom. In the Bible—the Word Book—God makes himself known to the moral nature of man. The whole scheme of redemption flashes its white light over the dark depths of sinful human nature and reveals its helplessness under the law—its hope in the free grace of divine love revealed in Jesus Christ. The believer steps reverently through the world for he is ever in the presence of God, and within him he feels that God, the loving Father, is present as an indwelling life.

\* \* \* The Story Page \* \* \*

### The Blue and White Thanksgiving

BY FRANCES ELEANOR HART.

Nelly Blue came in the kitchen, and sat down wearily, and said:

"I've had news, mother. What do you think Mr. Ryan said? He don't want the turkeys,—just think of it! After telling us long ago that he would take half a dozen,—after all our trouble! We told the carpenter that he might depend on us for that money in November, because we had sale for the turkeys. It is too bad!"

"I don't see how he came to change his mind," said Mrs. Blue. "He was so positive about wanting them."

"He got them very cheap from somebody else," said Nelly. "It just seems as if everything goes against us. Just as soon as we think we are going to be all square, something turns up and stops it. Once something happened to the pump, then when we were starting all right again a cow died, then we had hardly got over that when the roof began to leak, and before this bill is paid something else will be sure to come along to worry us. In fact, it has come now; for here's the great disappointment about the turkeys."

"We mustn't get too despondent," said her mother. "When things look so dull, I try to think of the folks over at the White Farm. They take things in such a cheerful way that it does me good to think about them, and I'd just like to be like them."

"It's very easy for the folks over there to be cheerful," Nelly said; "there's such a lot of them, and they've got such a comfortable house, and Maria and Clara are so pretty, and they have such nice-looking clothes, and then the boys help, too. You see they have everything to make them cheerful."

"Indeed, they haven't," said Mrs. Blue, quickly. "Not long ago Hannah White told me she didn't want us to feel hard about their not buying that quilt we made. She said then, 'We don't talk about our affairs, but you and I are old neighbors, and I don't want you to feel that we wouldn't help you if we could, so I will just tell you that things have been very discouraging this year. We've seemed to see trouble on every side. I was afraid we were all falling into discouragement, so I stopped then and said we couldn't afford to get dull; that we must look on the bright side, and remember our blessings, and hope and work every day for better times. I tell them when things are the dullest we must try to be the brightest. Cheerfulness is a great help.' That's the way Hannah always talks, and I am going to try to be like her. So, Nelly, as long as we are so disappointed about the Thanksgiving turkeys, we'll just begin to look forward to Christmas, and hope we can do better then."

At the time Mrs. Blue was saying this, things were not looking so cheerful at the White Farm. That dreary November morning the family were all assembled in the kitchen. A letter had come from Sarah, their only married child, saying that she and her husband and children would like to spend Thanksgiving Day at the farm; and she was looking forward to a good, old-fashioned turkey dinner at home, and mother's good pumpkin pies.

"The letter might have come at a better time," said Hiram White. "Things are very close with us just now. We don't keep turkeys, and we hadn't thought of making a fuss on Thanksgiving Day; but, if they want to come, of course they must. We can have the pumpkin pies, but as for a turkey, we'll have to go without that."

"You see, father," said Maria, "Sarah don't know we have stopped keeping turkeys. We never told her."

"Oh! she don't care to hear about such things now," her father said. "She's so taken up with her husband and her home and her children, she don't think much about the farm."

"O, yes! indeed she does, father," said his wife. "Dear Sarah thinks of the old farm often, I'm sure, and I've no doubt she thinks we've plenty of turkeys. I'm glad they want to come, and I'm sure we'll be glad to see them."

"Nobody will be gladder to see her than I will," said Hiram; "but times are very hard, and my mind's been so taken up with one thing and another that I felt as if I'd just like to be by ourselves. But they're coming, so we'll make the best of it."

"Poor, dear Sarah! She would feel hurt to hear that," said the little mother. "No one will be more pleased to see her than you, father, and nobody will play with the children more than you will. We'll give her pies, and get up as good a dinner as we can without a turkey."

"I don't see why we don't keep turkeys," said Tom; "everybody else does. Ben and I would take care of them."

"Another year," said their father, "we'll begin again. It don't seem natural not to have them on the farm. We'll see." And he put on his hat and went to the barn. When there, he seemed restless, walking up and down, up and down, and at last seated himself on an old

bag. "I wish you were a turkey," he said to a chicken that came near him. "But I must get one. I see it troubles mother, and we really mustn't disappoint dear Sarah. She has a right to expect a fuss, and she shall have it, and I can't disappoint the others either; but it will take money, but I'll go without something myself. I was only thinking about getting one thing anyhow, and that was one of those big woolen caps for the coldest weather; but I won't get it. I'll just go over to Blue's, and tell them to save us a good turkey."

Hannah White went to her room and sat down by the bureau.

"Father's not well," she said, "and he is troubled over the dull times, but we must have a turkey. I can't let dear Sarah come home and not have what she expects. I was thinking of getting a little shawl, but I can do without it. I will begin to save a little again, and I've no doubt I'll get it some time."

She took a little bag out of the corner of a drawer, and counted the money that was in it.

"This will get it," she said. "And I know Nancy Blue will be glad to sell a turkey. I will just run over there now, and I won't say anything to the girls about it."

Maria ran upstairs to her room, and took a little box from a drawer.

"I have no need to count this money," she said; "I know it's not quite enough yet to get that black lace thing for my neck, but it's enough to get a turkey, and that's what I'll do. Mother looked so worried, and I know father would be sorry when the time came and he had no turkey for Sarah. I do hope the Blues haven't sold all of theirs."

Clara saw Maria go across the field.

"She's going to the Blues for something, I suppose; but I can't imagine what we need. I hope she'll soon come back, for I have my little plan." She held a purse in her hand. "No new gloves for me this winter," she said. "But I have old ones. It is queer the way my glove money melts away. The last time I saved for them the money went towards the parlor stove, and now my pretty gloves go for a turkey."

Tom and Ben were standing by the pump talking.

"Ben," said Tom, "let's put our money together, and get the turkey for Thanksgiving. You know you were going to get a knife, and I was going to get a cravat. We can go without the things, and mother would be so glad. What do you say?"

"It's just the very thing," said Ben; "and I'll run over to Blues, and tell them to keep one for us. But won't the folks be surprised, and won't it be fun?"

"Mother," exclaimed Nelly Blue that evening, "did you ever know anything so strange? It seems as if the whole White Farm people had been here today, and to think that five of the turkeys are sold! Why, I feel rich!"

"So do I," said her mother. "And I've already decided that we'll keep that other turkey for ourselves, and have a treat on Thanksgiving. It will cheer your poor father, I know. And don't you see, Nelly, it's better not to be too cast down when things look dull."

"I never intend to be dull and gloomy again," Nelly said, brightly, "or, if I do, you can just say 'turkey' to me, and I know I'll brighten. And now the carpenter can come and get his money. We'll be glad to see him."

The next morning, when the people at the White Farm were at the breakfast table, a man came to the door. It was their neighbor, Samuel Blue.

"I've just put all the whole lot of turkeys up in the barn, and if the boys will come along with me, I'll show 'em what to do. It was a mighty big lift to get them turkeys all sold, and we thank every one of you. Come along, boys. I'm hurrying down to the carpenter's to pay a bill. I won't keep you a minute."

"I don't understand about these turkeys," said their father, anxiously, when the boys were again at the table. "I'm afraid we have got ourselves in trouble. I ordered a turkey at the Blues."

"So did I," said his wife.

"So did I," said Maria.

"So did I," said Clara.

"So did we," said the boys.

"But I paid for mine," said their father, gravely.

"So did I," said his wife.

"So did I," said Maria.

"So did I," said Clara.

"So did we," said the boys.

And then the White Farm family all explained in full. "Well," said their father, "I'm proud of you,—mother and all, every one of you."

"And as for the turkeys," said their mother, "we can have the very finest for Thanksgiving Day, and the rest can start our turkey flock."

Sweet Sarah, her husband, and their little family, came on Thanksgiving Day.

"Isn't it nice, Frank?" she would say to her husband again and again. "Don't the dear people all look lovely, and isn't it just the nicest farm in the world?"

And O Frank! where is the bag? I've just brought a little something for each one of you. I got you this soft woolen cap; let me put it on you. See, it unfolds and comes down, and covers your forehead and ears. There, isn't that warm for your dear head? And mother dear, here is a little shawl for you, just to wear in the house, you know. And Maria, I thought you'd look fine in one of those black lace things for the neck. And dear Clara, I hardly knew whether to get for you a silver pin or gloves; but I got the gloves, for I knew you like to have your hands look fine. And here, dear old Tom, is a cravat for you. And dear little Benny, I got you these warm gloves."

"Sarah, my dear child," said the mother, "if you had asked us all what we wanted most, you couldn't have pleased us more. You were inspired with your beautiful presents."

They never enjoyed a Thanksgiving dinner so much. Sarah said, "There never was such a good turkey, never such good pies, never such a happy Thanksgiving Day."

"We all have so many blessings and so much to be thankful for," they said at the White Farm. And they all said the same at the Blue.—Sunday School Times.

### Billy's Crutch.

"Will you please buy my geranium sir?"

If a musical voice, a bright face and a beautiful plant, all belonging to a young girl with dimpled cheeks and laughing blue eyes, will not bring a man to a standstill, then it must be that he is hurrying through the world too fast, and wants nothing to come into his life that will gladden his heart and renew his youth.

I came to a full stop; and would not have missed that sight for a great deal. As the girl stood there on that bright October morning, it was difficult to tell where the sunshine left off and where the girl began. They seemed made for each other; it was a perfect match with the dividing line hard to discern.

"Have you any objection to tell me your name?"

"O, no, sir! My name is Gertrude Wilson."

"What a beautiful geranium you have there."

"Isn't it lovely?"

"Indeed it is, and the finest I ever saw. Where did you get it?"

"About three years ago a lady left a slip lying on the seat in a horse car. I took it home, got the richest dirt I could find, put it in this old paint can and then set the slip in it, and it began growing right away. I've given it plenty of water to drink and kept it in the sunshine as much as possible."

"Why, I should think you would love it very dearly."

"Love it! I guess I do love it. It seems just like a part of myself."

"Well, my dear, if you love it so much, pray tell me why you want to sell it?"

"O, I wouldn't let it go if I didn't want to help God answer Billy's prayer. Don't you think it splendid to help answer somebody's prayers?"

"How do you know I believe in prayer?"

"O, I am sure you do, for you have such a prayerful look."

She broke out into a merry laugh, and I joined her in it, as I said:

"Yes, I do believe in prayer. Now tell me who Billy is."

As I made this request a joyous look came into her face, and her large blue eyes shone with delight; and as the dimples deepened in her cheeks, I beheld a picture that was worth going a long way to see.

"What! Billy? O, he's the nicest and best little fellow in all the city! Why, he is goodness, sunshine and music all in one lump. Somebody let him drop when he was quite young and broke his hip, and ever since he's been a cripple. But his leg is the only crooked thing about him. My mother says that Billy's mother was the best Christian she ever knew. Well, when she died last year everybody in our tenement house wanted to adopt Billy; so you see he belongs to all of us. He pays his way by selling newspapers, and no one with good legs can get around livelier than Billy can with a crutch. But yesterday his crutch caught in a hole in the sidewalk, broke in two and let him fall. He managed to get in the house, and was not hurt. Well, last night just as I was going to bed I heard Billy praying. His room is next to mine, and only a board partition between, so I could hear it all. O, I shall never forget his words as he said: 'Dear Lord, I've never complained about my broken hip, and I am willing to go through life with it, but I can't get on without a crutch. I've no money to get another, and I don't know who to ask, so please, dear Lord, send me another one. Mother always told me to go to you when I was in trouble, and I come now. Please, dear Lord, answer my prayer for Jesus' sake. Am'

"I laid a good while thinking of that prayer,

and it was the first thing I thought of this morning, and I began wondering if I couldn't do something to help God answer Billy's prayer. Well, while I was wondering I saw my geranium and then I said: 'O, maybe I can sell it and get enough to buy another crutch.'

"Now you know who Billy is, and why I want to sell my geranium. Won't you please buy it?"

I was greatly moved and interested, and I'll own up to a great deal of moisture about my eyes, as I inquired: "How tall is Billy?"

"O," she quickly responded, "I've got the measure of his old crutch, if that is what you mean."

"Yes, that is just what I mean, so if you please, Gertrude, we'll go and see about a crutch."

It did not take us long to find a store where such things were to be procured, nor a great while to get the keeper of the store as much interested as I was in the girl's story. Just the right kind of a crutch was found and a minimum price put upon it.

"Well," I said, "I'll give you that much for the geranium, Gertrude, and it is very cheap at that."

"O, thank you," she said, and her eyes fairly danced with gladness. Billy mustn't know a word about where it came from. Isn't it just splendid to help God answer Billy's prayer?"

The moisture in my eyes didn't subside one bit as I said:

"I want you to do me a favor, Gertrude. I am hundreds of miles away from the place where I live, and I can't carry this plant around with me. Would it be too much trouble for you to keep it for me?"

"What, do you want me to take care of it for you?"

"Yes, my dear, if it will not be too much trouble."

"O, you splendid man, you! I'll be glad to do it, and I'll take just as good care of it as I did when it was mine."

I carried the plant while she carried the crutch, and after reaching the house Billy was called in to see me while Gertrude smuggled the crutch into his room, and came back with a face as happy as a face could be, but never betraying to Billy, by word or look, that she had been answering Billy's prayer.

