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Contents.

EDITORIAL.	Prayer Meeting Topic, etc.	7
Paraphrase.	Foreign Missions.	8
The New Year.	W. B. M. C.	8
The Temptation.	F. M. Board, Notes by the Secretary.	8
Notes.	THE HOME	10
CONTRIBUTED.	THE SUNDAY SCHOOL.	10
The Edmonton District.	Bible Lesson Jan. 16—	11
Letter from Toronto.	Mat. 4: 17-25.	11
Letter from Halifax.	From the Churches.	12
Ontario Letter.	Marriages and Deaths.	13
SKETCHES.	The Farm.	15
Notion—Dr. McLarin.	Quarterly Meeting.	15
The Martyr's Monument.	Notices.	9
John's Last Words.	News Summary, 14 and 16	16
STORY PAGE.		
THE YOUNG PEOPLE.		

Pope Leo That long-looked-for deliverance, the papal encyclical on the Manitoba School Question, has at length been issued. Christmas day was chosen as the date for its publication, by which perhaps it was intended to indicate that the deliverance was one of peace and good-will. The following cabled summary of the document is said to be a trustworthy statement of its contents:

"After speaking in praise of Canada and of the bishops it treats of the law of 1890, and condemns what was then done. It lays down the principles of Catholic education and speaks of the rights of parents. The bishops are praised for resisting the law of 1890. The pope recognizes the fact that something was done to remedy the law of 1890, and says that the Manitoba government were inspired with a love of justice and praiseworthy intention in the decisions they arrived at. He says that the law made to remedy the evil is defective, imperfect and insufficient. The Catholics demand and have the right to demand much more, as the arrangements made may fail of effect owing to local circumstances. Enough had not been done in Manitoba for Catholic education. The bishops must aim at having justice done and must pursue the object with zeal and prudence. There must not be discord, yet as the object does not impose a line of conduct determinate and conclusive, but, on the contrary, admits of several, as is usual in such matters, it follows that there may be on the lines to be followed, a certain number of opinions equally good and acceptable. Let none then lose sight of this rule of moderation, gentleness and brotherly love. Let none forget the respect due to his neighbor, but let all weigh the circumstances, determine what is best to be done and do it in agreement and not without consultation with the bishops. As regards particularly the Catholics of Manitoba the pope expresses his confidence that, God helping, they will win and obtain full satisfaction. This confidence is founded above all on the goodness of their cause, next on the justice and wisdom of those who govern, and lastly on the good will of all Canadians. In the meantime, and until they succeed in their claims, let them not refuse partial satisfaction, especially wherever the law or circumstances or good disposition of the people offer some means of lessening the evil and warding off more danger, it is absolutely expedient and advantageous that they should make use of them and derive from them all possible benefit. Wherever, on the contrary, there is no other remedy, Catholics are exhorted to liberality. The pope speaks of the necessity of highly trained teachers for Catholic schools, and finally warns the press to be decorous and not personal."

What Does it Signify? From the cabled summary given above it would appear that the papal manifesto on the School Question is pacificatory in its tone and purpose. Leo XIII. is generally credited with being a man of more liberal ideas than many of his predecessors in the papal chair, and many of his contemporary prelates in the church. But of course it was not to be expected that he would remit anything of the church's ancient claim to the right of educating its youth. But while the pope condemns the Manitoba law of 1890 as contravening this "right" of the Catholic population and praises the bishops of their zeal, he appears as distinctly not to endorse Archbishop Langevin's policy of scornfully refusing a half loaf because the whole is not obtainable. The pope appears to recognize that Roman Catholic children have rights to education which ought not to be sacrificed by a too severe and obstinate assertion of the church school principle, and he evidently believes that the bishops will have the more success in obtaining recognition for the church's claims in the matter of education, if they temper their zeal with prudence and some measure of charity. The pope expresses his confidence that the Catholics of

Manitoba will obtain full satisfaction, but through what channel this satisfaction is to be sought and obtained, the manifesto appears to be oracular. So far as the cabled summary states, nothing is said about constitutional rights and nothing about pressing the claims of the Catholic minority of Manitoba in the Federal Parliament. On the other hand there appears to be nothing to forbid Roman Catholics to pursue such efforts if they judge it wise to do so. As regards the practical aspect of the question, therefore, it may be said that the encyclical leaves it about where it found it. Still, in its general tone, if not by direct statement, the papal deliverance would appear to discourage any attempts to drag the question again into the arena of Dominion politics or any extreme exercise of churchly influence on behalf of a party for the purpose of securing political results which the bishops might judge to be favorable to their contention in this matter.

British Interests in China. In the absence of other subjects of exciting interest upon which to employ their pens, the London correspondents of American newspapers have had much to say of late about China and the excitement of Englishmen over the situation in the far east. The importance of the subject has been somewhat unduly magnified, it would appear, in the news letters and perhaps also in the thought of the British public. The occupation by Russian war vessels of Port Arthur, a port of Northern China, and of Kiao-Chau, a port farther to the south by Germany, the former by the consent of the Chinese Government, the latter without that consent, are events of which the British public naturally enquires the significance. It is the uncertainty of what understanding between Russia and Germany and what schemes as to further occupation of Chinese territory might lie back of these movements that has caused the mind of England to be disturbed. The British government, however, probably does not share largely in the anxiety which has found expression in the newspaper that the interests of Great Britain in the east are imperilled by the steps recently taken by Russia and Germany. If the theatrical speeches of the German Emperor were to be taken at their face value, one might suppose that the fate of China, if not of the world, was in the hands of his majesty's sailor brother, Prince Henry, and the two war vessels which accompanied him to China. But the fact is that, both on their voyage and in Chinese waters, these German vessels are dependent upon British coaling stations. There is a somewhat influential section of the English press which counsels an active policy on the part of the British government in China. It is advised that arrangements be made with Japan for the joint occupation of the Chinese port of Wei-Hai-Wei, which Japan holds as guarantee of the payment of China's war debt. But the British government is not believed to be anxious for the dismemberment of China and is not ambitious to acquire territory in that part of the world. What she desires is freedom of trade, and she will, of course, make no objections to other European nations entering the field with her on equal terms. She is not likely to oppose Russia having a winter port at Port Arthur, or Germany securing a coaling station on the Yellow Sea. If, however, it shall become evident that it is the design of European Powers to partition China among themselves and control the commerce of the country in their own particular interests, it is to be expected that Great Britain will have a word to say about it. A good deal has been said in recent despatches respecting a prospective coalition of naval forces, on the part of Great Britain and Japan, for the protection of their mutual interests in China. This prospect of Russia and Germany reaping the chief advantage from the war so successfully waged against China by Japan is naturally highly offensive to the people of the Sunrise Kingdom. Japan has a well-equipped and powerful fleet, and an Anglo-Japanese coalition would certainly represent an influence in respect to Chinese affairs that other nations would feel bound to respect.

Winter in the Klondike. The fact that Hon. Mr. Sifton, Minister of the Interior, recently went to Washington to consult with the United States government in reference to the best means of affording relief to the miners of the Yukon country, would appear to indicate that in the opinion of one or both governments there is present or impending distress in that far northern country, which should, if possible, be relieved. The reports which reach us through the daily papers as to the condition of matters at Dawson City and Fort Yukon are very conflicting. One day we read that the food supply is extremely limited and it appears that starvation must be staring the people in the face, and the next day comes a report which indicates a fair degree of comfort among the miners and no apprehension of any great lack in the food supply. Major Walsh and party, bound to Dawson City by way of Taiya and White Pass, expected to reach Fort Selkirk, at the junction of the Macmillan river with the Yukon, about the end of the year. They would then be about 200 miles from Dawson. Letters have been received from the expedition, dated November 22. The information which Major Walsh had at that time did not, apparently, indicate that the condition at Dawson in reference to the food supply was desperate. Some steamers laden with supplies for that point had been unable to get farther than Fort Yukon, and had unloaded there, some 380 miles below Dawson. This had made it necessary for 3,000 or more men to leave Dawson and go to Fort Yukon, where it was believed there was a good supply of provisions; and their going, it was said, had left the Dawson people in a fairly good position to endure the winter's siege. This report as to the condition of affairs in the Klondike region is likely to be more nearly correct than the conflicting reports above referred to. It is certainly to be hoped that it is so, for the hope of getting provisions to the Klondike before the re-opening of navigation appears to be very slight.

Costly Gold. In view of the intense and widespread Klondike fever, it is perhaps not an extravagant estimate that 100,000 men will, between the present time and midsummer, make their way to the Upper Yukon gold fields. In getting there and for what they will carry with them in the way of food supplies, clothing and outfits, these men will expend on an average certainly not less than \$500 each, making an aggregate expenditure of \$50,000,000. If these men remain a year in that country they will require an average of probably not less than \$500 each for necessary supplies which must be brought in from outside. This means that to send 100,000 men to the Klondike and support them there a year will cost \$100,000,000. Probably the most extravagant estimate would not place the yield of all the Upper Yukon gold region for the coming year at a quarter of the sum named. Gold mining in the Klondike under present circumstances is therefore a very expensive business. While a few will make fortunes, a large proportion of those who go will spend their money and their strength for far smaller returns than they could have earned by engaging in the industries on which they are turning their backs. Certain lines of business, however, are benefiting and will continue to benefit largely by the tide of men and capital setting so strongly to the northern gold fields. The transportation companies are reaping a rich harvest, and the Pacific coast cities feel strongly the influence of the boom. The outfitting business at Vancouver and Victoria will be worth millions to the trade of those cities. Edmonton and other points to the east of the Rockies, which are points of departure for overland routes, will also benefit largely. Montreal too is feeling the impulse very appreciably. It is stated that the Klondike business has already been worth \$100,000 to Montreal merchants, and that during the next two months, it will benefit the trade of the city to the extent of half a million dollars. The country at large of course shares more or less directly in the impulse thus given to the business of the cities. It would, however, be much more a matter for congratulation if so much of the money which is thus stimulating the business of the country did not come from the pockets of men who are likely to meet with little but hardship and disappointment in their eager quest for wealth.

The Two Rests.

BY REV. ALEXANDER McLAREN, D.D.

"Soul . . . take thine ease," Luke 12:19.
"I will give you rest . . . ye shall find rest unto
your souls," Matt. 11:28, 29.

The first of these clauses is what the rich fool said to his soul; the second and third are what Jesus said to the laboring and heavy laden—that is, to all the world. Now, I do not like taking snippets of the Bible for my texts, but I have done so now, for the sake of bringing out the remarkable verbal connection between these three sayings. The word rendered in the first of them, "Take thine ease," is the same as is employed by Christ in the second, which is there translated, "I will give rest." Of course, the third of them contains again the same expression "rest." We should see the connection more clearly. If we read "Soul . . . take thy rest," or, "rest thyself!" and then we should understand that, by bringing them together, we set face to face the two ways of attaining repose—the rich fool's which is the current way of the world, and Christ's, which is the only way that reaches the goal.

There is a further remark to be made. Our Lord's repetition of the promise of rest, in the second and third of our clauses, is profoundly significant. He distinguishes two acts of ours, "coming" to him, and "taking his yoke upon us." They are connected, but they are not the same. He also distinguishes two kinds of rest, consequent respectively upon these two acts; and they are not the same, as is hinted by the variation in the form of the promise which, in the one case, is "I will give," and in the other, "ye shall find." It would appear as if there were a distinction intended, the nature of which may appear presently, but in the meantime I simply draw attention to the fact of the separation here in our Lord's words, which leads us up to the consideration that in these three fragments we have three points brought before us; the vain search after rest; the rest of coming to Christ; and the rest of taking Christ's yoke. Now, let us look at these three things successively.