To sum it all up, Billy has a new crutch, and is the happiest cripple in the big city. Gertrude helped answer his prayer, and a happier girl don't live. I own the handsomest geranium bush I ever saw, and the one who takes care of it for me is as proud as I am of that plant.—Ex.

Patsy's First Ride.

Patsy had never had a ride on the electric cars, never in all her poverty-stricken little life. But she was going to now. She had the money squeezed tightly up in her fist. It had been there nearly an hour, and car after car had glided past Patsy while she stood there on the corner trying to decide which one to take. The longest ride was out to the Flats—yes, she would choose that car. Hi, here was one a-comin'! Patsy gripped the nickel firmly, and held up the forefinger of her other hand, to make sure the motorman had plenty of time to see it.

Thump, thump, thump, sounded Daffy Duffy's crutches behind her. Patsy's head went up still higher, and her bare feet fairly danced with joy.

"Where are you goin', Patsy Pullen?"

"Oh, goin', to take a little ride fur my health; that's all, Daffy Duffy," Patsy said, loftily. The car was coming nearer.

"Huh, great lot you be!"

"Great lot I be; you wait an' see," retorted Patsy, unconsciously rhyming.

Daff was little and crooked, and raggeder than Patsy herself. The hump on his back was pitifully prominent. He and Patsy lived in the same tenement, and quarrelled out in front of it all day long.

The car had stopped to take on a passenger a block away. The passenger was wheezy and fat and took a good deal of time to get on.

"Le's see yer tin; ye're a-gamin'," Daffy cried.

"Look a there then!" Patsy's fist unclosed warily, and let a glint of nickel through.

"My land o' goodness!" Then the car stopped.

Patsy started toward it, and then a sudden, beautiful impulse moved her, the first beautiful impulse she had ever felt.

She pushed Daffy toward the waiting car.

"Hurry can't yer?" she said aloud. "The man's gettin' mad; hurry."

The nickel she thrust into the boy's hand, and then with a boost and a clatter of crutches he was on the car.

For a block or two she ran beside the car, keeping up with it bravely. Then she fell behind, gasping for breath. Her homely little face was full of satisfaction.

"Ye've had yer first ride Patsy Pullen," she said aloud. "Wa'n't it a daisy? My, wa'n't the view illigant!"

She laughed at herself gaily. A sudden thankfulness took possession of her that her back was straight and strong. She felt of it carefully to make sure. Her bare legs moved with easy swings. She danced on them gleefully.

By now Daffy'd be nearly out to the Flats, settin' up on the seat like folks! He'd have give the conductor the nickel before this, sure; now he'd be comin' back home—now he'd be crossin' Broadway.

Her thought ran on in little jerks as she skipped along. She would go and meet Daffy and race him home. Patsy in her whole dull, dismal life had never been so happy. Ridin' on the 'lectrics was fine, jist!

"Ye've took your first ride, me dear," she chanted; "an' when you done it yer walked!"—Annie Hamilton Donnell, in Christian Endeavor World.

The Young People

EDITOR, R. OSGOOD MORSE All communications intended for this department should be addressed to its Editor, Rev. R. Osgood Morse, Guysboro, N. S. To insure publication, matter must be in the Editor's hands nine days before the date of the issue for which it is intended.

Prayer Meeting Topic.

B Y P. U. Topic.—Teach us to pray, Luke 11: 1-13.

Daily Bible Readings.

Monday, December 18.—Exodus 33. Moses face to face with God. (vs. 11). Compare Deut. 34: 10. Tuesday, December 19.—Exodus 34. A new covenant with Israel. (vs. 10f). Compare Deut. 29: 11ff. Wednesday, December 20.—Exodus 35: 1-29 [30-36: 38]. Freewill offerings to the Lord. Compare Ex. 25: 2. Thursday, December 21.—Exodus [37: 1; 38: 20], 38: 21-31. The tabernacle testimony. Compare Acts 7: 44. Friday, December 22.—Exodus [39: 1-32], 40. Glory of the Lord over the tabernacle. Compare Rev. 15: 8. Saturday, December 23.—Leviticus 1 [and 2]. Sound offering. (vs. 3). Compare Ex. 12: 5.

Prayer Meeting Topic.—December 17.

Teach us to pray.—Luke 11: 1-13.

Comparative ignorance characterizes the spirit of the disciple of Jesus Christ. With ignorance there is helplessness. The Pharisee was self-conscious, his attitude assumes a claim. The Publican feels deeply the need of a "propitiation." A disciple is a "learner,"—one being taught. A disciple of Jesus is one being taught of him. The ignorance of the one and wisdom of the other are both recognized. How becoming, then, is it in the disciple to come to the Teacher with the request, "Teach us how to pray."

"When he ceased." The wonderful power of a beautiful personality! They had doubtless prayed before, but such a nearness to God, such holy fellowship, such self-abandonment they had never experienced, or perhaps seen, so that now the disciple felt that he had never prayed before. We think of the mountain visits, and the "certain places" of Jesus with the all-night communions, and the bloody sweat of dark Gethsemane, and our prayers how they contrast, how little compare; they are scarce worthy the name.

What shall we pray for? By a model prayer, Our Lord, we think, answers the question. Of the five petitions which this prayer includes in the gospel, two have to do with the divine and three the human. The cause of God comes first, the wants of man come second. Jesus would have his disciple "Seek first the kingdom of God and his righteousness, and all these things will be added unto you." With Christly boldness and supreme love he leads the pleader up to a relationship into which he had as yet hardly dared to think of being received,—that of Sonship. We search in vain for it in the Old Testament. It is hinted at only once, in Isa. 63: 16. The pious Israelite felt himself to be the servant of Jehovah, not his child. But now what a revelation is this: "When ye pray say, Father, hallowed be thy name." A relationship dependent upon the incarnation and revelation of the Son. "No man knoweth who the Father is but the Son, and he to whom the Son will reveal him." "Our Father!" He must be a good man, who in the New Testament sense can give expression to the word. It implies "thy will be done," and who can stand at the end of the avenue along which his thoughts and desires blossom, like the beautiful flower by the wayside, and send down this awful and yet delightful call, "Father, thy will be done?" How revolutionary in its character! How it gathers around a common centre all the scattered fragments of humanity.

The filial spirit anticipates the fraternal. The world is slowly swinging around to the recognition of a universal brotherhood through the recognition of the Divine Fatherhood. The religion of Mahommed, Confucius or Buddha separates men. The religion of Christ makes them one. Listen to the prayer of the leader, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." The first desire of the Son is that the Father's name may be honored and his kingdom extended; the second in his thought is for spiritual and temporal good,—and all to the glory of God—"for thine is the kingdom and the power and the glory."

How shall we pray? Our Lord proceeds to teach his disciples that henceforth at least three things should characterize prayer,—boldness, persistency and confidence. This he does by illustration. Let your boldness be that of the loving and loveable child, who breaks in upon the father even in his busy moments to make a request or have a word bound up. Love knows no fear. Let your persistency be that of the child who, with tearful eyes and pleading voice, will not be denied

unless there be an emphatic refusal: Love will not be refused. Let your confidence be that of the child who, without thought of fear or inability, throws itself into papa's arms, or climbs upon his knee for rest or caress. Such confidence, bold as it may seem, springs from trust in a father's love, and pleases rather than offends us. Prayer is the key of heaven, and faith is the hand that turns it. Therefore we have "boldness to enter into the throne of the holiest by the blood of Jesus."

The prayer of the disciple was answered immediately. Ours may not meet with such a ready response, but the Father will answer the cry of his child. "Though it tarry, wait for it." Our prayer would be:

"Teach me from my heart to say, Thy will be done."

F. M. YOUNG.

At the session of the Maritime Convention, in August last, a "Forward Movement" in both Home and Foreign Missions was authorized, the working out of the details of which was committed to the two Boards most interested. Nearly four months have now passed, and no "details" have yet been made public. If this long delay is all the part of wisdom, some of us fail to see it so. However, when the "details" are made public, our young people must gird themselves to this task to which Jehovah of Hosts is now calling us.

In view of the fact that indifference is the sin of our age, we commend to every young person now facing the responsibility of life, the following from one of the noblest pens of our century:

The Putrescence of Indifference.

Here is evidently the same public temper, which at all periods provokes alike the despair of the reformer, and the indignation of the prophet: the criminal apathy of the well-to-do classes sunk in ease and religious indifference. We have today the same mass of obscure, nameless persons, who oppose their almost unconquerable inertia to every movement of reform, and are the drag on all vital and progressive religion. The great causes of God and of Humanity, are not defeated by the hot assaults of the devil, but by the slow, crushing, glacier-like mass of thousands and thousands of indifferent nobodies. God's causes are never destroyed by being blown up, but by being sat upon. It is not the violent and anarchical whom we have to fear in the war for human progress, but the slow, the staid, the respectable, and the danger of these does not lie in their stupidity. Notwithstanding all their religious profession, it lies in their real scepticism. Respectability may be the precipitate of unbelief. Nay, it is that, however religious its mask, wherever it is mere comfort, decorousness and conventionality; where though it would abhor articulately confessing that God does nothing, it virtually means so—says so (as Zephaniah puts it) in its heart, by refusing to share manifest opportunities of serving him, and covers its sloth and its fear by sneering that God is not with the great crusades for freedom and purity to which it is summoned. In these ways respectability is the precipitate which unbelief naturally forms in the selfish ease and stillness of so much of our middle class life. And that it is which makes mere respectability so dangerous. Like the unshaken, unstrained wine, to which the prophet compares its obscure and muddy comfort, it tends to decay. To some extent our respectable classes are just the dregs and lees of our national life; like all dregs they are subject to corruption. How the ignoble comfort of our respectable classes and their indifference to holy causes lead to sensuality, and poison the very institutions of the home and the family on which they pride themselves! A large amount of the licentiousness of the present day is not that of outlaw and disordered lives, but is bred from the settled ease and indifference of many of our middle class families.

It is perhaps the chief part of the sin of the obscure units, which form these great masses of indifference, that they think they escape notice and cover their individual responsibility. At all times many have sought obscurity, not because they are humble, but because they are aloof, cowardly or indifferent. Obviously it is this temper which is met by the words, "I will search out Jerusalem with lights." None of us shall escape because we have said, "I will go with the crowd," or "I am a common man and have no right to thrust myself forward." We shall be followed and judged, each of us for his or her personal attitude to the great movement of our time. These things are not too high for us: they are our duty; and we cannot escape our duty by slinking into the shadow.

GEORGE ADAM SMITH, on Zephaniah 1: 12.

Recent Utterances.

"We love dollars so much more than brothers, that we are becoming human cash-registers."—Edwin Markham. "Book are preserved souls, if sweet and wholesome, but pickled souls, if acrid and pessimistic."—Rev. Newell Dwight Hillis.

Foreign Missions.

W. B. M. U

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

For Bimlipatam, its missionaries and schools, that God would raise up faithful native preachers and Bible women, and bring those to confess Christ that have so often heard of him.

On Nov. 5th a public missionary meeting was held by the W. M. A. Society in the Brooklyn Baptist church at Lockhartville, addressed by Mrs. John Nalder. The night was dark and the roads very muddy, but quite a number gathered and the meeting was much appreciated. A lengthy letter from Bro. John Hardy, missionary and our former pastor, was read, which for good reasoning and plain common sense cannot be excelled.

IDA LOCKHART, Sec'y.  
Lockhartville, Kings Co., N. S.

The Mission Band at New Canada, N. S., numbers 23. Four has been added during the present month. The attendance at our meetings is good. On the evening of the 19th a concert was given by the Band, consisting of music, readings, recitations and missionary exercises. A number of the recitations were given by little children five and six years old. All the exercises were interesting and very much enjoyed. The sum of \$5 has been raised by the Band. They have also sent 250 cards to Miss Archibald in response to her request.

MRS. STEPHEN WAGNER, Pres.

The Falmouth M. A. Society recently held its semi-annual public missionary meeting. The meeting was opened by singing a familiar missionary hymn in which all joined. Our President, Mrs. Baker, read Isa. 42: 1-17. Mrs. Nalder, our county secretary, led in prayer, followed by an anthem by the choir. After these opening exercises, our president gave an address, "Some Facts about our Work," speaking about the work of the W. B. M. U. in general, and our Aid Societies in particular. Mrs. Church, secretary of our society, gave a report of the year's work. We were very much interested in a paper, "The Religion of the Wheel," by Mrs. Ellerkin. Mrs. Nalder addressed us in her usual earnest style, on "Miss D'Prager and her Work," she also spoke to the Mission Band who were present at our meeting and sang for us very sweetly. Offering amounted to \$5, to go for Miss Williams.

The Future of Christian Missions.

From the political side the new world seems to be at the beginning of its history. The English-speaking empires of Great Britain and the United States go on expanding. The Canadian and Australasian dominions are in their infancy. The Indian Empire compels reluctant statesmen to lengthen the cords and strengthen the tent pins. From Scotland, by the Mediterranean and Red Seas to the Himalayas and the Pacific Ocean, is one missionary highway. Japan and China are bursting with the buds of promise, like the forests of an Arctic spring time. The great islands of the Pacific are being dragged into the mighty march. Only Islam and Judaism remain now sullen and now actively hostile, as anticipating the inevitable for them also. From the spiritual side we watch God's haste, the one day, as the uncultured races flock into the kingdom; God's leisure, the thousand years, as hoary Brahmanism and its Buddhist offspring slowly yield. Every year rebukes our little faith by the large and ever larger answer which God gives it. If the century has produced a new earth, such are the triumphs of science and civilization, it has not less revealed a new heaven to the churches when we contrast the Christendom of 1786 with that of 1894. Daily is Christ coming to the world and to every Christian. The development of Christian missions in the future depends on the faith and obedience with which the church and its members apply the lessons of the past as taught by Jewish seer (Zech. 4: 6) and Christian apostle (1 Tim. 2: 4): "Not by might, nor by power, but by my Spirit, saith the Lord of hosts;" "God our Saviour willeth that all men should be saved and come to the knowledge of the truth."—George Smith, LL. D.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Some time ago it was intimated that an unknown friend had sent to the Secretary-Treasurer of the Foreign Mission Board a box, leather cased, containing several

articles of jewelry and some other trinkets, as well as a volume of poetry. This box was evidently the property of a lady. It was sold with all it contained the other day for \$15.15. The proceeds were to be given to Foreign Missions. The donor is unknown here, but her name is known above. The Master knows the history of that box. The many precious memories that centre in it are all before him. The story it could tell might be greatly helpful to many a weary traveller in life's great pilgrimage. The Foreign Mission Board desire to express their grateful appreciation of the confidence which their unknown friend has placed in them, and of this token of interest in the work for which they stand.

Financial statement of the Foreign Mission Board to Dec. 1st, 1899.

RECEIPTS.	
Don Funds, Nova Scotia,	\$ 280.19
" " N. B. and P. E. I.,	446.54
Donations, General and Mr. Gullison's support,	5202.62
W. B. M. U.,	1793.75
Mission Bands and Sunday Schools,	11.00
Interest, etc.,	661.47
Special pledges at Convention,	1258.99
<b>Total,</b>	<b>\$9654.56</b>
EXPENDITURES.	
Taxes, repairs, interest, etc., on properties,	\$ 333.71
Lands and buildings, India,	50.00
Missionaries' salaries home and abroad,	2385.51
Outfit allowance,	325.32
Native preachers, Bible women, colporteurs, etc.,	1276.12
Travelling expenses to and from India,	2075.14
Home expense, \$312.87, Int. on bonds Dr. B., \$150,	462.87
<b>Total,</b>	<b>\$6908.67</b>
Deficit, August, 1899,	2389.12
<b>Total,</b>	<b>\$9297.79</b>
Balance in favor of Board Dec. 1st,	\$356.77

This showing is made possible by the unusually large amounts which have been received as special donations, \$4,500 in large sums and the amount received on account of the pledges made at the Convention for the purpose of enabling the Board to send the missionaries to their work in India who were waiting for the word, "Go." The receipts have been much larger thus far than at any time heretofore at the same date, and the expenses have been large also. There are more missionaries on the field than ever before, and the whole outlook for our Foreign Mission work at home and abroad is decidedly encouraging. There is an upward trend and a hopefulness all along the line that is intensely stimulating and healthful. There has been an offering of \$500 received from a brother whose name is not to be given, and to be designated "A thankoffering." The number of such donors to our mission cause is not so many that we should omit to mention such benefactions, and express our gratitude to the God of missions for putting into the heart of a brother greatly beloved by those who know him best and who is known to have made large sacrifices for the cause of Christ at home, for this expression of his own love to Christ and his interest in and for the great Foreign Mission enterprise. In Ontario there are ten or a dozen men and women who contribute annually for this department of our work from \$200 to \$500. We have not reached that state in the Provinces by the Sea, but it looks as if we were on the road. God grant that others who see what two or three have been doing may be led to do the same, for their own spiritual gain and for the glory of him whom they call Master and Lord.

Will the friends carefully note in the above statement, the sources of income, where the money has come from, and how it has been expended. From Nova Scotia, according to the Convention plan, only \$280.19 have been received, while from N. B. and P. E. I. there have come to hand \$446.54. Of the latter sum \$100 was received in November.

It will also be borne in mind that this week there will have to be sent to the missionaries on the field for their work and for salaries nearly \$3,500 which will put the balance on the other side at least \$3,000 and upward for which the Board will have to pay interest. If there are friends who have money to invest in this work of supremest moment to him who made salvation possible to men the world over, and who laid it upon his church and people with an emphasis not to be misunderstood or lightly laid aside, to "preach his gospel to every creature," we know of no channel through which "the water of life" could flow more freely and bestow greater benefits to the greatest number of people in the greatest possible need, than through the treasury of the Foreign Mission Board of the Baptist Convention of the Maritime Provinces. Let us hear from a goodly number before the year closes. We thank you for past favors.

J. W. MANNING.

The Curse Upon Covetousness.

No. 2.

Ye are cursed with a curse, Mal. 3: 9. And he gave them their request but sent leanness to their souls, Ps. 106: 15.

What does it mean that a large portion of the churches each year report no conversions. God forbid that we should blame the pastors, "For what can a pastor or an angel from heaven do for or with a church, many of whose members are withered up, under the curse of God for disobedience to the first principles of a Christian life, which is the acknowledgement of God's ownership of us and all we possess, and the payment to him of at least one-tenth.

What does it mean when pastors so often hold special meetings in communities where there are one or two self-sacrificing brothers or sisters, and there is a great ingathering; while usually a similar effort in an older church is followed by meagre results or total failure. Can it be that the verdict of Christ in reference to many of these estimable brethren is—They worship their worldly goods, comforts, and acquisitions. "My spirit has withdrawn from them."

What means it that so many of our young men absent themselves from the house of God? I am aware that many reasons may be assigned, but do you not think that the entire lack of spiritual power by many Christian parents, who may be fairly chargeable with being worshipers of mammon, had much to do with it? And all this because they have not known or accepted God's remedy for covetousness, the paying to him of his tenth?

What does it mean that we have to deplore so many short pastorates, with the consequent disadvantages and losses to the cause of Christ? No doubt many minor reasons could be given for change of pastors, yet may I not venture to suppose that very often the bottom cause is that so large a portion of the membership are worldly, without the joy of God's salvation, having but little alive sympathy with any pastor or his work. A small wave of dissatisfaction perchance caused by the pastor's faithfulness in trying to overcome these difficulties, will cause withdrawal of support which means the pastor's removal. Thus it is apparent that a most important remedy for short pastorates is—A new consecration of every member to Christ to pay him his tenth.

From Year Book 1897. I learn that there were 350 Sabbath schools in our Convention Territory. Money reported as spent in S. S. supplies \$6400, which would be 23 cents per scholar on the registered attendance, which was 28,000, or 32 cents per scholar upon the average attendance, which was 20,000. I have often heard it quoted that a fair estimate of what may wisely be spent on library, Lesson Helps, papers, etc., would equal an average of one dollar per scholar, which in this case would be \$20,000 per year, counting the average attendance of the 350 schools, 130 of them do not report spending anything for this purpose. If the supplying of our families and Sabbath school with an abundance of good literature is an immeasurable blessing in assisting to form good character, what would the total or partial absence of such literature from our homes be but a curse. A curse which we have perhaps unwittingly brought upon our families, and therefore upon the cause of Christ, and all this because we have not paid to God his tenth. But this is not all. We paid \$6400 for Sabbath school supplies in 1897. Perhaps the lowest sum we ought to have raised is \$20,000, or at the rate of one dollar per scholar. Suppose we had spent even \$12,000 instead of \$6400 per year, what would that mean? Would not the \$5600 extra each year spent in literature obtained from our Book Room have saved it from financial difficulties, and the surplus profits supported colporteurs to spread the gospel to the destitute. God says to us as a denomination, "ye are cursed with a curse," but you see it is not God's act, it is our own act. By refusing to pay the tenth we first injure our own families, and by the same act have well nigh ruined the Book Room.

What does it mean that so many of our pastors, for lack of funds, were unable to obtain sufficient education and preparation for their work, when if the churches in times past had been paying to God his tenth there would have been an abundance of funds and also a willingness to use them to educate all young men and women that the church deemed fit for Christian work? What does it mean now that so many of our pastors get from \$300 to \$500 per year as a salary? Does it mean that they have been shut off from the opportunity of entering upon supplementary studies at Newton, McMaster or Colgate in order to increase their usefulness? Does it mean that in most cases they are unable to replenish their libraries with new books, magazines and papers that are positively necessary to one who would be a teacher and leader of his people? Does it mean that in order to support his family in many cases farming or some other employment is resorted to to the partial neglect of his pastoral work? Does it mean that such nominal salaries causes undue anxiety about temporal interest so as to destroy a considerable portion of their usefulness, not to speak of their inability to educate their families? To thus cripple our ministry, is it not an immeasurable curse, and all this because our people rob God of his tenth. All of which is respectfully submitted. DIMOCK ARCHIBALD.

# Catch Cold Easily?

Are you frequently hoarse? Do you have that annoying tickling in your throat? Would you feel relieved if you could raise something? Does your cough annoy you at night, and do you raise more mucus in the morning?

Then you should always keep on hand a bottle of

## Ayer's Cherry Pectoral

If you have a weak throat you cannot be too careful. You cannot begin treatment too early. Each cold makes you more liable to another, and the last one is always harder to cure than the one before it.

Dr. Ayer's Cherry Pectoral Plaster protects the lungs from colds.

### Help at Hand.

If you have any complaint whatever and desire the best medical advice you can possibly obtain, write the doctor freely. You will receive a prompt reply.

Address, DR. J. C. AYER, Lowell, Mass.

man settled with them. Word has just been received from a good brother in New Brunswick that he will spend two or three weeks on the field with a view to a settlement. Brother Geo. C. Durkee has been recommended to the Crow Harbor group. It is expected that he will soon be on the field. Rev. Alfred E. Cooper accepted the invitation to take the pastoral charge of the Cavendish group, but illness in his family has obliged him to withdraw his acceptance.

Efforts to secure good men for the Port Morien, Gabarouse and Margaree groups in Cape Breton have so far been fruitless. The Board is anxious to secure the right men for these fields.

The New Ross church was visited a few weeks ago. Our membership there is small and much scattered. They have a good parsonage, but need a new church home near the parsonage. This will come in time. There are two out-stations. One of their members graduated at "Acadia" last June, and is now studying theology at McMaster. Brother H. L. Kempton of "Acadia" spent his vacation with them, and his services were well received. But what this church needs is a settled pastor, and in order to do this the Waterville church in Hants Co. should again be grouped with it. The Board is working to this end.

Rev. A. Chipman has closed his labors with the Lower Stewiacke group. There has been considerable improvement both in the external and internal affairs of the church during his year of service. It was expected that Rev. A. E. Ingram, of St. Margaret's Bay, would at once take up the work, but the severe illness of his wife prevents his moving to the field.

The following recently received from one of our missionaries, shows in what hard places they sometimes are, and how important that the Board should be in a position to remit to them promptly: "I had prayed to God to give me \$25 by the 1st, as I had a note to meet. I expected to get it from the people. I only received \$7 up to the 20th. I started out on the 30th to get what I could, but after spending the whole day started home with \$1.15 I called at the office on the way, and there was the answer to my prayer in the shape of your post office order."

Wolfville, N. S. Dec 4th.

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### Notices.

The Baptist Sunday School Convention for the Parishes of Kars, Springfield and Studholm will hold its next session in the Baptist church at Hatfield Point, Springfield, Kings Co., on Thursday, Dec. 28th. The first session to be held at 2:30 p. m. We hope to have a large attendance of delegates from the Sabbath Schools and would request that written reports of Schools be presented.

W. A. TOOLE, Sec'y.-Treas.

Having given up the Buctouche field, I am now open to an engagement as pastor. Any church wishing a supply may secure my services by addressing me at Dorchester, N. B.

R. BARRY SMITH, Dorchester, Dec. 1st.

The regular session of the district meeting for the western section of Guysboro Co. will convene with the Baptist church at Aspen on Monday and Tuesday, Dec. 18 and 19. The first service will commence Monday at 7 p. m. The churches of this section are requested to send delegates. A programme has been arranged which cannot fail to interest all.

E. SIMPSON, Secretary.

The next District Meeting for Lunenburg County will convene with the Lunenburg church, January 8th and 9th. Let all the churches and W. M. A. Societies send their delegates and reports. Written reports from churches desired. Mrs. Archibald, returned missionary, will speak on Tuesday evening. A good programme for all the meetings being prepared.

E. P. CHURCHILL, Sec'y.

### CORNWALLIS VALLEY Real Estate Agency.

W. H. SNYDER - Manager.

I have on my books the cream of the properties for sale in Kings County. I can offer you good bargains at prices ranging from \$100 to \$6,000, in the following places: Wolfville, Hortonville, Berwick, Grafton, Somerset, Buckley's Corner, Canning, Kingsport, Sheffield Mills, Canard, Church Street. Also in Annapolis County in Kingston, Wilmot, Melvern Square. Intending purchasers will be met at the train and every facility offered for a thorough investigation free of charge. I make a speciality of fruit farms that will at once yield a good income on the money invested, also of properties with a good chance to develop.

Correspondence solicited. Prompt attention given to all enquiries.

For further particulars address  
W. H. SNYDER,  
Real Estate Agent,  
P. O. Box 8, Berwick, N. S.

## ANOTHER CASE.

New Brunswick is being Cleared of Backache by Dodd's Kidney Pills.

Zealand Man Reported Cured—All over the Province the good work goes on—Dodd's Kidney Pills are Conquering Everywhere.

ZEALAND, N. B., DEC. 11.—Since the days when St. Patrick banished reptiles out of Ireland nothing has been seen like the wholesale operations of a certain remedy in this Province. It has banished disease in hundreds of districts, and is steadily increasing its influence and popularity. The medicine referred to is Dodd's Kidney Pills, the greatest kidney remedy ever discovered.