WE HAVE THE VAIN SEARCH AFTER REST.

Our Lord takes as a specimen a man who had been successful in the prevailing industry of his times. He picks out a prosperous agriculturist, for that was the chief industry of Palestine in his day. Perhaps, if he had been in Manchester, his specimen would have been rather different. Can you not fancy him saying, "There was a certain prosperous Lancashire manufacturer, or merchant, who had made a fortune in his business, and he said to himself, 'What shall I do now? I will draw my capital out of my concern, and I will invest it in sound securities. I will build myself a pleasant house in some country place; and there, for the rest of my days, I will enjoy competence and leisure.'"

That is perfectly right. I suppose that all of us hard working people know the attraction of the prospect of a little leisure before we go home. This man was not called by God a "fool" because he planned to get some leisure, and to enjoy the fruits of his toil; before he went out of the world, but for far deeper reasons. Let us see what these reasons were that convicted him of a vain search and of the folly of it.

First, he looked in the wrong place for rest. What a preposterous contradiction in terms his words are! "Soul . . . take thy rest." How? "Eat, drink and be merry." If he had said, "Body, or stomach, take thy rest; eat and drink," it would have been all right. But he coupled together the grossest forms of physical satisfaction and the ethereal self, as if there were any kind of connection between a full meal and a restful spirit. He forgot the heterogeneity between all material things and the immaterial spirit. He forgot that the food of the soul is love, beauty, truth, goodness; and he tried to put it off, and satisfy it with vitals and drink. And so he was a fool.

That is the grossest form of his mistake. There are higher forms, more refined and exquisite, and less amenable to the charge of misunderstanding altogether what a man wants; but as I shall have to show you presently, all these, if they are not directed towards God, come under the same category of mistaking the wants of the spirit, and seeking to satisfy it with the husks out of the swine's trough. Yet that is the sort of thing that hundreds of us recognize as the real, solid substantial good of life, and that we are toiling all our days to try and secure for ourselves, forgetting altogether what is the true food of the spirit.

Brother, to seek rest of soul in anything external and material is, if I might so say, the same kind of mistake as to try to feed a butterfly on roast beef, the same kind of mistake as to fancy that you will make the electric light, in its little globe, burn the brighter if you drench it with heavy, rancid oil. The appetite that needs to be satisfied before a soul is at rest is something nobler, diviner than can ever be stilled by any accumulation of external things. And so this man that said, "Soul . . . rest . . . eat and drink," was a double-dyed fool.

Again, he sought in the wrong way, because he sought only for enjoyment. Look at the absolute, self-enclosed character that comes out in his words: "My fruits, my goods, thou has goods laid up for many years." He

thought only about himself. And is there any rest of soul in a self-centered nature? No! If a man makes himself his aim he draws down upon himself, infallibly, all manner of unrests and disturbances and tumults. He gives the rein to whims and fancies and appetites; and these will tear him apart. The only way to find rest for the soul is for the soul to go out of itself, and cease to make itself its great object and aim. Hence the blessedness of all enthusiasms; hence the blessedness of the self-oblivious, self-immolating life that has no regard for personal pleasure, but only for duty and nobleness and truth. Rest of soul comes when we forget ourselves, and this man was swallowed up in himself. As some one says in a quaint way, "Like a hedgehog rolled up the wrong way, he tormented himself with his prickles." Whosoever will not serve God willingly has to serve himself, who is his worst tyrant and taskmaster.

Closely connected with that was the other mistake, that he sought for rest in pure indulgence. Idleness is not repose; it is tedium and discomfort, as many a man that gives up his life's work near the end of it, and goes into retirement, has found out. It is a commonplace that the people that leave their business in Manchester, and go away into the country, do not like it when they get there, and would fain be back on the exchange, and at their occupations. A man will never rest unless he is at work. And so to say, "Soul . . . rest thyself. Eat and drink," is a gross error.

Further, this man went wrong in his search for rest because he ignored altogether the frail tenure by which he held his goods. What a grim contrast that is between "goods laid up for many years" and "this night thy soul shall be required of thee!" There is no rest in learning of things that the touch of death's bony finger can burst like a bubble. There is no rest in mooring ourselves to what looks like solid land, and turns out in the morning to be a floating island that can be submerged when the water rises a little. But that is what many of us are doing—seeking for repose in that which is itself as restless as the cloud-wrack driven before the wind. "Whether there be tongues they shall fall; whether there be knowledge it shall vanish away." The grosser and the more refined and intellectual objects on which men rest, or would fain rest, alike will pass and perish. Like someone who in the night has thought himself to be surrounded by an impregnable fortress, and when morning comes finds that what he took for solid granite was fleeting vapor, and that he stands bare and undefended in the open, so all they who seek for rest beneath the stars will find at the last that the grim word "Thou fool!" is the only one that describes them.

THE REST OF COMING TO CHRIST.

Our Lord himself has explained what he means by that merciful invitation "Come unto me, all ye that labor," when, in another place, he says, in two entirely parallel clauses, "He that cometh unto me shall never hunger, and he that believeth on me shall never thirst." So, to come to Christ is, in plain English, to set our confidence, or our trust—or, to use a theological word, our faith, upon him. And, says Christ, "whosoever thou comest, I—I will give him rest."

Coming to Christ, we enter on the rest of faith. The very act of trust brings tranquility, even when the person or thing trusted in is human and creatureal, and therefore uncertain. For to roll the responsibility for myself, as it were, upon another, brings repose, and they who lean upon that strong arm do not need to fear though their own arm be very weak. The rest of faith, when we cease from having to take care of ourselves, when we can cast all the gnawing cares and anxieties that perturb us upon him, when we can say "Thou dost undertake for me, and I leave myself in thy hands," is tranquility deeper and more real than any other that the heart of man can conceive. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." Cast yourself upon Christ, and live in that atmosphere of calm confidence; and though the surface may be tossed by many a storm, the depths will be motionless and quiet, and there will be "peace subsisting at the heart of endless agitation."

Coming to Christ we enter into the rest of possessing God. In him we are "heirs of God, being joint heirs with Christ." So great is the smallest man that nothing less or other than God will satisfy him. His clamant desires will never be stilled, his perturbed spirit never be at rest, until it "rests in the Lord, waiting patiently for him." Everything else is less than adequate to meet our needs. God by himself, and God only, is enough for us. He that cometh to Christ cometh to the Father.

Coming to Christ we enter into the rest of forgiveness and of conquered sin. That is the true disturbance of men's souls, far deeper than any agitation or perturbation that may come from external circumstances. It is our unlawful desires that shake us; it is our unlawful acts that disturb us, stirring conscience, which will speak or which will be ominously silent, and in either case, will disturb our true repose. As our great dramatist has it, "Macbeth has murdered sleep." There is no rest for the man whose conscience is stinging him, as, more or less, all consciences do that are not reconciled and quieted by Christ's great sacrifice. There is no rest for

such an one. He is like the troubled sea "that can not rest, whose waters cast up mire and dirt;" whilst they who come to Jesus are like some little tarn amongst the hills, surrounded by sheltering heights, that "hears not the loud winds when they call," and has no more movement than is enough to prevent stagnation, and its little ripples kiss the pure silver sand on the beach; and in their very motion there is rest.

THE REST OF TAKING CHRIST'S YOKE.

That, as I said, is distinguished from the coming to him, and in the certain consequence of it, in all cases where the coming is real. By taking his yoke upon us is simply meant, I suppose, practical obedience. And the variation to which I have already referred in the form of the two promises indicates that this second kind of rest is what we may call the natural consequences of the conduct required. "Take my yoke upon you," and the outcome of that will be that ye shall find rest unto your souls.

By taking Christ's yoke upon us we enter on the rest of obedience. One of the main things that disturbs our hearts and shakes our lives is self-will—the ancient tyrant and despot that rules over men to their destruction. And whoever has denuded himself of that, and can say, "Not my will but thine, be done; I will take my orders from thee, not from this tyrannous self that is enthroned on thy throne in my heart," that man has found the secret of repose. The abnegation of self is the attainment of tranquility. Ask Christ Jesus to come up into the chariot, and take the reins into his hands, and your journey will be prosperous. "Try to guide it by yourself, and you will repeat the old legend of the ambitious youth that attempted to guide the coursers of the sun, and set everything on fire. Abandon self, enthrone Christ and you will have rest."

Again, in such taking of Christ's yoke upon us, we enter on the rest of Christ-likeness. The special virtues to which he refers are the two, "meek and lowly in heart;" and these are largely the secret of a reposeful heart. The man that carries his head high knocks it against a great many lintels which he who stoops escapes. The lightning strikes the oak, not the grass. If you should wish to be restless and irritated and irritable all your days, and to provide yourself with something that will always keep you uncomfortable, assert yourself, and be on the look-out for slights, and think yourself better than people estimate you, and be the opposite of meek and humble, and you will get trouble enough.

And if, on the other hand, in these particulars, and in others that I cannot now dwell upon, we shape ourselves after Christ's example, we shall know the rest of soul which he promised. He was the Prince of Peace. His manhood was unperturbed, because it was unstained and in unbroken fellowship with God. And if we come to him, and take his yoke upon us, he will lead us unto the same sanctuary where he dwells, and where there shall be no sound to disturb the tranquil repose. "We which have believed do enter into rest." Otherwise, our lives may be animated, brilliant, successful, but there will always be away in the background, like some caged tiger pacing up and down its den day and night, the sense of unrest, and it will never be effectually silenced until it is satisfied by coming to Christ, and taking his yoke upon us. Then we shall enter into repose in the measure of our faith and obedience. That repose will no more be broken by work than the royal rest of Christ himself; and it will be perfected when he welcomes us to the land where "beyond these voices there is peace," and where his servants "rest from their labors, and their works do follow them." May we all now enter into the rest of faith, and at last be lapped in the rest of heaven. —Christian Commonwealth.

The Martyr's Monument.

BY REV. J. L. SCOTT, D. D.

One of the most interesting towns in all Scotland is that of Mauchline. It is a quaint little hamlet, with an accredited history of twelve hundred years. Villages are the windows through which one looks into the country. They are an abridged edition of the nation's life. Mauchline is Scotland in miniature. Like villages, it combines the past and the present. Here one sees the straw-thatched cottage unchanged from what it was a century ago, and here, too, is the fashionable residence of yesterday. I knew the village from its association with the poet Burns. Mauchline was the cradle of his genius. There his muse was born. A Scotch mile or two brings one to Mossgiel, famous in history and song. The little cabin has grown into a large house, but the farm remains much as it was. Here is the traditional field of the mouse and the daisy, and here, too, is the most magnificent scenery on which the eye of a poet ever rested. The old kirk stands in the centre of the village, surrounded by the graves of the dead. The present church was built but seventy years ago. The one it displaced, however, stood upon the same site six centuries and a half. This was the scene of the Holy Friar, one of the bitterest satires ever written.

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land among those stranger dead. The names in many instances were as familiar as those of my boyhood. Gavin Hamto, Mary Morrison, Holy Willie and Domine Auld need no introduction to a student of Burns.

The village Green was also a place which I wished to visit. Tradition has made it romantic as the scene of the poet's first introduction to his bonnie Jean. I asked a native to direct me, but strangely enough he did not know where it was. Finally he reached a vacant lot where they held the county fair, and that must be the place. Such proved to be true; a wretched little common, unfit for love making or romantic reminiscence. My attention was attracted to a modest stone shaft near by, and I asked my native friend what it was. But his knowledge was limited to the fact that there were names upon it.