All kinds of Kidney Disease are fleeing from New Brunswick before Dodd's Kidney Pills. Bright's Disease and Diabetes, the two formerly invincible destroyers, have lost their power the instant that Dodd's Kidney Pills came on the scene. Backache is conquered and flying from all parts of the Province. Last week it was reported routed in Antigonish, where H. M. Spears was rescued. Now it is Frank P. Mills in Zealand.

Similarly the other forms and allies of Kidney Disease are being ousted—Rheumatism, Heart Disease, Dropsy, Lumbago, Sciatica, Urinary and Bladder Troubles, Women's Weakness and Blood Impurities.—Frank P. Mills, of Zealand, says about his case of Backache:—

"I tried everything I could think of to no purpose. I had given up hope of getting rid of my misery when I thought I would try once more. This time I bought a box of Dodd's Kidney Pills. I have only taken one box and feel like a new man. The lameness has all left my back and I think I am entirely cured and would recommend Dodd's Kidney Pills to all persons suffering with like trouble."

## Colonial Book Store

Send to me for your SUNDAY SCHOOL QUARTERLIES and SUPPLIES at Publishers' Prices.

Peloubets Notes Bible, Teacher's edition, with new illustrations, size 5x7, for 1900, \$1.00.

Arnold's Notes on the S. S. Lessons, only \$1.50.

Send for Catalogues for Sunday Revised Normal School libraries. I am offering special discounts.

Class Books, Supt. Records, Envelopes.

T. H. HALL,  
Cor. King and Germain Sts.,  
St. John, N. B.

## WEAK DELICATE CHILDREN

are a source of much worry and care to their parents. They do not enjoy any of the pleasures of childhood. They are puny, restless; their appetite is fickle and wayward, and their young lives experience none of the buoyancy of youth. Prompt action is necessary to rid them of this lack of strength and debility in order to fit them for their life's career.

## PARK'S PERFECT EMULSION

of Cod Liver Oil is scientifically adapted to overcome these evidences of mal-nutrition, and to strengthen and build up weak children by its powerful tonic properties. It makes their flesh and bone healthy, and transforms them into robust, growing children; a foundation for perfect manhood or womanhood. Being devoid of that nauseous taste and smell so common to the raw oil, Park's Perfect Emulsion can be taken by the most delicate child with perfect ease and safety.

50c. per bottle. All Druggists.

—Manufactured by—

Hattie & Mylius,  
HALIFAX, N. S.

## Women's Ailments.



Women are coming to understand that the Backaches, Headaches, Tired Feelings and Weak Spells from which they suffer are due to wrong action of the kidneys.

The poisons that ought to be carried off are sent back into the blood, taking with them a multitude of pains and aches.

### DOAN'S Kidney Pills

drive away pains and aches, make women healthy and happy—able to enjoy life.

Mrs. C. H. Gillespie, 204 Britain Street, St. John, N. B., says: "Some time ago I had a violent attack of La Grippe. From this, severe kidney trouble arose, for which I doctored with a number of the best physicians in St. John, but received little relief. Hearing Doan's Kidney Pills highly spoken of, I began their use and in a short time found them to be a perfect cure. Before taking these pills I suffered such torture that I could not turn over in bed without assistance. Doan's Kidney Pills have rescued me from this terrible condition, and have removed every pain and ache."

## LAXA-LIVER PILLS

Work while you sleep without a gripe or pain, curing Dyspepsia, Sick Headache and Constipation and make you feel better in the morning. Price 25c.

## Equity Sale.

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, ON SATURDAY, the Tenth day of February next, at the hour of twelve o'clock, noon, pursuant to the directions of a Decree of the Supreme Court in Equity made on Tuesday, the twenty-first day of November, A. D. 1898, in a certain cause therein pending, wherein Michael Ryan is Plaintiff, and Lawrence McGrath, Christopher Kane and James McGrath are Defendants, with the approbation of the undersigned Referee in Equity, the Mortgaged Premises described in said Decree of the Court, as:

"All that certain lot, piece or parcel of land situate, lying and being in the Parish of St. Andrews, in the City and County of St. John, and bounded and described as follows: Beginning on the western side of the road leading from the City of St. John to Little River, so called, at a point distant from the lands owned by the Commissioners of the Poor for the City and County of St. John, eight hundred and one (801) feet; thence along the said road southerly two hundred and twelve feet to the line of land owned by the heirs of the late John Cotter (deceased); thence south seventy-three degrees west by the lotter's line five hundred (500) feet to high water mark; thence along the back or shore of Courtney Bay to land owned by one Peter Dean, Junior, one hundred and ten (110) feet, more or less; thence north sixty-one degrees fifty minutes east five hundred and twenty (520) feet to the place of beginning, containing by estimation one and one-half acres, more or less, being the same lot of land and premises heretofore sold and conveyed by one Patrick Gallagher and Catherine, his wife, to the said Lawrence McGrath by deed dated the third day of April, in the year of our Lord one thousand eight hundred and eighty-nine, together with all and singular the buildings, fences and improvements thereon, and the rights and appurtenances to the said lands and premises belonging or appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the estate, title, dower, right of dower, property, claim and demand whatever, both at Law and in Equity, of them, the said Defendants, or any or either of them, of, in, to and out of the said lands and premises and every part thereof."

For terms of sale apply to the Plaintiff's Solicitor.

Dated this Twenty-ninth day of November, A. D. 1899.

HUGH H. McLEAN, Referee.

AMON A. WILSON, Plaintiff's Solicitor.

Crispness, Variety, Brightness, Symmetry, Thoroughness, Up-to-Dateness.



These are some of the features which characterize our courses of study and qualify our students for their successes. Send for our Business and Short-hand Catalogues.

S. KERR & SON,  
Oddfellows' Hall.

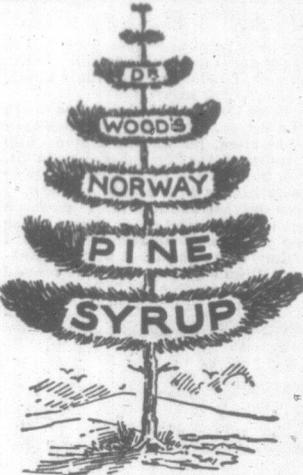
ALWAYS KEEP ON HAND

# Pain-Killer

THERE IS NO KIND OF PAIN OR ACNE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.

LOOK OUT FOR IMITATIONS AND SUBSTITUTES. THE GENUINE BOTTLE BEARS THE NAME,

**PERRY DAVIS & SON.**



A powerful lung healing remedy that cures the worst kinds of coughs and colds of young or old more promptly and effectually than any other medicine. Price 25c.

Laxa-Liver Pills cure Constipation and Dyspepsia. Do not gripe. Price 25c.

\*\*\*\*\*

## CATES' Invigorating Syrup,

Well known throughout the country, is an excellent TONIC, PHYSIC AND APPETIZER. Safe and Reliable and should be in every house. For Coughs, Colds and La Grippe a little night and morning will soon break them up.

DYSPEPTICS will find great relief by taking a little after eating.

For Irregularities of the Bowels nothing can be found to excel it, as it causes no criping or pain.

For Asthma and Palpitation of the Heart one swallow gives instant relief. It is an invigorator of the whole system, has been well tested already, and will do all that we say of it.

Put up in large bottles at 50 cents each and sold every where.

\*\*\*\*\*

## NERVOUS INVALIDS

Find great benefit from using

### Puttner's Emulsion

which contains the most effective Nerve Tonics and nutritives, combined in the most palatable form.

Always get PUTTNER'S it is THE BEST.

FOR SCIATICA PLEURISY STITCHES CRICKS NEURALGIA RHEUMATISM LAMBE BACK

## MENTHOL D & L PLASTER

THE BEST ANTI-RHEUMATIC PLASTER MADE

EACH PLASTER IN ENAMELED TIN BOX PRICE 25¢ ALSO IN YARD ROLLS PRICE \$1.00

DAVIS & LAWRENCE CO. LTD. MONTREAL

### A Bulb Window Garden.

A window garden of growing bulbs is one of the most attractive of home gardens. The kitchen windows offer a good place for them. The moisture from the steam of cooking and the warmth of the kitchen are both conducive to the growth of plants. It requires some time, and trouble to start a good root growth in hyacinth and many other bulbs, but there are some bulbs that grow easily without any such trouble. Narcissus, hyacinth, tulips and crocus all do well in the house if they are started in a dark, cold place, where there is a chance for the roots to grow before the top starts. These plants generally do well if they are put in a cellar and well covered up for six or eight weeks after they are first planted. A 5-inch pot is the proper size to use for a hyacinth bulb, for six or eight cones of crocus or bulbs of Freesia. And for from three to five tulip bulbs. All these bulbs require rooting first, except the Freesia, which will do well planted and exposed in a shady window for three or four weeks, and then brought directly into the sunshine. Plant all such bulbs in what is called "sandy loam." Rich, sandy garden soil will do. Do not add any barnyard fertilizer unless it is thoroughly rotted. Put plenty of small stones or coal, and a little charcoal for drainage in the bottom of the pots. Plant the bulbs in the flowerpots. The tops of the hyacinths, narcissus or tulips should be on a level with the soil in the pot. Crocus and Freesia should be planted a little deeper. The Freesia is a beautiful, fragrant flower. It grows in clusters of six or eight on a strong stem. The flowers are either pure white or clear primrose yellow. The bulbs are among the cheapest in the florist's lists, costing from 2 to 3 cents each, or from 25 to 30 cents a dozen. Crocus bulbs are a little cheaper, being 10 cents a dozen, but they are much more difficult to force for winter blooming.

No bulb is easier to force into bloom than the Chinese narcissus. It is not strange that the Orientals called this "Flower of the Gods." It grows easily in water. Put it in any good sized bowl of shallow depth. It should be about four times as large as the bulb. Four bulbs in an old blue china bowl make a very pretty show. Keep them balanced by plenty of pebbles and cover them with water. Set the bowl in a sunny window, and in six or eight weeks the snowy, golden hearted blossoms of the narcissus will bloom in profuse clusters. These bulbs seldom fail under the simplest treatment, though they cannot be forced a second time with any certainty of success.—N. Y. Tribune.

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### Three Cakes

There are three kinds of cake which every housekeeper ought to know how to make correctly, for from these cakes can be evolved, with slight trouble, nearly all the fancy forms of cake known.

A perfect cup cake—or what old-time housekeepers call a one-two-three-four cake—calls for one cup of butter, two of sugar, three of flour and four eggs. This is a poor coarse cake or a fine delicious one, according to the way the ingredients are mixed. It is as delicious as pound cake if properly mixed. Cream the butter and sugar, add the strained yolks of the eggs. Sift in the flour, stirring the cake well, and finally add the whites of the eggs, beaten to a stiff froth. Fold them in. If a cup of milk is added to this rule another cup of flour can be used, but about three teaspoonsful of baking powder must be sifted with the flour. This makes an excellent layer cake. Half the rule is sufficient for a loaf of three layers.

Old-fashioned pound cake is seldom seen today, except in the form of black cake. Imperial-pound cake was light and one of the most delicious cakes ever made. To make this, beat to a cream a scant pound of butter and two pounds of granulated sugar. Do not use powdered sugar. The coarse grain of granulated sugar assists in the creaming process, and thus makes a much lighter cake than powdered

## The Home

sugar. Add the yolks of ten eggs, a pound of sifted flour, and finally the whites of ten eggs, beaten to a stiff froth and folded in. Blanch and shred into thin strips a pound of Jordan almonds, weighed in the shells, seed a pound of raisins, and slice in fine strips half a pound of citron. Put a layer of the cake and a layer of the fruit into a well buttered cake pan. Sprinkle a very little dry sifted flour over the raisins to prevent their clinging together. Bake this cake slowly, until it is thoroughly done. Ice it with a thick white icing.

A perfect sponge cake is made of a pound of granulated sugar, or the weight of ten eggs, half a pound of sifted flour or half the weight of ten eggs, ten eggs, yolks and whites beaten separately, and the juice and half the grated peel of a lemon. Beat the yolks of the eggs and lemon for one moment after adding the sugar to them and set the dish containing them in a warm place—a pan of hot water is a good place—stirring the mixture sharply and continually for four minutes. Take off the fire and add, alternately, a little at a time, the whites of the eggs beaten to a stiff froth, and the flour warmed and sifted. Continue beating all the time until the mixture is cold. Pour it at once into a square cornered baking pan and bake it rather slowly for about an hour.—(N. Y. Tribune.)

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### Food for the Sick.

The first chill breezes of winter are keenly felt even by the invalid within doors. The cold is depressing to the spirits and calls for more stimulating diet for the invalid as well as the strong man who works outdoors in the cold. Where it is possible, considering the state of an invalid's health, use richer, more nutritious broths and serve a little game if possible, in autumn. A broiled venison steak is just as nutritious as one of beef. A broiled quail is a bird as nutritious as a chicken and always better if it is properly killed and cooked. Most invalids who are confined long to their rooms weary of broiled chicken, and a quail is welcome because it is new. Perfectly cooked and perfectly fresh button mushrooms are easily digested and can appear on an invalid's table in a mushroom sauce served with a tender piece of beefsteak, if so substantial a food is allowable. The proper serving of the proper variety of food together has considerable to do with its good digestion. Many a sick one has suffered from receiving food excellent by itself, but indigestible when eaten in conjunction with a certain sauce or other accompaniment.—(N. Y. Tribune.)

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### COCOA AND CHOCOLATE.

A Short History of their Production and Use is an interesting and highly instructive booklet issued by Walter Baker and Company of Dorchester, Mass. Among its contents is a chapter upon the production and consumption of these staple products. About 150,000,000 pounds of crude cocoa are exported from the tropical regions. The annual consumption is over 100,000,000 pounds. Other chapters are entitled "The Cocoa Tree and its Fruit," "The Early Use of Cocoa and Chocolate," "A Perfect Food," "Valuable properties of Cocoa Butter," "The House of Walter Baker & Co." Much valuable information is given concerning these favorite and healthful beverages. They have been prepared for a large and constantly extending market by this well known firm of manufacturers for over 230 years, at one place under the same name. They furnish free to any one applying for it a little book of choice receipts for using cocoa and chocolate in many new ways, both for cooking and drinking. Miss Maria Parloa and Miss Burr have compiled this booklet. Our readers should find it worth having and should send a post card request for it to Walter Baker & Co., Dorchester, Mass.

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We believe MINARD'S LINIMENT is the best.

Matthias Foley, Oil City, Ont.  
Joseph Snow, Norway, Me.  
Chas. Whooten, Mulgrave, N. S.  
Rev. R. O. Armstrong, Mulgrave, N. S.  
Pierre Landry, senr, Pokemouche, N. B.  
Thomas Wasson, Sheffield, N. B.

# RADWAY'S READY RELIEF

Radway's Ready Relief cures the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with

### Aches and Pains.

For Headache (whether sick or nervous) toothache, neuralgia, rheumatism, lumbago, pains and weakness in the back, spine or kidneys, pains around the liver, pleurisy, swelling of the joints and pains of all kinds; the application of Radway's Ready Relief will afford immediate ease, and its continued use for a few days effect a permanent cure.

### A Cure for All

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lumbago, Inflammations, Rheumatism, Neuralgia, Prostrations, Chills, Headaches, Toothache, Asthma, Difficult Breathing.

Cure the worst pains in from one to twenty minutes. Not one hour after reading this advertisement need any one suffer with pain.

Radway's Ready Relief is a sure cure for every Pain, Sprains, Bruises, Pains in the Back, Chest and Limbs.

### IT WAS THE FIRST AND IS THE ONLY PAIN REMEDY

That instantly stops the most excruciating pains, always inflammation and cures Congestions, whether of the Lungs, Stomach, Bowels or other glands or organs, by one application.

A half of a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sour Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

50 cents per bottle. Sold by druggists.

# Radway's Pills

Always Reliable. Purely Vegetable

Perfectly tasteless, elegantly coated, purge, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous Diseases, Dizziness, Vertigo, Constipation, Piles.

SICK HEADACHE. FEMALE COMPLAINTS: BILIOUSNESS INDIGESTION, DYSPEPSIA, CONSTIPATION —AND— All Disorders of the LIVER.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, nausea, heartburn, disgust of food, fullness or weight of the stomach, gas, eructations, sinking or fluttering of the heart, choking or suffocating sensations when in a lying posture, dimness of vision, dots or webs before the sight, fever and dull pain in the head, deficiency of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flashes of heat, burning in the flesh.

A few doses of RADWAY'S PILLS will free the system of all the above named disorders.

Price 25c. a Box. Sold by Druggists, or sent by mail.

Send to DR. RADWAY & CO., Lock Box 36 New York, for Book of Advice.

## SMOTHERING SENSATION.

A Kingston Lady's Experience with Milburn's Heart and Nerve Pills in Relieving this Distressing Condition.

"I have suffered for some years with a smothering sensation caused by heart disease. The severity of the pains in my heart caused me much suffering. I was also very nervous and my whole system was run down and debilitated.

"Hearing that Milburn's Heart and Nerve Pills were a specific for these troubles, I thought I would try them, and got a box at McLeod's Drug Store. They afforded me great relief, having toned up my system and removed the distressing symptoms from which I suffered. I can heartily recommend these wonderful pills to all sufferers from heart trouble.

(Signed) MRS. A. W. IRISH, Kingston, Ont.

LAXA LIVER PILLS cure Biliousness, Constipation and Sick Headache.

## Cowan's

### Royal Navy Chocolate and Hygienic Cocoa

are always the favorites in the homes.

THE COWAN CO., TORONTO.

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

CHRIST'S COMING FORETOLD.

Lesson XIII.—December 24. Isa. 9:2-7. Read Isa. 11:1-10. Commit Verses 6, 7.

GOLDEN TEXT.

Unto you is born this day, in the city of David, a Saviour, which is Christ the Lord.—Luke 2:11.

EXPLANATORY.

I. AN OUTLOOK UPON THE PEOPLE WALKING IN DARKNESS.—V. 2. The prophecy of which this lesson is a part begins with chap. 7:1. Israel and Judah were nearing a great political crisis. The final destruction of Israel was only fourteen or fifteen years in the future, and the forces which wrought that terrible disaster were actively at work, like the breaking of a dam high up among the mountains, whence the waters were rolling down in swift descent.

Ahaz introduced the worst of idolatry among his people. "The worship of Moloch, the savage god of Ammon, was now established, not only on the heights of Olivet, but in the valley of Hinnom, on a spot known by the name of Tophet, close under the walls of Jerusalem. There the brazen statue of the god was erected, with the furnace within or at his feet, into which the children were thrown (2 Kings 16). Superstitions appeared in every part of the country. Gold and silver statues glittered throughout Judah. Soothsayers, spirits, ghosts, were consulted" (Isa. 2:6, 8, 20; 8:19). Finally, towards the close of the reign, he shut up the great doors of the temple (2 Chron. 28:24), discontinued the offering of incense and the morning and evening sacrifice, and left the whole interior to decay, neglect and untidiness (2 Chron. 29:5, 16).

Thus was true religion almost wholly extinguished under this wicked king. In vain did Isaiah warn him, rebuke him, offer him signs, threaten him, urge him to rely on Jehovah; he doggedly pursued his own course, sought help in every quarter but the right one.

2. THE PEOPLE THAT WALKED IN DARKNESS. The people of Judah at this time were under the twofold darkness described above. THE LAND OF THE SHADOW OF DEATH. "Deadly shade, properly a title of the Hebrew Hades; a night like that of Hades." They dwelt where death cast its shadow over them as a great mountain hides the light, and brings chill and darkness into the valley. The influence of death is felt before death itself comes. The state of sin is always one of darkness. Sin blinds the eyes to the best good, to the wise ways of living, to the end of its course. The result of sin is mental, moral and physical darkness; the darkness of troubles, of pain, of hope blotted out, of joy destroyed.

II. A VISION OF DAWNING LIGHT.—Vs. 2-5. HAVE SEEN A GREAT LIGHT, There came to Judah in Ahaz's time the light of great promises:

First. That before a young woman could have a child, and the child grow up to know enough to choose between good and evil,—that is, within three years,—both the allied kings they feared would be destroyed; as they were by the Assyrians.

Second. The promise of the child, probably the same Immanuel referred to in the latter part of this lesson.

Third. The promise in Isa. 11:1-10, that, as out from the stump of an oak that has been cut down there often springs up a new shoot that becomes a great tree, so there should arise from the humiliated condition of Judah a larger, wider kingdom, in David's greater son and the kingdom he should found.

3. THOU HAST MULTIPLIED THE NATION. So he saw it as he looked upon it in later days. AND NOT. Most interpreters think, with the R. V., that the "not" should be "to it" the Hebrew letters being very nearly the same, and some transcribers made a mistake. In this case the whole sentence is a prophecy of the good times referred to in v. 2. THEY JOY BEFORE THEE, the giver of the joy. ACCORDING TO THE JOY IN HARVEST, when men see the fruits of their labors and promise of plenty. They had sown in tears, but reap in joy. AS MEN REJOICE WHEN THEY DIVIDE THE SPOIL, triumphant over enemies and rich in goods.

4. FOR THOU HAST BROKEN THE YOKE OF HIS BURDEN. First, of the Assyrians, who had "stretched out their wings"—great armies, and oppressed the land. Second, the yoke of sin, the oppressor Satan.

THE STAFF OF HIS SHOULDER. That part of the yoke which rested on the back of the neck and shoulders. AS IN THE DAY OF MIDIAN (Judges 7:1-23). A total rout, by a small body of selected men, by unusual means, through God's help, as

when Gideon with three hundred men, armed with lamps, pitchers, and trumpets, completely overthrew the immense host of the Midianites.

5. FOR EVERY BATTLE, etc. Read as in R. V. The old version misses the full sense and mars the exquisite beauty of this verse.

All that belongs to war, the armor and the weapons of the soldier, and the garments drenched in the blood of the slain, shall be swept away with fire; the "war itself shall die!"

III. A VISION OF THE COMING OF THE SON OF GOD.—V. 6. FOR UNTO US A CHILD IS BORN. Only through this child can war cease, and Israel's redemption be made permanent. "The prophet is unravelling a picture of the future." In the far distance the prophet foresaw the child who should be Immanuel, the Redeemer of the world. With the circumstances of his birth we are well acquainted. It is interesting to notice how this promise gradually dawned upon the world through the prophets.

THE GOVERNMENT SHALL BE UPON HIS SHOULDER. That is, he should be the ruler, the king, AND HIS NAME. A name stands for all that is in the man, his character, his principles and his property.

WONDERFUL, because his nature was wonderful, being human and divine; his coming at all was a wonderful manifestation of love; his deeds were wonderful, miracles, full of marvelous meaning as well as power; his words were wonderful; his atoning love was wonderful; the kingdom he set up was wonderful. COUNSELLOR. One who has the wisdom to guide himself and others. Jesus was the embodiment of the wisdom of God. The whole scheme of redemption through Jesus grows upon me more and more as one of marvelous wisdom. He is our "Counsellor," never guiding us astray, but always by the best ways to the best ends.

Cheyne unites the two words into Wonder-Counsellor, one whose wisdom is beyond description. THE MIGHTY GOD. The word for "God" here is not the usual "Elohim," which is sometimes used metaphorically, as for angels, as we use "divine"; but it is "El," which, whenever it denotes (as it generally does, and in Isaiah always) divinity, does so in an absolute sense; it is never used hyperbolically or metaphorically. THE EVERLASTING FATHER, expressing the divine love and pity for men, a love that can never fail, for it is everlasting. Sometimes our fathers emphasized the greatness of God so much that we were inclined to fear more than to love him. But there is no danger of realizing too much the greatness of God, if at the same time we equally realize his fatherly love. That we might do this was one reason why Jesus came to reveal the Father. THE PRINCE OF PEACE. The prince who rules in such a way that peace and prosperity abide in his kingdom. Peace is used to express all the blessings that come to a kingdom where there is peace from outward enemies, peace between rulers and ruled, peace between the different members of the kingdom; no disorders, no idleness, no criminals. A poetical description is given in Isa. 11:2-10. Practical. The Saviour thus described is the Saviour we need. And we can never thank God enough for him, or love him enough for coming.

IV. A VISION OF THE NEW KINGDOM OF GOD.—V. 7. OF THE INCREASE OF HIS GOVERNMENT AND PEACE THERE SHALL BE NO END. It shall increase in numbers, in power, in the completeness of its rule.

NORMAL LESSON.

Some important events in chronological order.

(a) God created man an innocent, free and responsible being, Gen. 1:26, 1:26-28, 2:16.

(b) Man fell through the temptation of the devil, Gen. 3:1-6; brought a sense of guilt into his soul, Gen. 3:8, and upon himself the condemnation of God, Gen. 3:16-19. Because of his sin he is driven out of the Garden, Gen. 3:23-24. At that early period God promised a Saviour, Gen. 3:15.

(c) Men multiply on the earth, Gen. 6:1, 2. The wickedness of men is great, Gen. 6:5; and in view of that wickedness destruction is threatened, Gen. 6:7.

(d) Noah and his family find grace, therefore they are saved by means of the ark, Gen. 6:8, 7:1-18.

(e) Abraham is called, Gen. 12:1. Up to this time God had no people that he might term his own; unto whom he might commit his oracles, and through whom he might fulfil his promise, Gen. 3:15. In calling Abraham God declared certain particulars of his purpose, "I will make thee a great nation." The nation would

be great numerically, influentially and spiritually. "And make thy name great." Great not as a philosopher, but as a man of faith; and because that through his seed all nations would be blessed, Gen. 22:18.

(f) Jacob encouraged by the Lord enters Egypt with his children and grandchildren who henceforth are called, "The children of Israel." They remain in Egypt in round numbers 400 years, Gen. 46.

(g) Moses is sent to lead the Israelites to the land of promise, Ex. 3. Israel spends 40 years in the wilderness, during which time God gives the law to Moses and he declares this law to the people, Ex. 20.

In all these events God was preparing the world for the coming of the Promised One, even Christ. "The law was a shadow of good things to come." In the fulness of time Christ was born. This was the greatest event in the history of the world, Luke 2:1-14. "The law was given by Moses, but grace and truth came by Jesus Christ." MILTON ADDISON.

"Are we Nearing the End of the Age?" is the subject of an able article which opens the December number of The Missionary Review of The World. The writer, Dr. Pierson, considers in succession each of the principal means of computation, and reviews some of the main points advanced by various Bible students. While not dogmatically stating his conclusions, Dr. Pierson is inclined to believe that the signs of the times point to an approaching crisis. Rev. W. T. Gidney, the author of "The Jews and Their Evangelization," contributes a valuable article on "Christian Missions to Israel." The statistical tables showing the distribution of Jews throughout the world, the work of societies working for Israel's conversion, and the distribution of Jewish missionaries are very valuable. There are three finely illustrated articles: "The Little Republic" by D. L. Pierson; "The Christian Village System of India," by Wm. Beatty, and "Jan Hus," by Geo. H. Giddings. Missionaries will be especially attracted to the article on "The Missionary on Furlough," but all will be repaid for a careful reading of this magazine which covers the whole field of missionary thought and activity. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 per year.