On closer inspection, I discovered that it was one of those martyr monuments so common throughout the kingdom. It was the first I ever saw, and I confess to a sentiment never experienced elsewhere. There I stood face to face, not with the picture, but the literal burning bush, with its flash and flame. It was erected to the memory of Peter Gilles, John Bryce, Thomas Young, William Fiddison and John Bunnell buried here on the spot where they were hanged on the 6th of May, 1685, for adherence to the covenanted work of the Reformation. The conventional "poet" had also been there, and left the evidence of his genius in the following lines:

"Bloody Dumbarton, Douglas and Dundee,
Moved by the devil and the Laird of Lee,
Dragged these five men to death with gun and sword,
Not suffering them to pray nor read the Word;
Doing the work of God was their only crime,
1685 was a saint killing time."

Poetry is the expression of a fact, and according to this definition the writer was a poet. Be this as it may, that monument stands for a heroism worthy the pen of a Milton or an Isaiah. It is fashionable to speak of the fathers as narrow men; perhaps they were, but these five graves were so many mounds on the face of earth. Those men were intelligent in their death. They knew what they were dying for. They were the Puritans of Scotland. Without them England had been an absolute monarchy and America a slave at her footstool.

Sir Walter knew that the Solemn League and Covenant was the Magna Charta of Scotland's liberty, but was ashamed to confess. Burns also knew it, and was proud to acknowledge the fact. Once he heaved a scyphand sneer at the worth of that mighty generation. It awoke the wild passion within him:

"The Solemn League and Covenant
Cost Scotland blood, cost Scotland tears;
But it sealed Freedom's sacred cause,
If thou art a slave indulge thy sneers."

Those men revived the apostolic age. They gave us the church which we are honored to call ours. The purchase coin was slippery with blood, but they hesitated not at the price. I had gone to Mauchline to hear a song; but instead of that I heard the voice of God speaking from the burning bush of our martyred dead.—The Presbyterian

John's Last Words.

That the first Epistle of John was written in view of certain errors then springing up in the church cannot be doubted. That its main purpose is polemic may well be questioned. The apostle by no means confined himself to the refutation of errors that have long ago become obsolete. Had he done this, the interest in the epistle would have disappeared with the extinction of the errors which it combated. Its value lies in the fact that it presents positive and permanent truth in opposition to errors that are constantly re-appearing in one form or another, and which, whatever their form, are fatal to the existence of Christianity.

Irenæus, in his great work "Against Heresies," written between A. D. 182 and 188, speaks of the apostle John as encountering Cerinthus in a public bath in Ephesus, and as rushing from the bath-house without bathing, exclaiming, "Let us fly, lest even the bath-house fall down, because Cerinthus, the enemy of the truth, is within." A variety of considerations make it probable that Cerinthus taught in Ephesus during the last decade of the first century. In the same treatise, the particular form of error promulgated by him is stated as follows: "Cerinthus, again, a man who was educated in the wisdom of the Egyptians, taught that the world was not made by the primary God, but by a certain power far separated from him, and from that principality who is supreme over the universe and ignorant of him who is above all. He represented Jesus as not having been born of a virgin, but as being the son of Joseph and Mary according to the ordinary course of generation, while he, nevertheless, was more righteous, prudent, and wise than other men. Moreover, after his baptism, Christ descended upon him in the form of a dove from the Supreme Ruler, and that then he proclaimed the unknown Father and performed miracles. But at last Christ departed from Jesus, and that then Jesus suffered and rose again, while Christ remained impassible, inasmuch as he was a spiritual being." From this it appears that Cerinthus distinguished between the human Jesus

and the celestial Christ; he held that the latter descended upon the former at his baptism, and continued in union with him until near the close of his earthly ministry, when he deserted him, leaving the human Jesus to suffer and die. Such doctrine, it will be seen, was entirely subversive of the gospel. It denied the divinity of our Lord, reduced his mission to one of a mere teacher, who came in order to illuminate the minds of the elect few, and whose death as a mere man had no relation whatever to any redemption from the power and guilt of sin. The real Christ could not suffer, the man Christ Jesus was only a phantom Christ. By denying the necessity of an atonement, Cerinthus denied the sinfulness of sin, and this speedily led to an abandonment of morality in life and conduct.

In opposition to this fatal heresy, John proclaimed at the very outset of his epistle, as he had in his gospel, the genuine incarnation of God in Jesus of Nazareth. He was the eternally pre-existent God, the centre of the universe, who, from the moment of his assumption of humanity, was truly God and truly man, God tabernacling in human flesh. The power, wisdom, glory, of the historic Christ was inseparably connected with the person, wisdom and glory of the pre-historic Son of God, the Word that was before all things and that from the beginning was with the Father. This was the Christ whom John himself, as well as the other disciples, had heard, had seen with their eyes, whom they had gazed upon with astonishment and wonder, and whom their hands had touched. He was no phantom man, no intangible Christ. In entering the domain of human life He had so manifested himself to every avenue through which men acquire knowledge as to leave absolutely no room for the false doctrines of Cerinthus. "Those who read his (John's) letter could have no doubt that he saw the face of Jesus Christ, when he heard his discourses, when he grasped his hand, when he leaned upon his breast." This personal knowledge of the Incarnate Word was also a knowledge of the Eternal Life, which, having from eternity existed in the bosom of the Father, was now manifested in the bosom of humanity. This was the personal God-man, concerning whom John and the apostles testified with the absolute confidence of eye-witnesses. The purpose of this testimony was that the readers of the epistles might enter into fellowship with the apostles the fellowship of the redeemed in the church, as other believers had; and this fellowship one with another is also a fellowship with Jesus Christ. This testimony of the apostles to the person and work of Christ supplements that which the Father had already given, and which is greater than any which men can give. God's testimony is conveyed through three channels, the water, the blood, and the Spirit. Through Christ's baptism, through his passion, and through the divine Spirit, God bears witness to the Messiahship of Jesus. These combined testimonies constitute the refutation of every anti-Christian spirit in every age.—Zion's Advocate.

The Edmonton District.

DEAR EDITOR.—Your excellent paper makes its weekly visit to this home, and has done so now for a long time. Although it speaks of many persons and places with which the writer of this, has no personal acquaintance, never having visited the people and places "down by the sea," yet it always contains so much that is good, helpful and edifying to the stranger, that it always is a welcome "MESSENGER AND VISITOR" here. It is now well nigh a quarter of a century since this correspondent began to write for your columns, and the pleasure of doing so was never greater than it is today, there is so much that is cheering and encouraging to write, notwithstanding, now and then, there is a dark cloud in our sky to speak of, and things to try our faith and patience, and perseverance as laborers together with God. It is very difficult indeed, for some of us to be reconciled to the mysterious providence that so very suddenly and unexpectedly, removed our energetic and excellent Bro. A. Grant, just when he seemed to us to be so much needed; but the great teacher, still says to us, as he did to the impulsive and confident Peter, of old: "What I do thou knowest not now, but thou shalt know hereafter." Doubtless there is a silver lining to this inauspicious cloud, although our defective, dim, shortsightedness, cannot discern it. Behind this frowning Providence there is, doubtless, the divine love and wisdom, with smiling face." Little did anyone think, when seven months ago, our brother with such keen eye, strong arm, and commanding utterance, guided the direction of the good work in this great North West, his work was so nearly done and the reward on the further shore so near at hand! How completely it broke up our plans! But true it is as He tells us through Isaiah: "My thought are not your thoughts, neither are your ways my ways." Ours soon perish, His are imperishable. O what a happy cheering thought that, although even the most honored workmen cease and sleep, the great worker ever remains, and the work goes on. Since the last correspondence from this quarter, through the medium of the MESSENGER AND VISITOR, there has been some progress in the good work in this remote corner. Both the pas-

tors of the Edmonton and South Edmonton churches, have been cheered by the privilege of visiting the baptismal waters with rejoicing believers, and more are soon expected to follow. Several additions have been made also to our numbers by letter and experience, and more are also coming, through this channel.

Settlers are moving in, with the dawn of business prosperity, in the district and we get our proportion, even though it be small. The work among the German brethren is also looking up. Bro. F. Mueller has been relieved of a part of his large field by the advent of Bro. Hagar from the coast to take charge of the Otokwan church. This brother, who is a native of Switzerland, but who speaks German and French as well as English, seems a man of an excellent spirit, as well as an effective worker, and convincing and able preacher of the word. There may perhaps more be said of him in the next letter, from this scribe. Our German brethren have dedicated two places of worship also on their broad field during the last few months, one near the town of Wetaskiwin and the other near the village of Leduc. They have now in this district four good substantial houses of worship; free from debt; they will soon have four churches organized, there being three now, and a fourth about ready to "swarm." Brother Frederick Mueller, the Missionary pastor, who came from Russia, with this interesting people, some four years ago, deserves great credit for the way in which under God, he has directed this good work. With a family to support, a very poor people in this world's goods to minister to, and with comparatively little aid from the Mission Boards; he has labored bravely, and God according to promise, has richly blessed him in His own work.

Just lately, this worthy brother has met with a (to him) heavy loss, in the sudden unexpected death of his faithful, strong, swift and trusty horse, to the poor Missionary here, this is nothing less than a calamity, even in this country, where horses have till lately, been very cheap, such a horse as Bro. Mueller's could not be replaced for less than seventy-five dollars. I wonder if some good brother or sister in the east, who has the handling of a good deal of the Lord's money, would not deem it a privilege to send Bro. Mueller that amount, so that again with cheerful gait and glad heart, he might make his long trips to his appointments? Such a donation would be real, genuine, mission work, and that for the Lord and master, Himself, (see Matt. 25: 40). Our brother's address is, Leduc, Alberta. Brother, sister, "what thou doest, do quickly," and let me say, should two send the above amount it will not be amiss as Bro. Hagar also needs a horse. A. McD.

"Why Don't They Do Something?"

"Pray what are they doing?" the woman asks,
Who toils for home alone;
"And what do they do!" says she whose life
Is into society thrown.
If you wish to be only a critic, then
You'd far better stay away,
But if you are honest, and wish to know all,
Why come, and be one of the "They."

You must see that they've belted the earth with a band
Of women pledged, and true,
That they've lent the drunkard a helping hand,
And brought weak laws to view,
That they've given to temperance sentiment aid,
That the wretch who pockets pay
For the ruin of men's immortal souls,
Is hating and fearing this "They."

When matters look dark—ineffective their plans
Satan's strong, subtle weapons to foil,
Who feebleth it more? And why should these
Bear the blame, and the scorn, and the toil?
If you can do better, its certainly mean
Your powerful arm to stay,
If more you'd have done in twenty-four years,
Why were you not one of the "They?"

But when the recording Ages of Time,
Forever have rolled away,
You'll find that all will responsible be—
You'll find you are one of the "They."

A. J. C.

Ye are My Friends.—John 15: 14.

It takes a great many new friends to make one old friend. Friendship is not like asparagus—a plant that shoots up in a night and is then ready for the knife. It is rather like the hickory or the oak, of gradual growth and solid fibre. As it is the wood which has been "seasoned" by long exposure to wind and weather that emits the hottest fire, so the friendships that have been seasoned by many years of sun and storm produce the warmest glow. An eccentric old man in London hung out an auctioneer's red flag over his front door; he said that he did it to "weed out the false friends who would make off if they thought that he had come to bankruptcy." A rather sharp stroke of humor was that device; and there are quite too many who are ready to halt their carriages before the door of a fine mansion, but who have very few by-streets and back-lanes on their visiting lists. Prosperity breeds friends; adversity tests them.—Theodore L. Cuyler.

Messenger and Visitor

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The New Year.