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Advertisement for Eugene Field's Poems A \$7.00 Book, given free to each person interested in subscribing to the Eugene Field Monument Souvenir Fund.

Advertisement for a copy of the Marked New Testament, sent for 10c.

Advertisement for Church Bells, Chimes & Peals, largest foundry on earth making purest copper and tin only.

## 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. Envelopes for gathering these funds can be obtained free on application to A. Cohoon, Wolfville, N. S.

**NEW GLASGOW.**—One candidate, Miss Laura Small, was baptized into the fellowship of the New Glasgow Baptist church on Sunday evening, Dec. 3rd. Dec. 4th, 1899. H. G. ESTABROOK.

**CLEMENTSVILLE, N. S.**—Since last reporting twelve converts have been baptized and added to the church. Eight of this number are young men, two heads of families. Others have accepted Christ and many are asking, "What must I do to be saved." Bro. Marple expects to leave tomorrow. He will be followed by the prayers and best wishes of many warm friends. L. J. TINGLEY.

December 4th.

**FAIRFIELD, N. B.**—Our little band of faithful workers moves steadily onward. We have a good class of Baptist Sunday School Normal students, also a large addition to our Sunday School. Our Mission Band, the interest in which never flags, gave at its last meeting \$8 to missions beside the regular contributions to Home and Foreign work. At our last B. Y. P. U. gathering a pleasant surprise awaited the pastor by way of a donation amounting to over 40 dollars. This is but one of many kindnesses received on this field, done for his sake who will bless. R. M. BYNON.

**BRIDGETOWN, N. S.**—Pastor Young preached his tenth anniversary sermon on Sunday last, reviewing the work of the past ten years. During this time 315 have been added to the membership of the church, and 32 have died. The pastor has officiated at the marriage of 98 couples. During the past year he has attended 27 funerals. The church has raised during the decade about \$22,000 for local purposes and \$3,000 for denominational work. Three new houses of worship have been erected on the field during this time. Pastor Young is now the longest pastor-ate, with one exception—that of Dr. Morse of Digby Neck—in the province, and the hope is freely expressed that it may be ten years longer.

**HAMPTON, N. B.**—We have had the pleasure of a visit from Rev. A. J. Vining presenting the claims of Northwest and British Columbia Missions. If all those who heard him have enjoyed and profited by his visit as we have in Hampton, we shall be pleased to have him come at least once a year. He leaves such a healthful influence that it needs no prophet to foresee that his audience will be at least doubled when he comes again. When the West or East is represented by men so under the power of the Spirit the cause is mutually benefited at home and abroad. God bless you Bro. Vining, come again, and may our common cause be more largely productive of good results. N. A. MACNEILL.

**BROOKFIELD, QUEBENS CO., N. S.**—Sometime has passed since we reported in the MESSENGER AND VISITOR. I suppose one reason is that we have been without a

pastor so long we have become careless and had very little that would help any one to report. The church and Union meetings have been very well attended, Sabbath School doing good work, superintended by Bro. Jabez McLannan, with a good staff of teachers. Bro. Crabb took the pastorate here in February, 1897, but on account of failing health resigned before the close of the year. We have now called Rev. J. H. Balcom, of Massachusetts, who has accepted and is now on the field, we pray that he may be successful in doing the work that God has given his servants to perform. The MESSENGER AND VISITOR comes to us laden with good news from some of the churches. True we have some things to cause us to mourn. I thank Bro. Adams very much for his timely article in your last issue, we need the truth brought to our notice and we hope to be in a better position very soon.

A. J. LEADBETTER, Clerk.

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Note from Rev. J. A. Gordon.

**DEAR BROTHER.**—Will you allow me a little space in MESSENGER AND VISITOR to say to the many friends who, by their correspondence, manifested such kindly interest in me and mine during my recent illness, that I am I think quite restored to my usual health and have entered again upon the work I love so much. No pastor can be surrounded by a more generous, sympathetic and appreciative people than we are by the members of the First Baptist church and congregation. Their late pastor, Rev. D. Grant, now of Quebec, has left behind him a hallowed and helpful influence that makes the work of his successor a great deal lighter and more pleasant than what he has found in some other places. Our congregations are increasing week by week, conversions are frequent, we will baptize next Sunday evening, candidates are also accepted for Sunday following. The spirit of courage and hope is manifest in every department of our church. Our address is 271 Prince Arthur Street. Yours cordially, J. A. GORDON.

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Dedication at New Annan.

The new house of worship at Central New Annan was dedicated on Monday evening, Nov. 20th. Four years ago at the ordination of Pastor Dimock the movement toward the erection of a new church received an effectual impulse by a subscription of \$50 for the purpose in response to an appeal of Rev. H. F. Adams, who was moderator of the Council. The good work thus started received vigorous support. One member of the church gave the land, another the frame of the building, all helped. Some outside help was received. The Eastern Association contributed a collection of \$1875, a member of the church residing in Boston sent \$75, and from others there were contributions of pulpit furniture, a Bible, etc.

The building is about 28 x 40 not including the tower that forms the porch, 8 Gothic windows lend beauty to the audience room. The ceiling is arched and finished with narrow sheathing. The wood-work finishing is well and neatly done.

The pews are modern and of good style, being the work of the Oxford Furniture Co. Hardwood ends and backs finished on top with black walnut, while the seats are soft wood, all finished in hard oil. The cream paint on ceiling and woodwork sheds a soft tone over the whole. A friend presented some dozen chairs for the choir. The building is heated by the best of hot air furnaces, and illuminated by two immense sun-burner lamps. While choir, stalls platform and pulpit are ornamented with a pretty brussels carpet.

The storm of Monday morning prevented the intended dedication at 3 o'clock in the afternoon. At 7 o'clock the church was comfortably filled with an earnest congregation, containing many who could hardly restrain their feelings at the victorious result of much self-sacrifice and glad service.

The dedication sermon was preached by Rev. H. F. Adams from 2 Cor. 9:15. Besides the pastor—Rev. J. T. Dimock—Rev. A. F. Baker, of Oxford, and Rev. H. G. Estabrook, of New Glasgow, were present and assisted in the service. The cost of the building is about \$1,000 in addition to labor contributed by the members which would amount to considerable. At the beginning of the service there remained an unpaid balance of \$100, which at the close was raised in 30 minutes in response to an appeal by Mr. Adams. The church is accordingly opened free of debt.

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Church Edification.

Rev. G. W. Schurman preached his first sermon as pastor of Halifax Tabernacle Baptist church on Sunday morning, Dec. 3rd, to a large audience, taking for his text Acts 9:31, "Then had the churches rest throughout all Judea and Galilee and Samaria, and were edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost were multiplied." It had two fold object. The church had suffered persecution. Stephen had been put to death for preaching the Word, and later Saul started out with all the vigor which he possessed to blot out the church of God, but was arrested in his savage career by the Holy Spirit and made a child of God and henceforth preached the Word which he had in the past tried to destroy. Then the church had rest from persecution. To edify the church was to build it up. The church was composed of the varied specimens of humanity. Those of different avocations of life, of the learned and unlearned. The door of faith was open to all. It was the duty as well as the privilege of all the human race to come into the church, to be moulded and shaped so their souls should be a fit place for the Holy Spirit to dwell in. The preacher compared the different elements which the church was composed of to the varied timbers found in a lumber yard. There were large and small, short and long which when properly chiselled and carved could be utilized in constructing a magnificent building, such as the architect intended in his plans and specifications. It also reminded him when passing through marble works of the large blocks in their rude state and as this marble passed through a great amount of chiselling and carving came out a beautiful image. And thus man has been taken into the church of Christ with all his imperfections, and by the aid of the Holy Spirit has been made into the likeness of Christ. Walking in the fear of God. When the church gets into her proper spiritual condition then there will not be any need of any special revivalists, but the pastor and his co-workers will have one continuous revival. Without the aid of the pew the pastor's efforts in winning souls for Christ will be unavailing. If individual members of the church would carry their Christian life through their every day walks of life, then the unbelievers would see there was a reality in Christianity, believe and come into the kingdom of the Lord. It often appears many enter the church as a place of ease and rest, as a pleasure boat to sail over the placid waters and when a storm arises to seek shelter in some friendly harbor. Every member should be like the life saving crew, launch the life-boat and pull through the tempestuous seas to rescue the sailors clinging to yonder wreck, who if not rendered some human assistance will perish. Mr. S. said that he was now acting in the capacity of pastor of this church and would continue to do so as long as the church would assist him in winning souls for Christ. But when his hand was not upheld by his people and his influence for good was weakened he would resign and take the wings of morning and soar to some other clime wherever the Lord may direct.

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Rev. J. H. Parshley.

Having known Rev. J. H. Parshley, who has just gone to Moncton, N. B., as pastor of the Baptist church, for about twenty-five years, I am glad to say a few words wholly of my own accord in commendation of him, trusting that he will find a warm reception among the Baptists of the Maritime Provinces. Bro. Parshley is a pulpit orator of more than ordinary power, bold and fearless in defence of the truth; as a pastor he is highly in touch with evangelistic movements, tender and sympathetic in his ministrations to the sick and sorrowing, and as a friend he is true and faithful even when others are false. Not only the First Baptist church in Lawrence, Mass., which he has served successfully for two years and a half, but also the Second Baptist church and congregation and our citizens generally and the pastors and churches of our beautiful Merrimac valley and many in eastern Massachusetts who have hung with pleasure upon his burning words of eloquence and spiritual power, deeply regret his departure from us. May God richly bless him and the helpmeet he has given him and permit him to win many souls in his new field.

E. A. WHITTIER, Evangelist.  
Lawrence, Mass., Dec 6th.

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MARRIAGES.

GOODWIN-GOODWIN.—At Argyle Sound Nov. 29th, by Rev. M. W. Brown. Clarence S. Goodwin and Ardella Goodwin, both of Argyle Sound, Yarmouth Co., N. S.

CHAMBERS-CHAMBERS.—At Sussex, N. B., on Dec. 6th, by Rev. W. Camp, Mr. James A. Chambers to Mrs. Annie Jane Chambers, both of Waterford, Kings Co.

MCLEOD-TARRIS.—At the residence of the bride's father, Asa Tarris, Esq., Harvey Bank, Nov. 29th, by Rev. Trueman Bishop, Mr. George McLeod, of Harvey, and Miss Ethel Tarris.

SMITH-SALTER.—At the Baptist parsonage, Windsor, N. S., by the pastor, Charles Logan Smith, of Windsor, and Georgie Salter of Annapolis.

FLEMING-MOSHER.—At the home, of the bride's parents, Windsor, N. S., by pastor A. A. Shaw, Richard Fleming and Minnie F., daughter of John and Sarah Mosher, all of Windsor.

CAIRNS-FRANCIS.—Dec. 6th, at Baptist parsonage, Tryon, P. E. I., by Rev. David Price, Robert Cairns to Cora Francis, both from County Line Road.

GRAY-MURRAY.—At East Village, Colchester Co., N. S., Dec. 6th, by Rev. O. N. Chipman, Harvie Gray, of Folly Village, and Lizzie A. Murray of South Victoria.

TRENHOLM-TRENHOLM.—At the parsonage, Port Elgin, by Rev. J. W. Gardner, on Wednesday, the 29th Nov., William C. Trenholm to Bernice Trenholm, both of Cape Spear, Botsford parish, N. B.

GIFFIN-REID.—At Antigonish, Nov. 30th, by the Rev. W. H. Robinson, Charles G. Giffin, of Isaac's Harbor, to Addie Reid of Port Hillford, Guysboro Co., N. S.

SNOW-WEATHERS.—At Florenceville, N. B., Nov. 19th, by Rev. A. H. Hayward, Fred W. Snow, of Bridgewater, Me., to Annie M. Weathers of East Florenceville.

DEATHS.

UPHAM.—At North River, Colchester Co., on Dec. 1st, Mr. Robert Upham, aged 82 years.

WETHERBY.—At Lower Onslow, on the 5th inst., Mrs. Dorothy H., widow of the late Charles Wetherby, aged 69 years. Our sister was a worthy member of the Debert Baptist church.

PHINNEY.—At Port Lorne, N. S. Dec. 1st, William Phinney, aged 77 years. The community has lost an esteemed citizen, and the church a useful member. The religion that was his theme in life, was his support and comfort in death. His widow with whom he lived happily for 53 years, is greatly sustained in her bereavement. He also leaves one son and family to mourn their loss.

STEWART.—At Highgate, Carleton Co., Nov. 28th, Etta, only child of Beecher and Florence Stewart, died from being scalded, aged 2 years and 1 month. May the God of all comfort give the needed consolation. The funeral service was conducted in the Baptist church at Coldstream, by the pastor, J. D. Wetmore.

HUGHSON.—At St. John, N. B., on the 30th inst., of typhoid fever, Chas. A., eldest son of George Hughson, of Chipman, in his 32nd year. The deceased professed religion during services held at Chipman Station, by Rev. M. Addison, in 1890, and united with the 2nd Chipman church. A father, mother, two brothers, and three sisters remain to mourn his early departure.

MOORE.—In this city, on 28th inst., of paralysis of the brain, Mary J., relict of the late John Moore of Chipman, aged 72 years. Sister Moore professed religion over forty years since, and united with the Scotchtown church. Three sons and five daughters remain, besides a large circle of other kindred and friends.

JOHNSON.—At Acadia Mines, Dec. 3rd, Mont McCaskell, eldest son of Mr. and Mrs. F. N. Johnson, aged 10 years. For many months he had been gradually los-

ing strength through valvular heart disease, and during the last two weeks of life his sufferings were most intense, but his faith in Jesus was the simple child-like faith which led him to trust all in the hands of his Lord.

WELSH.—During the terrible hurricane that visited the West Indies in August last, it is believed that Capt. G. Leslie Welsh, of Yarmouth, N. S., with his vessel, schr. "Grace Rice," and all on board, found a grave in the ocean. Capt. Welsh was a worthy member of Temple church, Yarmouth, and respected by all who knew him. A wife and two children mourn the loss of a loving husband and father. Rev. 20: 13.

REED.—At Bridgetown, N. S., on Saturday, 2nd, Dea J. B. Reed, aged 65 years. While attending our conference, word came to us of the departure of our brother. Tho' expected, still it was a shock to us, as for many years he has been intimately connected with the church in all its branches of work. The mantle of Dea. Chipman fell upon him and he has worn it with honor. For many years he was leader of the choir, and his sweet voice of praise will be greatly missed. As a deacon he was all that any pastor could wish. Tender, sympathetic, always ready to advise, always ready to help. No man in the community will be missed more than he, as he was prominent in business and social life as well as church. He leaves behind a wife and three sons, besides a large connection to mourn their loss. The church is in mourning because his "seat is empty."

WOOD.—After a few days confined to his house, Deacon Peter O. Wood, suddenly yet peacefully passed over to the reward of the just, aged 77 years. For eight years he consistently filled his office in the church. He was one of the few remaining of the second generation of pioneers of River Hebert. During his life he had witnessed the seed sowing and gradual growth of a New Testament church in his native place; as a consequence he lived and held with a firm grasp the doctrines of grace and the ordinances of Christ. His benevolence abounded to all who loved the Lord Jesus. Possessing a quiet and kind disposition, he was in harmony with all his neighbors, highly esteemed by the old, and greatly respected by the young. What is our great loss is his greater gain. Many in the church are praying for some one to be brought in to fill the vacancy. There are five sons and three daughters that survive a kind father. A brother and three sisters have said "adieu" for a short time to one they loved. The pastor based his remarks at the funeral service on Rev. 14: 13. Blessed are the dead, etc.

WRIGHT.—At his home, Hill and Dale, Andover, Nov. 24th, of heart trouble, Justice E. Wright, aged 65 years. In the death of Bro. Wright, the church and community have lost one of their most loved and honored members. He was baptized into the fellowship of the Andover Baptist church, by Rev. J. W. S. Young, in the year 1879, and since that time has filled the office of trustee and treasurer. His home was always open to the ministers of the gospel and all others who claimed its friendly shelter. He filled the office of post master and school trustee in the community in which he lived. In his business life he was known for uprightness and integrity. As his strength failed he was most graciously sustained by the divine presence, and said to his wife shortly before his death, if this is dying it is most blessed, quoting the hymn, Jesus can make a dying bed, etc. A wife and two sons are left to mourn the loss of a kind, loving husband and father. The funeral service was conducted by the writer, Sabbath 26th, in the presence of a very large congregation.

Spurgeon Tabernacle Rebuilding Fund.

Received in cash and promises. Previously acknowledged, \$69.80; Rev. Henry Carter, Murray River, P. E. I., \$1; Rev. Z. L. Fash, M. A., Halifax, \$1; Mrs. Nehemiah Steeves, 20cts. Total \$72. C. W. TOWNSEND.

Furniture.

The newest designs are always to be found in the large stock of Household Furniture maintained in our warehouse.

We make it a point to sell only such goods as are strongly and thoroughly made and that will give the greatest satisfaction, and also at prices which will be found to give the best value possible.

In Bedroom Suits of three pieces, Dining Tables and Sideboards at a low price we are showing exceptionally good values, and it will pay to write for our photos of these goods.

Write us for anything desired in Furniture and we will furnish photographs and prices.

Manchester Robertson & Allison

Advertisement for watches and jewelry. Includes images of a pocket watch and a watch face. Text: FREE COMBINATION OFFER NO MONEY WANTED FROM YOUR OWN POCKET. In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Rifles, Cameras, Chairs, Clocks, Skates, Sleds, and numerous other beautiful premiums. LADIES, BOYS and GIRLS send us your full name and address and we will send you 13 packages of our Assorted Steel Pens to sell among your neighbors and friends at 10c per package. When sold remit us amount due, \$1.30, and we will forward premium you select from our mammoth catalogue which we mail with goods. Send to day. Address

STANDARD WATCH & NOVELTY CO., P. O. Box 626, ST JOHN, N. B.

Advertisement for cameras and photographic supplies. Includes an image of a camera. Text: CAMERAS -AND- PHOTOGRAPHIC SUPPLIES

Velox Papers and Xmas Novelties. Agents for Poco Cameras. DOMINION PHOTO MATERIALS CO., WHOLESALE and RETAIL. 218 ST. JAMES STREET, MONTREAL.

Important to Agents. CANADIAN PACIFIC RY. FARMS

FOR EVERYBODY IN CANADA'S GREAT NORTH-WEST "A Land Illimitable With Illimitable Resources." Government Free Grant of 160 Acres to Bona Fide Settlers. For Maps, Descriptive Pamphlets, Transportation Rules, Etc., Write to A. J. HEATH, D. P. A., C. P. R., ST. JOHN, N. B.

Advertisement for Merit Woodill's German Baking Powder. Text: MERIT Has secured the high reputation held by Woodill's German Baking Powder. Aud placed it in the forefront of Baking Powders. It is chased by the Government among the few Pure Cream of Tartar Baking Powders now made in the Dominion.

Advertisement for Walter Baker & Co.'s Breakfast Cocoa. Includes an image of a woman in a long dress. Text: "A PERFECT FOOD—as Wholesome as it is Delicious." Walter Baker & Co.'s Breakfast Cocoa. "The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."—Dominion Medical Monthly. A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. Ltd. ESTABLISHED 1870. Branch House, 6 Hospital St., Montreal.

# Stomach Trouble.

A FREQUENT SOURCE OF THE MOST INTENSE MISERY.

Mr. Harvey Price, of Bismark, Suffered for many Years Before Finding a Cure —Dr. Williams' Pink Pills Restored Him.

Those who suffer from stomach troubles are truly to be pitied. Life seems a burden to them; food is distasteful, and even that of the plainest kind is frequently followed by nausea, distressing pains and sometimes vomiting. Such a sufferer was Mr. Harvey Price, a well known farmer and stock-grower living at Bismark, Ont. To a reporter who recently interviewed him, Mr. Price said:—"I have found Dr. Williams' Pink Pills of such incalculable value in relieving me of a long seige of suffering that I am not only willing but anxious to say a good word in behalf of this medicine, and thus point the road to health to some other sufferer. For five years I had been afflicted with stomach trouble and a torpid liver. I doctored and also denied myself of many kinds of food pleasant to the taste, but neither the medical treatment nor the diet seemed to help me to any degree. In January, 1899, the climax of my trouble appeared to be reached. At that time I was taken down with la grippe, and that, added to my other troubles, placed me in such a precarious position that none of my neighbors looked for my recovery. My appetite was almost completely gone, and I experienced great weakness, dizziness, vomiting spells and violent headaches. I was also troubled with a cough which seemed to rack my whole system; I shall never forget the agony experienced during that long and tedious sickness. Medical treatment and medicines of various kinds had no apparent effect in relieving me. After existing in this state for some months, my mother induced me to try Dr. Williams' Pink Pills. In May last I purchased three boxes, and before these were gone undoubted relief was experienced. Thus encouraged I continued the use of the pills, and with the use of less than a dozen boxes, I was again enjoying the best of health. I can now attend to my farm work with the greatest ease. My appetite is better than it has been for years, and the stomach trouble that had so long made my life miserable has vanished. I have gained in weight, and can safely say that I am enjoying better health than I have done for years before. I feel quite sure that those who may be sick or ailing, will find a cure in a fair trial of Dr. Williams' Pink Pills.

Dr. Williams' Pink Pills make pure, rich blood, thus reaching the root of the disease and driving it out of the system, curing when other medicines fail. Most of the ills afflicting mankind are due to an impoverished condition of the blood, or weak or shattered nerves, and for all these Dr. Williams' Pink Pills are a specific which speedily restore the sufferer to health. These pills are never sold in any form except in the company's boxes, the wrapper round which bears the full name "Dr. Williams' Pink Pills for Pale People." All others are counterfeits and should always be refused. Get the genuine, and be made well.

A QUICK CURE FOR COUGHS and COLDS

## Pyny-Pectoral

The Canadian Remedy for all THROAT AND LUNG AFFECTIONS

Large Bottles, 25 cents.

DAVIS & LAWRENCE CO., Limited, Prop'rs. Perry Davis' Pain-Killer. New York Montreal

## WHISTON'S Commercial College

Mr. Whiston wishes the public to know that there is now no connection between his College and the institution managed by his former partner, Mr. Frazee, which is announced to be closed in December. The Halifax Commercial College, so long and successfully conducted by Mr. Whiston, promises to be more successful than ever. The attendance has recently so increased as to necessitate the enlargement of the classrooms. The coming winter season is confidently expected to be the most successful in the history of the College.

S. E. WHISTON, 26 Barrington St., Halifax, N.S.

### News Summary

The C. P. R. train for Halifax, when near Sussex on Tuesday, struck and killed a countryman's horse.

It is reported that the De Beers mines are filling with water, and that Mr. Rhodes estimates the damage at \$50,000 per day.

Admiral Fournier, commander of the French naval squadron, is visiting the Russian Minister of the Navy at Sebastopol.

Maximo Gomez is reported to be stirring up the Cubans to fight the United States, which is reducing the number of its troops in the island.

The report of the British Board of Trade for the month of November shows an increase of £2,175,900 in imports, and £4,571,700 in exports.

Mrs. Julia Grant, widow of General Grant, will complete her personal memoirs before Christmas. She has been engaged on the work for nearly ten years.

Thomas Powell, a farmer residing near Ancaster, is dying of blood-poisoning, the result of a knife wound sustained while whitening a stick with a rusty jack-knife.

The Inland Revenue Department has taken up the subject of tinned goods, and has issued a circular to some thousands of physicians throughout Canada asking them to report on any cases of poisoning that come under their notice.

Representative Corlies of Michigan, has introduced a bill for a Pacific cable to be built by the United States to Hawaii, the Philippines, Japan and China, at a limit of cost of \$8,000,000, of which \$500,000 is to be immediately available.

Captain Abbott of the United States secret service has identified in Cyrus Davis, arrested at Toledo, Ohio, on Thanksgiving Day, Charles Johnson, one of the last of the Johnson family, who have been counterfeiters for three generations.

An Ottawa despatch says: All the departments have been officially advised to have their estimates ready as soon as possible. This confirms the statement that there is to be an early session of Parliament.

Dr. Wm. N. Barbour, D. D., for many years principal of British North America Congregational College, at Montreal, and who retired a year or two ago, was found dead in his bed at his home in Malden, a few miles from Boston, on Tuesday.

The House of Representatives at Washington, by a vote of 302 to 30 adopted the resolution offered by Mr. Taylor of Ohio for the appointment of a special committee to investigate the charges against Brigham H. Roberts, the Mormon representative from Utah.

M. Osiris, a wealthy Parisian, has presented to the Institute of France a sum to provide a triennial prize of 100,000 francs for the most remarkable work or discovery of general interest, especially in the fields of surgery and medicine. The prize is open to all countries.

Richard Coleman (colored), who confessed to the murder of Mrs. James Lashbrook, wife of his employer, explained his crime at daylight Wednesday at the hands of a mob, consisting of thousands of citizens, by burning at the stake, after suffering torture and fright beyond description. The affair occurred near Maysville, Ky.

William Wier, president of the Banque Ville Marie, Montreal, which suspended payment last August, was on Wednesday sentenced to serve two years, less one day, in the common jail. The charge against him was sending a deceptive account of the bank's business to the government. Wier is in his seventy-seventh year.

A Buffalo despatch of Wednesday says: Fully twelve inches of snow has fallen here since Tuesday morning. Street car traffic, which was practically abandoned late Tuesday night, was fully resumed Wednesday morning. Mails from the east and west are from a half to one hour late.

At Sherbrook, Guysboro, N. S., Tues'ay, an explosion took place in one of the pits worked by the Guysboro Gold-Manufacturing Company. Three men were injured, two seriously. Tom Petriquin was badly cut about the face and his hands were terribly mangled. He may possibly lose a hand. McDonald was cut about the face and head and had his back hurt. One other man was badly shaken up.

The Imperial German yacht Hohenzollern, with the Emperor and Empress of Germany and their party on board, left Sheerness for Flushing at 7.50 a. m., on Wednesday. The Hohenzollern was escorted by the German warship Hela and eight British torpedo boats, which went out twenty miles to sea with the German ships. Guards of honor on board all the various British warships, which were covered with bunting, presented a fine sight. As they passed the British battleship Sans Pareil, the port admiral's flagship, a royal salute was fired, the band on board the battleship played the German national anthem and the band of the Hohenzollern replied with the British anthem.

# BAPTIST PERIODICALS

Are Always in the Lead

Two new quarterlies have been added to the list.