Very heartily the MESSENGER AND VISITOR wishes all its readers A HAPPY NEW YEAR! We desire here also to thank our friends for their continued sympathy and support, and we on our part shall endeavor, as in the past, to do what we can to make the year a happy and a profitable one to our readers. A year ago the paper changed from the larger sheet to the present sixteen page form. The way in which the change has been received has fully justified the making of it, for though some readers found it a little difficult to recognize their old friend in its new dress, yet we believe no one would wish now to go back to the old form, and many and hearty are the expressions received in approval of the change. Our friends will be glad to know that the paper has enjoyed a fairly prosperous year. Never has it received from associations and other denominational gatherings more cordial and unanimous expressions of approval. And like expressions received privately from individuals have been many and hearty. It has closed the year with a subscription list appreciably increased, and passes on into a new year with encouraging prospect of a still larger extension of its sphere of usefulness. And if our many thousands of friends will each, as they have opportunity, say a good word for the paper, commending it to those who are not among our subscribers, it will not merely be helping the paper and those immediately engaged in producing it, but it will be helping all for which our denomination in these provinces stands, and all the Christian enterprises which it labors to accomplish. In view of the difficult and responsible duties committed to his hands, the editor would humbly ask that the Christian readers will pray for him that, in mind and spirit he may be equipped and strengthened for his work, that utterance may be given unto him and that, in the interests of truth and of every good work, he may write wisely, courageously and charitably, as he ought to write.

We speak of the new year. EIGHTEEN HUNDRED AND NINETY-EIGHT it is now in our calendars. Three years more, and, as men count time in Christendom, another century will be complete. But there is no pause in the revolving years. This world of ours, so great in our ordinary thoughts, so small in the thought of the astronomer, goes ever spinning on its axis, pursuing its endless journey round the sun, stopping never to celebrate a new year or to keep a holiday. And so also the generations of men go on in ceaseless procession. Forever there is birth and forever death, with all that comes between of joy and pain, of laughter and tears, success and failure, triumph and defeat, hope and despair,—the love and the hate, the wisdom and the folly, the beauty and the deformity of life. One hears the wail of the infant in its cradle, the cry of the strong man on the battlefield, the whirring of spindles, the booming of cannon, the babbling of fools, the discourse of philosophers, the bitter cursing of the anarchist, the poet's lofty song and the prophet's strong words of faith and hope. It is a strange music that all these voices make, with much that to our ears seems discord. But it may well be that to the ear of Him who hears all the voices of the universe, it is not so. For the sounds that to us are discordant are a part of the music of the spheres and in the ear of God these earthly discords blend with that music in a divine and perfect harmony. This world, with its surging tides of life, its tumultuous voices, is God's world. It is not a chaos. His voice has been heard in it, commanding

the light to shine out of darkness. He understands its babble of voices. His will controls its turbulent tides. He stills the raging of the seas, the tumult of the peoples. The world is God's, and He loves it. He has sent His Son into the world to redeem it from the dominion of sin. It is this that forbids despair and warrants the largest hope. It is this that inspires to unceasing prayer, unceasing effort for the coming of God's Kingdom in the world and the doing of His will here as it is done in heaven.

As we look abroad upon the world from the standpoint to which this new year has brought us, there is indeed much to perplex our minds and to try our faith. How far the world is yet from doing the will of the Father as it is done in heaven! And yet the light which God commanded to shine is shining. Those who love the light are walking in fellowship with God and with Jesus Christ, His Son. What is to be upon the earth we may not know. But we shall be wise to believe that truth and love are eternal principles of God. And the God of truth and love has declared and revealed Himself in Jesus Christ. Therefore that name stands today and forever shall stand above every name. Let us then gird ourselves in the strength of this assurance, that our faith is not vain and our labor is not vain in the Lord, and let us go forth gladly in the service of Him who has called us. Still, as in the days of the Son of Man, Satan tempts souls in the wilderness. But the Lord Jesus,—His ministry, His cross, His resurrection, His gospel of grace and the Holy Spirit given to men are the evidence that God is in Christ, and that Christ is victor over all the powers of darkness.

The Temptation.

In our study of the temptation in the wilderness, which is the subject of next Sunday's Bible lesson, it is all-important to remember that He who in the last lesson was declared by a voice from heaven to be Son of God, was also as truly Son of Man. Otherwise there could have been no temptation for him. "The Word became flesh and dwelt among us." The Redeemer of the world took upon Him not the nature of angels, but the seed of Abraham. He was made like unto His brethren. He hath suffered being tempted, and he is able to succor the tempted. He was born of a woman, born under the law; and what is God's law for men in general was law also for Jesus of Nazareth. For the support of his life food was necessary, as it was for other men; long abstinence brought extreme hunger, and in the hour of physical weakness Satan found his opportunity. We seem to hear the subtle mockery in the tempter's words: "Art thou indeed the Son of God? and thou art hungry! Didst thou hear a voice from heaven, declaring thee to be the beloved Son of God? And thou art hungry, ready to perish for lack of bread! Was that voice real then or only an illusion of the senses? Have done with uncertainties. Know the truth. Put thy divinity to the proof. If thou art indeed Son of God, all things are possible to thee. Command, then, that these stones be made bread to appease thine hunger." How strong in that hour was the temptation, at once to satisfy his hunger, and put to the proof his divine sonship, only the tempted One can know. But Jesus knew that, whatever that voice from heaven and the call of God to him might mean, he was still a son of man. God's law for men was the law of his life, and now, in the hour of extreme trial, he might not take any step, which was not open to any other son of man in similar straits. He saw that whatever his ministry for men should involve, it must be a ministry of fellowship and not of separation. Bread was in a sense necessary to man, because God had willed it so. But still more necessary was harmony with God's will and word. By that word man must live. His trust must be not in bread, but in God. God's word to man was not—Speak to the stones, when thou art hungry, and they shall become food for thee, but, In the sweat of thy face thou shalt eat thy bread. Till the ground and sow and reap, seed time harvest shall not fail, so shalt thou live. We need not discuss the fruitless question whether at that moment Jesus possessed the power to turn the stones to bread. It is enough to know that the attempt to do so would have been fatal to the accomplishment of his redemptive work, since it would have been to ignore the divine law for man, to choose an easy path to an end which other men had to gain by toil-

some climbing. Thus he could not have become the Captain of our salvation made perfect through suffering, or our great High Priest, touched with a feeling of our infirmities because tempted in all points like as we are.

The second temptation differs from the first in that the object set before the tempted One is not the satisfaction of any physical need, or the evidence to Jesus himself of his power to work miracles, but a convincing demonstration, to the people, of his Messiahship. This, however, according to the suggestion of Satan, was to be attained by a similar ignoring of the divine law, and, as in the former case, it involved a separation from the common lot, a refusal on the part of Jesus unreservedly to cast in his lot with men and to submit to the ordinary conditions of human life. "If thou art the Son of God," says the tempter, "surely a fact of such significance must not be hidden from the people. If thou wilt not make proof of thy divinity for thine own sake, yet for the sake of thy people thou must do so. Then, from a pinnacle of the temple cast thyself down into the valley far below; and the multitudes, beholding, will know that thou art the Messiah King; and surely this at least is an accordance with the will of God, for is it not written, 'He shall give His angels charge concerning thee and in their hands they shall bear thee up, lest thou dash thy foot against a stone.'"

The full power of these subtle temptations, none but one so supremely endowed as Jesus was could feel, and none but the Son of God could successfully resist. In these battles, unseen of man, fought out in the silent wilderness and in the consciousness of Jesus, he was indeed making proof of his divine sonship; His answer to the sophistry of Satan is—"Thou shalt not tempt the Lord, thy God." God had indeed promised that His angels should protect His servants in the performance of their duty, but He had not guaranteed safety to anyone who presumptuously sets at defiance the laws of his own physical being. It was not for the Son of Man to demonstrate to man His divinity by an act of presumption which in any other man would be a sinful tempting of God.

In the final temptation Satan lays aside his sophistries. Here he stands revealed. He no longer quotes Scripture, but openly calls upon Jesus to ignore the law of God and to trample upon His word, for the sake of the rewards of unrighteousness. He seems to say: "Behold, this way which thou art choosing for thyself, to what it leads! It will mean poverty, humiliation, untold suffering; it leads to ignominy and a cross. Listen to my counsels, obey my behests—and the pleasures, the riches, the glories of the world, shall all be thine. No man ever had such power and glory as thou shalt have, if thou wilt but pay me homage." We need not say how, in all ages men and women have fallen before this assault of Satan and how today they are bowing down to him. Along all the avenues of the world's life are his altars on which the people offer not their gifts merely but their own souls. In society, in business, in politics, even in the churches, the god of this world is worshipped. Thousands do not argue that what they do is right, that it will endure the inquisition of God's judgment day. But they say, "This is the way of the world, this is business, this is politics, this is life. Along this road lies success. This is the way to respectability, wealth, honor,—and unless we have these things, we reckon life a failure." That was and is forever the devil's doctrine; but Jesus, in that hour of supreme trial, judged that it was good for a man to serve God and Him alone, and accept all consequences.

Where Jesus met Satan, there He parted company with him forever. Distinctly, and once for all, he rejected the tempter's path of dalliance and accepted God's hard way, with its humiliation, its shame, its cross,—but, beyond that cross was the eternal glory of God and the name which is above every name. And the supreme question for men and women today and always is, Do you listen to Satan, or do you follow Christ?

Editorial Notes.

—On Wednesday last Mr. Gladstone entered upon his 89th year. Mr. and Mrs. Gladstone are at present in the south of France. The reports in reference to Mr. Gladstone's health are conflicting. Some despatches represent him as being very feeble and almost blind.

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Others say that he is much improved and that in February he expects to return to his home at Hawarden and resume his literary labors.

—During the past week death has removed an aged and beloved member of the Frederick church, Mrs. Spurden, widow of the late Rev. Dr. Spurden, and mother of Mr. J. W. Spurden, passed to her rest on Wednesday last, at the advanced age of 81 years.

—The prayer meeting topics and notes of the B. Y. P. U. department, it will be observed, are in this issue a week behind. This is owing to the fact of their not being received in time, either for the last issue or the present, to secure insertion in their proper place. Next week we hope to be able to have the topics up to date.

—On Friday last Rev. E. J. Grant passed through St. John on his way to Sussex, where it is expected he will supply the Baptist pulpit for a time. Mr. Grant returns from the West after a visit of some months, most of the time being spent in Manitoba. We are glad to see him looking hearty and apparently none the worse for his western trip. Just before coming east, Mr. Grant supplied for a few weeks the First Baptist church, Winnipeg, which still deeply laments the loss of its late much loved pastor, Rev. Alexander Grant. Rev. W. C. Vincent, Mr. Grant reports, is doing excellent work as pastor of the Logan Avenue church, Winnipeg, and is highly esteemed by his people. Rev. D. G. Macdonald, who lately went from us to Manitoba, has got nicely settled as acting pastor of the church at Portage La Prairie. Bro. Grant attended a meeting at which the church extended to Bro. Macdonald a formal welcome.

—With its issue of Dec. 25, 1897, the Presbyterian Witness, of Halifax, completed its fiftieth volume. The editor of the Witness says that "it is the oldest Presbyterian weekly paper in Canada, and so far as we can ascertain, in the British Empire." The latter part of this statement will, we suppose, be a surprise to most readers, as it is to us. Since 1858 the editorial chair of the Witness has been filled by its present editor. Dr. Murray has therefore become a seasoned veteran in the ranks of newspaper men, and we are bound to say that, so far as our knowledge enables us to judge, there are few men who better understand the business of making a good family-newspaper than the editor of the Witness. The editorial pages of the paper reflect weekly the gathered wisdom and experience of many industrious years, and in its news columns are to be found the winnowed results of assiduous gleanings among the important and interesting events of the day. The editor of the Witness knows how to do his work without any blowing of trumpets. Evidently he thinks more of being than of appearing. The paper celebrates its entrance upon a second half century with a new dress of type, and a short time ago it was improved by having its pages cut and pasted. We do not observe, however, that our esteemed contemporary has a word to say about these improvements. Evidently it feels sure its readers will discover and appreciate them for themselves. We desire to congratulate the Witness on the attainment of its jubilee and trust that it may long live as a courteous and fearless advocate of truth and a light and blessing to the many homes where it finds welcome.

A Letter From Toronto.

One of the great occasions, not only for the Faculty and students of McMaster University, but for the Baptists of Toronto in general, is "Founder's Day." There is perhaps no other gathering of the year that so fully represents the character and strength of our denomination. If one had any doubt as to the importance of the part played by Baptists in the social, political, commercial and religious life of this country, a peep at this great gathering would soon remove it. Enrolled with us, and actively co-operating in all our denominational work, are leading merchants, lawyers, doctors, judges and statesmen. Thinkers are beginning to realize that in the Baptist principle will be found the solution of many if not all of the vexing questions that now perplex our statesmen. The future is big with promise for us, and as surely as the Star led the Magi to the realization of their hopes, so surely does the trend of events in the political and religious world lead toward victory for our cause. The day when it was a reproach to wear the name of "Baptist" has passed, and now we are the recipients

of that sincerest kind of flattery, imitation. Ontario Baptists realize that one of the greatest forces in bringing about this better state of things is McMaster University, and therefore they annually meet to honor the memory of the man to whom, under God, we are indebted for the school.

Senator McMaster was born on Christmas Eve, and the Tuesday before Christmas is generally observed as "Founder's Day." December 21 was the date chosen for this year, and it will not soon be forgotten by those who had the pleasure of sharing in the exercises. The first part of the programme, and by no means the least enjoyable was the "Students' Christmas Dinner." The menu was worthy of a state occasion. Besides the Faculty and students there sat down representatives of other universities, the press, and a number of leading Baptists from Toronto and vicinity. The usual toasts were proposed and responded to. If the speeches made by the students in proposing the various toasts may be taken as a criterion, then it is safe to say that McMaster never had a more brainy class of young men than those at present enrolled there. The post-prandial addresses occupied most of the afternoon, and therefore I dare not attempt even a synopsis of them here.

In the evening the hall was crowded with invited guests. The proceedings opened with devotional exercises led by Pastor Grant of Ingersoll, after which Chancellor Wallace read the following lines written for the occasion by Dr. Rand:

(BORN CHRISTMAS EVE, 1817).

Fit day thy natal eve,
Thy earth-day morn!
Man's day, when Christ was born!
(Day that did Heaven hereave!)—
Our reverent hearts would count this School again,
Among the "gifts" the Christ received of men.

Our time is big with change—
Lights shift and veer;
Great souls of yesteryear
Are gone—and are we strange?—
O Founder blest, our 'during love is thine;
We, too, would worship Him, the Christ divine.

Then followed an excellent address by Rev. A. P. McDiarmid, in which special emphasis was laid upon the duty of every man to develop brain, and equip all his powers of body and mind with a view to blessing others. Most of the evening was given up to social intercourse. While students and their best girls promenade the corridors or rested in cosy corners, accommodating chaperons explored the library and laboratory or discussed philosophy and theology with the professors. Taken all together, a most delightful day was spent. Those who have attended all the "Founder's Day" gatherings pronounce this last the best.

The position secured by our University in this "Canadian Athens" is one of which western Baptists are justly proud. And considering the very prominent part played by Maritime men in the work of the school, eastern Baptists should be proud also. McMaster in its aim and its method is attracting wide attention and sincere admiration. Leading educationists are awaking to the fact that the highest aim of a University, should be not merely to add to the general sum of human knowledge, but to train a man in every part of his complex being, to serve others. To prepare a class of men and women who will incarnate the character and reproduce the conduct of Jesus of Nazareth, is the ideal of McMaster University. Dr. Welton in responding to one of the toasts, happily described her as an Alalanta, "trained, girded and panting for the race of the century." Let us hope that no golden apple may turn her from her purpose or hinder her progress.

In Dr. Wallace the University has an ideal Chancellor. As a preacher and a pastor he was a great success, but as the head of the college, he has eclipsed all his past achievements. He is the most widely known and the most persistently quoted Baptist in Canada. Some one has said that "the newspaper interviewer, is generally the first to discover a genius." Chancellor Wallace is among the first to be solicited by the press for an opinion on the great questions of the day, and his utterances carry a weight second to those of none. He is a model Christian gentleman. Added to his broad culture and perfect mastery of details, he is incarnate common sense. He has won not only the respect and admiration of the faculty and students, but the unbounded confidence of the whole denomination.

Doctors Rand, Welton and Goodspeed, the other Maritime men on the teaching staff, are doing splendid work. The fruit of Dr. Goodspeed's teaching in systematic theology is seen in a rising ministry, broad in its culture, fearless in its research, and yet intensely loyal to the old faith. While Dr. G. is chivalrous to an open foe, he gives no quarter to a traitor. He hits hard, but love of truth and love for men moves his arm. Gideon like, he has used briars in teaching some western theologians, but they have learned the lesson, or if not they have evinced no hungering for further instruction.

With a Baptist theological school, second to none on the continent, why is it that so many of our young men go over the line for their training? The belief that a few lines from time to time in the MESSENGER AND VISITOR might turn their attention this way, has prompted me to write this hurried note. If you have any space to spare for it, I may be disposed to send another in the near future, touching upon the class of work done in the school.

Yours,
W. W. WEEKS.

From Halifax.

On Sunday evening, the 26th of Dec., Rev. W. E. Hall, of the Tabernacle, preached his farewell sermon to his congregation. The occasion was a deeply affecting one. Further interest was given to it, by the administration of the ordinance of baptism. The building was filled to its utmost, and the service was by no means an easy one to the tender-hearted brother who was speaking to the people for the last time as their pastor. The ties formed by years of harmonious and fruitful labor could not be severed without difficulty. It is a matter of regret, not only to Bro. Hall and the Tabernacle Church, but to all the Baptists of the city, that the ill health of so devoted a Christian minister has made this step necessary. Indeed there are multitudes outside the Baptist ranks who are freely expressing a sense of loss at the retirement of Rev. W. E. Hall from the pastorate in Halifax. The hope is everywhere expressed that his health will be fully restored by this removal of heavy care and responsibility. That our brother should remain idle seems to himself an impossibility. If the desire of his heart is carried out he will often make himself helpful in the coming months to the Baptist Churches, not far from this centre, where the religious advantages are less abundant. For the period beyond that no plan is cherished. Let the many friends of this faithful minister of Christ continue to pray that he may be brought back to physical vigor, if it please God, and to that enlarged usefulness which he has found it so hard to relinquish.

For the next few Sabbaths the Tabernacle pulpit is to be supplied by Rev. W. E. Bates, of Haverhill, Mass., who is, we understand, open to a call from this quarter. The church, located in a populous part of the city, affords an excellent opportunity for a worthy man, and we trust that before long there will be a suitable successor in the place of the now retired brother whom God has so signally honored.

The visit of Dr. Trotter to the city, on behalf of the Forward-Movement for Acadia University, was decidedly encouraging, and helped the energetic president to a firmer confidence that the great task of raising the \$60,000, will be accomplished. No personal conferences has he yet had with members of the Tabernacle and Dartmouth Churches. These he looks forward to some time during the month of January, and also to the completion of the work in the First and North Churches. Pledges to the amount of \$3,000 were secured during his first visit, and at least \$2,000 more is confidently expected. In fact there is ground for hope that \$6,000, will be obtained in Halifax. President Trotter is admirably adapted for this work, while at the same time he brings no unwarrantable pressure to bear upon any. He knows how to meet graciously the reception of a liberal offering and also how to meet with equal grace a failure to obtain assistance. Now is the time for Baptists in city and country, of large means and small, to muster to his help. A large opportunity is afforded us in the strengthening of the great cause which he represents. May the Lord open our peoples' hearts to general and generous responses.

The Week of Prayer is to be observed among us in the usual way, i. e., by union meetings in morning and evenings, and by interdenominational exchange of pulpits during the second Sabbath morning of January. It is well to come into annual contact in this way with our brethren of other religious bodies. Our outlook is broadened, and a deeper impression is given of substantial unity.

This being a time for the interchanging of good wishes, your correspondent must indulge in a word of good cheer for the MESSENGER AND VISITOR. Just now we have with us in Halifax your representatives Mr. H. G. Colpitts, who is at work for the introduction of one of the best assistants our pastors can have into our Baptist homes. That Mr. Chipman is a five manager is readily seen, and it is scarcely worth while to speak of the esteem in which our solid and judicious editor is held. May '98 be to you both, brethren, a year of exceptional usefulness, a year of true success, and the happiness will be attendant thereupon. An increased circulation for the MESSENGER AND VISITOR means increase of efficiency in our churches. A Happy New Year to those who give us the paper, and to its readers. REPORTER.

Book Notice.

Suggestive Illustrations of the Gospel according to Matthew. By Rev. F. N. Peioubet, D. D., Toronto; Fleming H. Revell Company. Price \$1.25.

In this thick volume of 463 pages the author has brought together in connection with the text of Matthew's gospel illustrative material from all sources, with library references to further illustrations. The book is intended especially for the use of leaders of prayer meetings, Christian Endeavorers, Sunday School teachers and pastors. This volume, the author intimates in the preface, is the first of a series of volumes of like character which are to be issued. Dr. Peloubet believes strongly in the value of illustration to the teacher and the learner of truth. His work in connection with his well-known commentaries on many series of Sunday School lessons has made him familiar with a very wide range of illustrative matter. The author's preface lays emphasis upon the word "suggestive" in the title. The book is by no means a mere collection of anecdotes. The endeavor has been to present matter in connection with the text of the gospel, which shall not only be illustrative of its doctrine, but further suggestive of other illustrative material which may lie within the circle of the reader's own knowledge, but which, for the lack of the suggestions here afforded, may fail to be recalled at the proper time. The author's idea appears to have been well carried out and the book will doubtless be found to be illustrative, suggestive and valuable.

* * * The Story Page. * * *

Ruth's Discarded Scheme.

(BY ELIA BRECHER GITTINGS)

"Could you analyze all those sentences from Paradise Lost?"

"No, indeed, not the half of them. Did you master them? They're tougher than pine knots."

"No, I confess some of the constructions mastered me. I sat up as long as mother would allow me, and dreamed of them all night. I suppose I shall have to respond with 'not prepared' when my name is called to-day, and I hate that of all things."

It was the new scholar who spoke. She was an earnest student, as well as a most attractive girl, and Ruth Hastings had grown quite attached to her in a few weeks of their acquaintance. Ruth gave her friend's arm an affectionate little squeeze as she answered lightly:

"O, I shall not do that, nor will you have to either. Ralph and I have it all planned. We shall just start Prof. Morris on an argument in the very first sentence and no one will be called upon after that."

"I do not quite understand you."

"O, it's a scheme we often work on the professor when we haven't our lessons well prepared. You have been here so short a time that you have not caught it yet I presume. You must have noticed, however, that our teacher is exceedingly fond of argument?"

"Yes, I have thought it was almost a weakness of his—though I do not like to be critical."