Quarterlies	Price	Monthlies	Price
Senior	4 cents	Baptist Superintendent	7 cents
Advanced	2 "	Baptist Teacher	10 "
Intermediate	2 "	per copy per quarter!	
Primary	2 "	per copy per quarter!	

Home Dev. Supplies

Of All Kinds.

QUARTERLIES	Price
Senior	5 cents
Advanced	3 "
per copy per quarter!	

Leaflets

Advanced Intermediate Primary } 1 cent each per copy per quarter!

Picture Lessons 2 1/2 cents each per quarter!  
Bible Lesson Pictures 1 cent each per quarter!

Illustrated

	per quarter	per year
Young People (weekly)	13 cents	50 cents
Boys and Girls (weekly)	8 "	30 "
Our Little Ones (weekly)	4 1/2 "	25 "
Young Reader (semi-monthly)	4 "	16 "
" (monthly)	2 "	8 "

(The above prices are all for clubs of five or more.)

The Colporter (monthly), single copies, 10 cts. per year; twenty or more copies, 5 cts. each a year.

AMERICAN BAPTIST PUBLICATION SOCIETY

1420 Chestnut St., Philadelphia.  
256 Washington St., Boston 177 Wabash Ave., Chicago 279 Elm St., Dallas  
182 Fifth Ave., New York 316 N. Eighth St., St. Louis 69 Whitehall St., Atlanta

# Henry Morgan & Co.,

Colonial House, Phillips' Square, MONTREAL

ESTABLISHED 1845.

This old Established Firm announce the publication of their

## Fall and Winter Catalogue

FOR 1899 and 1900

which will be mailed FREE to any address on receipt of postal card.

They have also prepared, for Toys and Fancy Goods, a supplementary Catalogue for Christmas & New Year's Presents

which will be issued on December 1st.

Customers at a distance will find these two books helpful as guides in making their purchases, and replete with useful information for all the year.

The various departments are now replete with new and desirable goods of the best class, at moderate prices, the value cannot be surpassed.

## MAIL ORDERS

receive prompt and careful attention. Samples sent and every information supplied.

Write for Catalogue.

# Henry Morgan & Co., Montreal.

The Chicago News says: "A \$200,000,000 trust is in contemplation. There is every prospect that the American Sugar Co., the Glucose Refining Co. and all of the so-called independent sugar refineries will be consolidated. H. O. Havemeyer, of the Sugar Combine, has, it is understood, secured an election on the Arbuckle Sugar Co., the Doscher concern and the outside plants in Boston and New Orleans.

The Farm.

Sugar Beet Pulp for Cows.

I have had some experience in feeding sugar beet pulp, but first I would like to tell how I have fed my cows since the beginning of last winter.

Since I began feeding the pulp I treat the cattle in the same way, except that at noon I do not feed any rowen, but clean out the manger and give the cows a half bushel each of beet pulp, which is about all they will eat at one time.

I have seen no ill effects from feeding the pulp at any time. Before beginning I weighed the milk every day for a week, continuing after the pulp feeding was in progress.

I think that beet pulp is an excellent cattle food. The stock certainly relish it and it is an appetizer and aids in digestion, consequently a promoter of health.

The Neglected Orchard Row.

An Illinois orchardist took to spraying as a means of preventing ravages of the codling moth. He had heard that spraying would give him good fruit, and hopelessly invested in the needed apparatus and labor.

On the outskirts of the orchard was found a neglected row of worthless crab apples, and this row had been the breeding ground from which year after year his orchard had been overrun.

Doubtless much of the non-success in spraying may be traced to the same cause

—the neglected orchard row. If trees are not worth spraying and taking care of, let them be cut down, and the ground put into something that will pay.

Marketable Age of Cattle.

There is no definite age at which old cows are sent to market. There have been times and places in the history of ranging cattle when the cows were never gathered, but allowed to remain on the range until they die of old age.

The general rule at the present time is to sell as soon as they reach a live weight of 1,000 pounds. If the steers have good enough winter feed, so that they hold their own, they will reach this weight the fall after they are three years old.

Ione March, by S. R. Crockett, author of "The Men of the Moss Hags" "The Red Axe," etc. Illustrated. Paper, 75 cents; Cloth, \$1.50.

Sir Francis Wingate, in the battle with the Khalifa's force near Codid, captured 9,000 men, women and children.

Bad for a cough. Adamson's Botanic Cough Balsam is very bad for a cough. In fact it kills a cough almost instantly and restores good normal health thoroughly and in a very agreeable manner.

BE SURE advertisement for Miller Bros. pianos and organs. Includes address: 101, 103 Barrington Street, Halifax, N. S.

ADAMSON'S BOTANIC BALSAM advertisement for croup. Includes text: "LIFE IS SAVED" and "25c. AT ALL DRUGGISTS."

JAS. A. GATES & Co. advertisement for organs. Includes image of an organ and text: "To any Reader" and "MIDDLETON, N. S."

McCLURE'S MAGAZINE advertisement. Includes price: \$1.00 A YEAR, 10 CTS. A COPY. Features: "The Life of the Master" by Rev. John Watson, D. D.

MONT. McDONALD BARRISTER, Etc. advertisement. Includes address: Princess St. / St. John.

FARM FOR SALE advertisement. Includes text: "On account of change of condition and decline of life, I offer for sale my FARM of 100 acres."

# Slaughter Sale Continues.

Library Books going fast. They suit both in quality and price. Read some good words from purchasers:

Canning, November 27, 1899.  
"The Libraries we bought of you were satisfactory in character and price. The schools were much pleased with them."  
REV. W. N. HUTCHINS.

"The Parsonage," Milton, N. S., November 14, 1899.  
GEO. A. McDONALD, ESQ.  
Halifax, N. S.

DEAR BROTHER.— We are perfectly satisfied with the new S. S. Library recently purchased from you. The books are interesting and profitable, classified to suit scholars of all grades. They are strictly high class in every respect except one, viz., the price. The price was "away down." The officers of the school agreed unanimously that this Library is the cheapest and best ever purchased for our Sunday School.

REV. W. L. ARCHIBALD.  
Sandy Cove, Digby, November 23, 1899.  
"The Sunday School Books are on hand. We are very much pleased with them; consider them very cheap indeed."  
MRS. F. L. MORSE,  
Supt. of Baptist S. S.

Lockhartville, N. S., November 3, 1899.  
"I think we have the best selection of Books, for the amount of money paid, we have ever had, and thank you very much for the reduction made and for your kindness in sending so many volumes."  
(MISS) IDA LOCKHART.

ACT PROMPTLY if you want a few Books. SPECIAL REQUEST.

Kindly order your Lesson Helps and papers early. Send for samples and order blanks.

Our Peloubet's Notes 1900 are now open. \$1.04 takes a copy.  
Send at once for Christmas Exercise, 5c. each (not returnable). Every one a gem.

**Geo. A. McDONALD**  
120 Granville Street,  
HALIFAX, N. S.

These trade-mark crimson lines on every package.  
**GLUTEN FLOUR** For **DYSPEPSIA.**  
**SPECIAL DIETETIC FLOUR.**  
**K. C. WHOLE WHEAT FLOUR.**  
Unlike all other brands. Ask Grocers.  
For book or sample write  
Farwell & Rhines, Watkown, N. Y., U.S.A.

### Personal.

Rev. Arthur Archibald, son of Rev. E. N. Archibald of Lunenburg, who last Aug. accepted the pastorate of the First Baptist church of Hutchinson, Kansas, has met with marked success. Congregations have almost doubled within the last two months, and the church is experiencing a spiritual upliftment. Bro. Archibald expects to complete his theological course at Rochester next year.

COM.  
Rev. George Howard ministered to the Brussels Street congregation of this city on Sunday last, and his sermons, we hear, were highly appreciated.

### News Summary

The Methodist century fund now amounts to \$508,856.

The dwelling of Alonzo Foreman, at Lutz Mountain, Westmorland, was destroyed by fire on Tuesday.

Business failures in the Dominion for the week number thirty-one, as compared with twenty-nine in this week a year ago.

At Marysville, York county, Monday, while Dudley Allen was firing a gun, the barrel burst, badly injuring one of his hands.

The Dutchess of Sutherland frequently attends meetings of Socialist women in company with Miss Margaret MacMillan, a Socialistic lecturer.

The head factory of McLaughlin Carriage Company, at Oshawa, Ont., was destroyed by fire Thursday. Over 350 hands will be thrown out of employment.

The employes of the Collins Wollen Mills, at Collinsville, near Lowell, Mass., were notified Friday that their wages would be advanced to per cent. January 1.

The Salisbury and Harvey Railway has been sold to a New York capitalist, Mr. Alexander McElwee, of J. S. Way & Co., New York, and the road will be brought into Moncton and extended in Albert Co.

The rally in London for raising money to fit out the hospital ship Maine, to be sent to the Transvaal, resulted in great success. The Queen's cordial support of the international charity is enthusiastically applauded.

News has been received in Quebec by relatives that Sergeant Bertie Nathan, of the Grenadier Guards, a native of that city, was killed in action at Belmont, Cape Colony, last month. Sergt. Nathan was aged about 26 years.

A despatch from Frere Camp, Natal, Dec. 10, says: Heliographic communication with Ladysmith continues daily. Gen. Schalk Burgher and Commandant Louis Botha are in command of the Boer forces investing Ladysmith. Their horses are said to be in poor condition.

Fearing retaliation for the seizure and retention of Chinese officials, who failed to punish the men who murdered two French naval officers, all the French Consular Agents have left Hainan Province. The French naval forces in the neighborhood are being strengthened.

Prof. Robertson, Dominion Commissioner of Agriculture, reports that arrangements are being rapidly completed for the establishment of manual training in Canadian schools, which has been made possible by the generous gift of Sir William C. McDonald of Montreal.

The Transvaal government has decided to consider Mr. Winston Churchill, who was captured November 15 between Estcourt and Chieveley, a combatant officer and to retain him as a prisoner. Mr. Churchill has applied to General Buller with a view of getting an exchange.

The Earl of Dunraven, lord lieutenant of Limerick, acting under instructions from Dublin Castle, has removed from the office of deputy lieutenant of the county, Baron Emly, who was recently removed from his position as magistrate by Lord Ashburne, lord chancellor of Ireland, because of his anti-British comments on the war in South Africa.

The Manitoba election held on Thursday last resulted in the overthrow of Premier Greenway's Government. Two of the five cabinet officers were defeated. It is said that the standing of parties in the new House will be, Conservatives, 21; Liberals, 16; Independent, 1. According to this Mr. Hugh John McDonald will have a working majority at his back.

As the best practical help for superintendents, we would recommend The Baptist Superintendent, published by the American Baptist Publication Society. For its blackboard outlines and suggestions alone, it is worth many times its price. It is taken by progressive superintendents of all denominations. By its side stands The Baptist Teacher, recognized everywhere as one of the very best edited and most helpful lesson helps in our own or other denominations. For prices or any further information, apply to 1420 Chestnut St.



### Good Soap Cheap

SURPRISE Soap costs only 5 cents a cake.

But it's the best soap in the world for clothes-washing.

No boiling, no scalding, no back-breaking rubbing.

It won't injure the finest fabric nor redden the most delicate hands.

It does it's work quickly and lasts a long time.

Insist on having it. Remember the name—

"SURPRISE."

## DYKEMAN'S

THREE ENTRANCES

97 King Street

59 Charlotte Street

6 South Market Street

ST. JOHN, N. B.

**HOLIDAY GOODS BY MAIL.** Send to us for anything you want in the Dry Goods line. You can purchase just as satisfactorily by mail as if you visited the store in person. Anything sent not being satisfactory may be returned and the money will be cheerfully refunded.

**HANDKERCHIEFS.** Men's White Japanese Silk Handkerchiefs, hem-stitched, with a pretty silk initial in the corner, 20 inches square, 25c. each; 22 inches square, 50c. each; 22 inches square, twilled silk handkerchiefs, with pretty silk initial in the corner, 75c. each.

### HOLIDAY HANDKERCHIEFS



corners, 2 for 25c. or 15c. each.

No. 5 lot. Lace edge handkerchiefs with a pretty lace insertion, very fine Irish lawn, 25c. each, worth 35c.

**LADIES' AND CHILDREN'S HANDKERCHIEFS.** No. 1 lot fine cambric hemstitched handkerchiefs, 30c. per half dozen.

No. 2 lot. Fine Irish cambric, hemstitched, four rows of tucking around handkerchiefs, very neat, 8c. each or 4 for 30c.

No. 3 lot. Fine Irish lawn with seven rows of cording, hemstitched, nice size, 9c. each or 3 for 25c.

No. 4 lot. A pretty lace edge, tinted border, embroidery



**LADIES' KID GLOVES.** A gem at \$1.10. In black and colors. They have the new dome fastenings, two large clasps, guaranteed real French kid, gusseted fingers.

**BLACK AND COLORED LACING GLOVES.** Seven clasps. All sizes, \$1.00 per pair. Every pair guaranteed.

**UNDRESSED MOCA KID GLOVES** \$1.25, in black, green and tan. Two large dome fastenings.

### POCKETBOOKS



**POCKETBOOKS.** Just the nicest assortment that you can find anywhere.

A splendid strong leather pocket book for 25c. Our 50c. line have reinforced parts around opening, made from a very good quality of leather and have a nice appearance.

Other prices from 10c. to \$2.00.

F. A. DYKEMAN & CO., St. John.

The Mighty Curer  
THERE IS NOTHING SURER



INDICESTION Than

Highest Endorsements.

FREE SAMPLES for the Asking.

K. D. C. Co., Limited, New Glasgow, N. S.,

or 127 State Street, Boston