"Such a decided weakness, that we have learned to turn it to good account to escape bad marks. When not well prepared we just spring some knotty questions upon him—if possible some point about which grammarians differ—and then when he undertakes to explain it some of the smart ones like Ralph will disagree with him and the work is done. He not only will not yield a point himself, but is never satisfied until he has made you yield yours; so he talks on and on reviewing the history of language from Sanscrit, if necessary to his point and first thing he knows, the recitation hour is past, the bell rings, he jerks out his watch, examines it with a wild sort of stare, flushes nervously and says: 'We will review to-day's lesson on the morrow.' We go home chuckling at having gained an extra study period on a difficult lesson."

The expression on the new scholar's face which had at first been simply one of curiosity, became suddenly grave and she offered no reply. Ruth looked at her inquiringly.

"Isn't it a scheme?" she asked.

"Yes—it certainly is a scheme—but is it exactly—" her face flushed and she seemed unwilling to go on.

"Exactly what?"

"Why, is it really honest?"

"Honest!" exclaimed Ruth, almost stopping upon the sidewalk in her astonishment. "Why, what possible dishonesty can there be in a pupil's asking questions of his teachers? They are employed to give us information, are they not?"

"Certainly; but I understood you to say that you did not ask for the sake of information, but simply to evade a recitation."

"O, yes, of course, if you wish to strain a point; but all the class do it, at least you are the only one I've heard object to it. They all seem to enjoy the sport, and really I cannot see what harm it does the professor."

"I was not thinking of the harm to him—although you own that he is annoyed when made conscious of the lapse of time—I was thinking of the harm to you, or whoever is party to the act."

"And what is that, pray?"

Mary Bennett hesitated. She had not meant to preach, and she did not enjoy criticising her friends, especially a whole class of them, and such new ones, too.

"Come out with it! I promise not to be offended. I shall like you all the better if you do not always agree with me."

"Well, then, if you will pardon my saying so, it seems to me that acting from any other than perfectly sincere motives must always be in a degree damaging to character, a weakening of the mainspring of Christian purpose."

They were at the recitation hall now and companions were joining them. Mary lowered her voice as she added:

"Behold, thou desirest truth in the inward parts,"

Ruth pressed her hand cordially.

"Thank you," she said, "I never looked at it in that light before. I'm so apt to see just the fun in things."

In the vestibule they met Ruth's cousin Ralph. Ruth drew him to one side and whispered hurriedly.

"Don't work the scheme on Prof. Morris today. I'll tell you about it later. You have your lesson anyway."

"All right, coz, just as you say."

When Ruth's name was called she answered bravely, "Not well prepared today," but although her face flushed there was a warm glow of approving conscience within.—*W.*

Plans and Plans.

A Story.

"We're ready for Sunday or Monday," and the Rev. Josiah Currie got up from his desk with a sigh of relief lifting what seemed an overgrown canister just as a lady appeared in the doorway. It was his wife's sister and on seeing the minister's burden, exclaimed:

"How funny! It looks as though it might be the very yacht Hamlet's two friends sailed away for England in," and they all joined in the laugh.

Mrs Currie had been packing-up for her husband, who was off to fill an appointment next day.

He picked up a bundle, "What's this? O! yes, my Sunday grey felt hat, how thoughtful of you!"

"Josiah" said his wife, "you remember that Mr. Sydney, how he seems always to be brooding over that question as to why a teacher should be dismissed no reason being assigned. It seems to think the principal must have been insane. I saw him the other day with quite a crowd around him and he was setting the principal off in the most ridiculous light, and someone whispered to her next neighbour, only for one thing he would certainly have been a second Mark Twain, and they all appeared very much amused. It made me think of something we were reading the other night."

"Oh! yes, I remember" said her husband. "Not all that forced politeness which defends Fools in their faults could gag his grinning friends." But we are forgetting all about your work, you know we want to have a good collection."

"Yes," Miss West joined in, "I was speaking to one of our church members on that very subject and she brought up an idea that she appeared to think no one knew anything about but herself, that the Bible sometimes implies the restoring a sum intrusted, and lost percentage besides, as well as the giving of tythes."

"Yes" said Mrs Currie they always wander off on a side issue. Then you know what is expected at the close."

"Yes," he said, "a vote of thanks murmur gentle lyre," and they all laughed.

"No laughing matter," he said, putting on a solemn look all of a sudden. "A minister has to praise if he wants to be praised—then he hardly knows what he's doing people tell him he is so popular. All very well down nearer the ground. Up higher all seems confusion of sound, 'hodman' keep handing up brick for mortar and mortar for straw."

Oh! I'm so sorry if you feel that way. I never heard you talk so before."

"No," he rejoined, "but for all the jangling, I can't help thinking right is right and wrong is wrong whether the price be in one or thirty pieces."

Mrs Currie added, "or Rags," for that matter. Then reassuringly, "I hope you will have a good time."

"Oh! yes," about the two little boys who have just come from school, "papa will have the very bestest time and he's the very bestest preacher, too," and they gleefully clap their father from the room.

It is pleasant to be appreciated, and Mr. Currie commences to feel quite light-hearted as he hurries to catch the train for a distant city to attend the convention.—*Com.*

A Little Traveler.

A pale little lad in a west-bound train glanced wistfully toward a seat where a mother and her merry children were eating lunch. The tears gathered in his eyes, though he tried to keep them back. A passenger came and stood beside him.

"What's the trouble?" he asked. "Have you no lunch?"

"Yes, I have a little left, and I'm not so awful hungry."

"What is it, then? Tell me; perhaps I can help you."

"It's—it's so lonely, and there's such a lot of them over there, and—they've got their mother."

The young man glanced at the black band on the boy's hat. "Ah," he said gently, "and you have lost yours."

"Yes, and I'm going to my uncle; but I've never seen him. A kind lady, the doctor's wife, who put up my lunch, hung this card to my neck. She told me to show it to the ladies on the car and they would be so kind to me; but I didn't show it to anyone yet. You may read it if you like."

The young man raised the card and read the name and address of the boy. Below were the words:

"And whosoever shall give drink unto one of these little ones, a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

The reader brushed his hand across his eyes and was silent for a moment. Then, "I'll come back very soon," he said, and made his way to the mother and her children.

And presently little George felt a pair of loving arms

about him, and a woman's voice, half sobbing, calling him a poor, dear little fellow, begged him to come with her to her children. And for the rest of that journey, at least, motherless George had no lack of mothering.—*Sel.*

Good Humor in the Family.

Good humor is rightly reckoned a most valuable aid to a happy home life. An equally good, and useful faculty is a sense of humor or the capacity to have a little fun along with the humdrum cares and works of life. We all know how it brightens up things generally to have a lively, witty companion who sees the ridiculous points of things and can turn an annoyance into an occasion for laughter. It does a great deal better to laugh over some domestic mishap than to cry or scold over it. Many homes and lives are dull because they are allowed to become too deeply impressed with a sense of the cares and responsibilities of life to recognize its bright and especially its mirthful side. Into such a household, good but dull, the advent of a witty, humorous friend is like sunshine on a cloudy day.

While it is always oppressive to hear persons constantly striving to say witty or funny things, it is worth while, seeing what a brightener a little fun is, to make an effort to have some at home. It is well to turn-off an impatient question sometimes, and to regard it from a humorous point of view, instead of being irritated about it. "Wife what is the reason I never can find a clean shirt?" exclaimed a good but rather impatient husband, after rummaging all through the wrong drawer. His wife looked at him steadily for a moment, half inclined to be provoked; then with a comical look she said: "I never guess conundrums; I give it up." Then he laughed, and they both laughed, and she went and got his shirt, and he felt ashamed of himself and kissed her; and then she felt happy, and so what might have been an occasion for hard words and unkind feelings became just the contrary, all through the little vein of humor that cropped out to the surface.

Some people have a peculiar faculty for giving a humorous turn to things when they are reprovled. It does just as well oftentimes to laugh things off as to scold them off. Laughter is better than tears. Let us have a little more of it at home.—*Religious Herald.*

A Novel Text.

An old minister named Walter Mills was going to church one Sunday morning, and passing an old lady on the street he spoke to her and asked her to attend church. The old lady asked him what denomination he belonged to and he told her. She said she had no love for that denomination, and would not go to hear their minister preach.

Mr. Mills on hearing this said, "I am the minister." This nearly took the breath from the old lady, but she quickly got over her surprise and said, "Are you, and what might your text be this morning?"

Mr. Mills answered, "Beef and greens," and started off towards the church.

The old lady looked after him and muttered, "'Beef and greens;' what does he mean? I must go and hear him," and off she started.

When the minister got into the pulpit he saw the old lady in the front pew. After the opening services were over, he proceeded to preach, taking his text from Proverbs: "Better a dinner of herbs and contentment therewith, than a stalled ox with sorrow."

The instant the old lady heard it she exclaimed, "Yes, it's 'beef and greens' after all," to the surprise of the congregation.

Mr. Mills then took up her words and said, "Yes, brethren, its beef and greens;" and he preached an eloquent sermon.—*Sel.*

Talk to The Children.

Children hunger perpetually for new ideas. They will learn with pleasure from the lips of parents what they deem drudgery to study in books, and even if they have the misfortune to be deprived of many educational advantages, they will grow up intelligent if they enjoy in childhood the privilege of daily listening to the conversation of intelligent people. We sometimes see parents who are the life of every company which they enter, dull, silent and uninteresting at home among their children. If they have not mental activity and mental stores sufficient for both, let them first use what they have for their own households. A silent home is a dull place for young people, a place from which they will escape if they can. How much useful information, on the other hand, is often given in pleasant conversation, and what unconscious, but excellent, mental training in lively, social argument. Cultivate to the utmost the art of conversation at home.

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How Ian Maclaren's "Bonnie Brier Bush" Grew.

As was the case with Miss Harraden's "Ships that Pass in the Night," Ian Maclaren's "Beside the Bonnie Brier Bush," which is attracting such attention now, was much less the result of premeditated purpose or the outcome of overmastering impulse than an accident precipitated by friendly coaxing and stimulus.

Having discovered that Ian Maclaren was the Rev. John Watson, of the English Presbyterian Church, he visited his home, at Sefton Park, and found a man who did "not look literary," who was "tall, strongly built, with cleanly carved, decisive features, and the steady, alert eyes which testify to a firm will and a perfectly poised nervous organization."

"You must have been collecting and arranging your materials for some time, and looking forward to the publication of this or some similar book, at a suitable opportunity."

"No," replied Mr. Watson, "not even that. The existence of the book was entirely unpremeditated. It is as great a surprise to me as it is to any one; I can't even yet get over my wonder at it. Nothing could well be further from the lines of activity in which I had deliberately set myself to travel."

"Then how did it come about?"

"Ah, that's a very old story. You perhaps know that Dr. Robertson Nicoll and I have been acquaintances for some time, and I have contributed to his magazine, The Expositor, a number of articles on my own class of subjects. Well, Nicoll is a wonderful man; he sees what nobody else can see; he's just 'no canny.' I forget how long it is since he began to bother me to write some sketches of Scottish life—he knew I could do it—so he said—and I must do it for him. He kept on—talk, talk, talk—in that queer, quiet way of his, and I answered nothing, because there was nothing to say. Then he began to write letters, and finally to send telegrams, and then I said, 'This is growing serious; I must put a stop to it. And, you see, there was only one way of putting a stop to it; so I just followed the example of the unjust judge in the parable, and I sat down there and then wrote a story which I sent off to him. I have every reason to believe that it was a very poor story, but it was all the better on that account, for it seemed that I could only convince him of my penury by exhibiting my rags. But oh, that man! As I said just now, he really is 'no canny.' I got the manuscript back, and with it a letter. I wish I had kept that letter; I should have liked to show it to you. But it ran something like this: 'I shall not print this story. It is not what I want, and not what I know that you can do. Write something else in your true vein, and send it to me soon.' You see Nicoll didn't know when he was beaten, but I knew when I was beaten. There was nothing for it but to give in, so I thought of some types of character which I had known in my Scottish parishes when I was a young minister fifteen years or more ago, and I selected one or two of them, and wrote 'Domsie,' which you remember is the first sketch in the 'Brier Bush.' And, by the way, there is just one point which I should like to mention now. Some people seem curious about the 'originals' of this and that character in the stories. If the book continues to interest people I should like it to be known that there are no originals—that there is not a single portrait in the volume; the people are simply individualizations of types that are familiar to every minister—or, for the matter of that, to every layman—in any Highland or semi-Highland parish. But I was telling you about 'Domsie.' This time I didn't receive the manuscript back again. I simply got a letter from Dr. Nicoll, the purport of which was that 'Domsie' had affected him much in the same manner that you were kind enough to say it had affected you. It was just what he wanted, and should appear in an early number of The British Weekly. Then he wanted more, and somehow the other stories came into shape, till finally the book was published. And there it is; but, as I have said, it is a surprise to me still."

"Well," I said, "I think that is one of the most curious histories of an imaginative work that I ever heard. The story most like it is that of how George Eliot was induced by G. H. Lewes to try her hand at fiction; but it is clear that when the idea was suggested to her she took to it much more readily and kindly than you did. The ordinary notion of imaginative creation is that it is the outcome of an irresistible impulse."

"It wasn't so in my case. I was not conscious of any power in that direction; and even now that the book is published, and you and other kind critics have said, all sorts of pleasant things about it, I feel as doubtful about myself as ever."—(Sel.)

The Young People

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

Prayer Meeting Topic for January.

C. E. Topic.—How to pray, Luke 11:1-13. (A meeting of preparation for the week of prayer).

B. Y. P. U. Topic.—Self-restraint for others, 1 Cor. 8:9-13.

B. Y. P. U. Daily Bible Readings.

(Baptist Union.)

Monday, January 3.—1 Cor. 12. Many gifts, the same spirit, (vs. 4). Compare 1 Peter 4:10.

Tuesday, January 4.—1 Cor. 13. The greatest gift in human nature, (vs. 13). Compare Rom. 5:8.

Wednesday, January 5.—1 Cor. 14:1-20. Gifted with maturity in understanding, (vs. 20). Compare Eph 4:14, 15.

Thursday, January 6.—1 Cor. 14:21-40. Gift of exercising gifts with common sense, (vs. 40). Compare Eph. 4:11, 12.

Friday, January 7.—1 Cor. 15:1-29. The gift of grace within us, (vs. 10). Compare 2 Cor. 3:5.

Saturday, January 8.—1 Cor. 15:30-58. The gift of the resurrection, (vs. 53). Compare Phil 3:21.

B. Y. P. U. Prayer Meeting Topic—January 2.

Self-restraint for others, 1 Cor. 8:9-13.

This chapter contains Paul's answer to the question of the Corinthians concerning meats offered to idols. The central thought of the apostle's advice is our topic, viz., Self-restraint for others. That is, the holding of one's self back from motion in any manner; putting a curb on any action, physical, moral or mental, for the sake of others, especially for the sake of those for whom Christ died; those who are weak in the faith; those who have but a confused knowledge of the greatest and plainest truths. We should, therefore, be careful to do nothing that would cause weak Christians to defile their consciences or stumble. Though we might have liberty, we must be cautious how we use that liberty lest it should prove a stumbling block to the weak, see vs. 10-12. We are to deny ourselves, even of what is lawful, that the souls of others be not endangered. Those for whom Christ shed His most precious blood should be dear to us. If He had such compassion as to die for them, we should have compassion enough to deny ourselves for their sake and not use our liberty to their hurt, to their ruin. It is worthy of note that injuries done to Christians are injuries done to Christ, for, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Shall we then be void of compassion for them to whom Christ has shown so much?

The apostle enforces all with his own example, v. 13. He does not say he would never eat more. This would be to destroy himself, which would be a great sin. But for the sake of his weak brother he would eat no more flesh, if the eating of it would cause that brother to offend. Liberty is valuable, but the weakness of a brother for whom Christ died, should induce, and sometimes bind us to waive it. Paul declares, that rather than thus "cause his weak brother to offend," or thus displease his gracious Lord, he would touch no more flesh to the end of his life. And, indeed, considering the inveterate habits of such as had been brought up, or perhaps grown old in idolatry, and also the corrupt state of the Corinthian church, it is not unlikely that some professed Christians retained a hankering after their former usages, especially as feasting with their neighbors and relatives on such occasions, would in part save them from reproach and persecution. The apostle, however, by "a weak brother," seems particularly to mean a man with a doubting conscience; not him with an erroneous one, at least, not exclusively. W. J. HALSE.

Said of the C. C. C.

"My knowledge of the Scriptures has been greatly increased by the pursuit of these courses, therefore I can do better service for the Master." Mattie Carter, Bloomington, Ind.

"These studies have been of incalculable value to me; in fact I owe much of my knowledge of Baptist doctrine to the prosecution of these courses during the last four years, and my interest in mission work has been greatly intensified by them. I am looking forward with pleasure to the lessons of the coming year." M. Lizzie Harvey, Lynchburg, Va.

"It gives me great pleasure to say that I cannot drop the Christian Culture Courses. I have been a teacher for five years and am now engaged in a good deal of mental work, but these studies are essential to my Christian life." Ellen H. Butler, Bangor, Maine.

"The Christian Culture Courses were a great help to me when I studied them, and I expect to take them up again this year." Amy G. Mason, Santiam, Ore.

"I have always taken a great interest in the Christian Culture Courses and greatly enjoy the examinations. I would not miss this my last year, as I want to complete my diploma. I think the lessons are excellent and very profitable." J. H. Tawney, McKeesport, Pa.—Union.

Putting Life into a Society.

CALEB COBWEB ANSWERS A QUESTION OFTEN ASKED.

"Hello, Professor Cobweb! Is that you, Professor? Well, won't you please tell us how to put life into our society? Some way, it seems to me sort o' dead."

Once in a while this is the appalling query squeaked at me through the telephone.

Appalling, not because it is a query hard to answer, for the answer is very easy; but because it shows so vast an ignorance of the fundamental principles of Christian life and service. May I not briefly review those principles, and thus answer this frequently asked question?

"I am the Way, the Truth, and the Life."

There is no other life.

Wherever there is felt to be a lack of life, therefore, let men look to see wherein they lack Christ.

If your society is dead or dying, it is because there is no Christ in it, or not enough Christ.

"But that is a mystical saying," you reply. "What do you mean by getting Christ into our societies? How can it be done in actual practice?"

The answer again is to be found in the Bible.

"Where two or three are gathered together in my name, there am I in the midst of them."

The Life will be in the midst of you, spreading, growing, fructifying, as life cannot help doing, if two or three of you meet together in His name. One is not enough. One cannot make a society of Christian Endeavor. But if there are two of you that meet in His name, your meeting will have life, and have it continually more abundantly.

"But you are still mystical. What is it to meet in His name?" you ask.

Well, it is not merely that two or three that have taken upon themselves the designation of "Christian" meet together. "In my name" is explained by the parallel phrase, "For my sake." If you come together because you love Christ, because he wishes you to and therefore you wish to, then you come together in his name. Not because it is your duty to come, not because it is "the thing" to come, not because others expect you to come, not because you will be praised for coming or uneasy if you do not come; but because you love Christ, and want to do his will. That is coming together in his name.

If in this way only two of you come together in your Christian Endeavor meeting, it will not be long before three of you will come together thus; and then six, and twelve, and all of you. Then your society will be alive to its very finger-tips.

You do not need more methods, or more members, or more machinery. You need more love of Christ.—Golden Rule.

Unwisdom of Wrong Doing.

Wickedness is never wise. There is fact at the base of the old saying, "The Devil always leaves a pair or bars down." That is, he who is doing wickedly is sure to make some fatal mistake. Only truth is always consistent with itself, needing neither watching nor planning to make its successive statements agree. Whoever starts off with a lie is sure to need fresh lies all along the track, in order to keep up the semblance of truth. And there is no truer synonym of wrong and wickedness than a lie. When a man is in the habit of speaking and doing crookedly, he finds it hard to keep along a straight line, even when he wants to. All the forces of the universe work in the direction of the right; and whoever determinedly goes wrong must breast all those forces. Doing right is simplest, safest, wisest. Doing wrong gets one into bad habits, gives one a bad name, and sends one blundering along on the road to ruin.—S. S. Times.

Mistaking the Lights.

Many a ship has been wrecked by the mistaking of one light for another. There have not been wanting instances in which vessels have been lured to destruction on dangerous shores, or fatal rocks, by false lights which wreckers have kindled to deceive. In other cases, the beacon which shone across the waves to warn of danger has been mistaken for one that beckoned to a safe harbor. In the voyage of life similar casualties occur. There are men still who, like the cruel wreckers of old on rock-bound coasts, kindle false lights to lure men to death. There is danger, too, of our being deceived by appearances, where there is no intent to destroy. Erroneous teaching confronts us at every turn. We need to discriminate carefully between things that differ.—Baptist Union.

Sermon Committee.

The sermon committee is making way gradually, but still the vast majority of our societies are without this great help to the pastor and the church. "The young people help me to sermonize," says one pastor reported in The Watchword. "I had a sermon committee in the society which reported my sermons. They reported some things I didn't say, but made them think. And that made me think of some things to say."—Golden Rule.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bimlipatam, the missionaries and all their helpers, that the seed patiently sown may bear fruit. For Mission Bands and their leaders.

Mrs. I. C. Archibald, Chicacole, India writes: My health is better than for three years past. I feel so thankful to be relieved from suffering and able again to undertake the work.

Mr. Archibald is away at Tekkali a good deal, and during the last two or three weeks, I have led almost every day, the little service we have from 6 to 6.30 a. m. God has met and blessed us many times. When Mr. Archibald is here, he or Subraidu does it. A week ago last Sunday I had a large class in S. S., and when I grew tired Subraidu talked some. We tried first to show them the punishment due to sin, as exemplified in the parable of the rich man and Lazarus, and really the faces before me shadowed with fear. Then we took the first commandment and showed them, how they all had violated it, beside all the other actual sin in their lives. Then we tried to show them the great sin Bearer and Redeemer from the punishment of sin, and how they must acknowledge Him before all. In the afternoon some of the same people were back, and listened well, to a fair sermon from Subraidu. At the close of the meeting I had a few words with a young mason, who had paid good attention both times. He said he was thinking and learning about this new way, and I exhorted him not to be too long, as only the present was his time. Subraidu came along and had a few words with him, and he went his way.

That night he died of Cholera, and when all gathered for our little service the next morning he was not there. The brown faces looked sad, as no word of hope could be spoken. Later on in the week some of the masons asked me to go to their houses and talk to their women. So Miss Clark and I went, and had a good time among them. They said the men had been telling them of these things that they were hearing. These people, though masons, belong to the shepherd caste, and when I questioned them closely as to what the men had told them, one said, that God would separate the good from the wicked as a shepherd divided the sheep from the goats. We went also to the house of the man who had died, and saw real sorrow. But they gave good attention to our words and said this was the only way.

Two of our servants, fine young men, and one of our boarding girls were baptized last Sunday. The first two met with a good deal of opposition from their friends, but they came out so decided, so bright, so happy, that it was a joy to us to see them, and the heathen looked at them with astonishment. They both testified before them all of the change that had come to them, and their faces were so full of light that further testimony to their happiness was scarcely necessary.

The name of one is Nirisimhulu, and he is our house boy. The other is Veranah, son of Miss Wright's old housekeeper. His father and mother did all in their power to hinder him, and after a long talk with them I spoke to him in their presence and he said he would come, his father said, then don't come to my house again. Veranah is an only child, and while my heart ached for him I felt more sorry for the grieved, hard, rebellious heart of the father. Civil war is going on there, for he knows the truth, and he loves his son. Pray for him, that those iron fetters of caste may be loosened. Veranah went to his father's house after the meeting Saturday afternoon, but Sunday morning before the baptism his father told him to take his things and go. So he brought all his little belongings into the carriage house, and stays there. He always goes with Mr. Archibald on tour, and will be off with him in a few days.

Lyce is now in Miss Clark's employ and yesterday when she called him for something, his eyes were full of tears and he said his heart was full of sorrow. Poor old fellow we would like just to gather him in and comfort him, but he would not let us. One touch from God would break the ice, but we cannot do it, yet we can pray. Nirisimhulu, has wife, and mother besides other friends. The two former are not here, and what they will do remains to be seen.

Veranah was betrothed and twenty-five rupees have been given, but now the marriage will probably never take place, and the money may be lost. But more than that will be saved, when he does marry, as we discourage the heavy expenditure the heathen usually make.

Others are thinking both here and in Tekkali and some are asking baptism. Every one really out, makes it easier for the next one.

May God very speedily call out his own from these through masses. Nov. 12 and another rainy day, but sunny days are not far ahead.

A Christian telegraph signaller was lately sent here with his family. His wife was a bright nice looking young woman. Yesterday she was attacked with

cholera and died last night. The blood of Jesus Christ cleanseth from all sin. But those who know not of its cleansing power are dying all about us. And so many of our churches, and our young men are too largely deaf to this silent helplessness, which to me, is more heart breaking, than if they knew and were striving to escape. Do the people at home believe their Bibles when they read of eternal punishment? Sometimes I think we don't know much about giving, about sacrifice, or about real Christ likeness; if we did, at the end of nineteen centuries, would a lost world be looking us in the face? With an entreaty for your prayers your money and yourselves—yours in the work. E. H. ARCHIBALD.

Harvey, Albert Co., N. B.

Our W. M. A. S. is twenty-one years old. Of age, you say. Yes, in regard to time, though not always in working order. Many of our dear aged sisters, and younger ones, too, have always paid their dollar per year, for missionary purposes. To these dear sisters we owe the existence of this society. Year ago last September, we reorganized with eight members. Since then we have had meetings each month, last January excepted. We now have twenty-three members. A more enthusiastic society does not exist as far as I know. We are interested in Home Mission, as well as Foreign Mission. At the close of every session a collection is taken for Home Mission. We always have readings from "Link" and "Tidings," and several prayers. We try to make each meeting tell for Christ and souls. We sometimes have lunch at the close of the meetings, which we all enjoy in a social way.

We observed Crusade Days and the field was thoroughly canvassed, dividing it up into three sections and two sisters for each section. As a result several have come to our help.

On Dec. 9th we held a public meeting, consisting of good music, recitations, readings and addresses. Collection taken at the close for Home Missions, \$6. We had a fine audience though the night was dark and muddy, and we feel sure a new interest in Missions was awakened in many. Dear sisters of the W. B. M. U. our Society send greeting, and wish you all a very happy New Year and much prosperity in the work of the Lord. Our weapons, "believing prayer and consecrated effort." Mrs. T. Bishop, Pres.

Foreign Mission Board.

NOTES BY THE SECRETARY.

A Large Church.

More than 32,000 are on the books of the church at Ongole as having been connected with it since it was organized in 1863. These members lived in about 1200 villages. The original Ongole field has now been divided into fourteen, each with its central station and independent churches. That is not a bad showing for 30 years work. And yet we hear doleful tales from some quarters of the little that has been done for the time and labor and means which have been spent. "God so loved the world that He gave." Dwell, dear reader, on that last word. Try to take in its meaning.

The object of Christian missions is the establishment of the kingdom of God on earth. Archbishop Temple, Primate of the Church of England, said at the annual meeting of the great Church Missionary Society, "The very purpose for which the church exists is the evangelization of the world." There never was a time in the history of the world when this fundamental truth was so widely believed and so fully acted on as today. There are a few questions asked in the Book upon which it is worth our while to think a little—"How shall they hear without a preacher? and how shall they preach except they be sent?" Are you helping to send preachers to those who have never heard the good news of salvation through Jesus Christ, the only Saviour?

Gregory, a Benedictine monk, saw one day in the slave market of Rome three bright young men, whose fine appearance impressed him deeply. Seeing in them the elements of a noble manhood, he inquired who they were. Learning that they were Angles or English, he said, "If they should become Christians they would not be called Angles, but Angels." He at once resolved to go as a missionary to their countrymen, and set out with a few companions, but was recalled by the Bishop of Rome. After he himself had become the Bishop of Rome, the marriage of Ethelbut, King of Kent, to a Christian Frankish princess, seemed the favorable opportunity, so he sent Augustine and forty others to carry out his missionary purpose. "Proceed to the work of God and rely upon the help of God," was his reply to their hesitancy because of supposed difficulties in the way. Ethelbut was baptized June 2, 597. The fourteen-hundredth anniversary of the coming of Christian missionaries to our here are not a few English-speaking peoples who talk against giving the gospel, which has been the prime factor in making Britain what she is today. Give the Word of Life to other peoples that they too may share in the blessings which are sure to follow its reception into human hearts.

Ontario Letter.

REV. F. K. DAYFOOT.

To all the fellow disciples who read the MESSENGER AND VISITOR, a Merry Christmas and a Happy New Year. May the year 1898 be as 1897, and more abundantly in all good things that make for growth in Christian life.

THE FIFTH MISSIONARY SOCIETY is an organization of McMaster University, Faculty and students. It is named after the late R. A. Fyfe, founder and principal of Woodstock College. The society enrolls 176 names; sent out 60 students to preach; supplied 84 churches; made 6,000 visits last year, and raised \$208 toward expenses. The annual meeting was held the evening of December 14, in the Walmer Road church. The address was given by Dr. Alex. Sutherland, Secretary of the Methodist, who urged a closer study of the Bible in our College courses.

FOUNDER'S DAY.

the birthday of Hon. Wm. McMaster, was observed Tuesday, December 21. A banquet was held at 1.30, with a long list of post-prandial addresses. In the evening the annual address was given by F. M. Sec'y A. P. McDiarmid, who spoke on "The University Ideal." The building was profusely decorated and brilliantly lighted, and the thousand guests who thronged the halls were entertained with concerts, scientific experiments, and various other programme grave and gay.

OBITUARY.

Miss Helen Leslie, of Dundas, Ont., died November 8, 1897, leaving an estate worth \$130,000. Her bequests include the following: China Inland Mission, \$1,500; Baptist Foreign Missions, \$1,500; Protestant Italian Missions, \$1,500; Spanish Evangelistic Mission, \$1,500; Baptist Mission at Grande Ligne, Quebec, \$1,500; Toronto Mission Union, \$1,500; Hamilton Boys' Home, \$1,500; Toronto Home for Incurables, \$1,500; Toronto Aged Women's Home, \$1,500; Toronto Y. M. C. A., \$1,500; Hamilton Y. W. C. A., \$1,500; Hamilton Aged Women's Home, \$500; Pastor McDonald, of the Baptist church, \$500. The Ontario government takes \$6,000 as a tax on the will, but none of the above items are affected thereby.

The Maitland Street church, London, has called Rev. C. S. G. Boone to succeed Rev. T. W. Charlesworth. Pastor Origg leaves Chatham for Guelph First. Pastor Ross goes from Uxbridge to Chatham. Pastor Langford resigns at Georgetown. He will go to Smith's Falls January 1, 1898. Pastor Kimball, in leaving Almer, was banqueted by citizens and received a purse containing \$200.00 in gold. Calvary Church meeting house, Brantford, was dedicated Sunday, December 27, Dr. Thomas, of Toronto, preaching. Port Hope, December 28, 1897.

Baptist Book and Tract Society, Halifax, N. S.,

desire to express their sincere thanks to all kind friends who in any way aided the Society during the year past.

Our Christmas business was one of the best. At times the Book Room was packed with anxious buyers. In consequence of this, many orders from the country, coming in at a late hour, had to stand over for a few days. We will give our prompt attention to these now.

Kindly remember that all orders for LESSON HELPS and PAPERS are RENEWED through Baptist Book ROOM. You're in the work, GEO. A. McDONALD, Sec'y-Treas.

Build up Health

By nourishing every part of your system with blood made pure by taking Hood's Sarsaparilla. Then you will have nerve, mental, bodily and digestive strength. Then you need not fear disease, because your system will readily resist scrofulous tendencies and attacks of illness. Then you will know the absolute intrinsic merit of Hood's Sarsaparilla. Thousands of wonderful cures of scrofula, salt rheum, dyspepsia, rheumatism and many other forms of disease caused by impure blood prove the great curative power of

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion, cure sick headache. 25 cents.

BILIOUSNESS

bores many a body and burdens many a mind. You can't enjoy the food you like because you are bilious. You take all sorts of precautions, and yet the bilious attack leaps on you like a tiger from ambush. You know the feeling! The blood seeming on fire with a dull heat; the boring pains in the eyes; the head seeming to open and shut; the horrible nausea. You know the irritability which precedes and the languor that follows the attack. It's miserable, isn't it? Why not cure the trouble? There's a pill that will cure biliousness. Dr. J.C. AYER'S PILLS are an acknowledged specific for this derangement.

A. Swanger, Texarkana, Tex., writes: "For fifteen years I have used Ayer's Pills, and find them very effective in bilious complaints. I have yet to see the case where they have failed to cure."

If You are Bilious DO NOT FAIL TO Try AYER'S PILLS

New England News and Notes.

An important Young People's gathering was held on Tuesday evening, Dec. 28th, at the First Baptist meeting house, Providence. Rev. W. L. Wood, of Pawtucket, presided, and brief addresses were made by Rev. Edwin Bromley, Rev. F. C. Clarke and Rev. J. V. Osterhout, of Providence, Rev. G. W. Rigler, of East Providence, and Rev. S. D. Anderson, of East Greenwich. The meeting was held to awaken a deeper interest among our young people in the important and much neglected work of personal effort in winning souls, and a leaflet entitled "A guide to Bible study," prepared by Rev. W. L. Wood, and just issued under the auspices of the state Young People's Union, was distributed.

It is intended to help those who are trying to lead others to Christ, and will doubtless meet a felt need, since most of the manuals, booklets and hand-books upon the subject are too elaborate and bulky for general use. It is a four page leaflet giving pointed, practical suggestions upon the subject of soul saving, showing how to deal with different classes of inquirers, and giving appropriate passages of Scripture to be used in each case. As these passages may be helpful to some of the readers of the MESSENGER AND VISITOR who desire to lead souls to Christ I will give a few of them arranged under the classes to which they are adapted.

I. Those anxious to be saved but do not know how.

Isaiah 53 : 6, "All we like sheep,"
Rev. 22 : 17, "Whosoever will, let him take."

John 1 : 12, "As many as received him,"
II. Those anxious to be saved and know how, but who have real difficulties.

1. Too great a sinner.
1 Tim. 1 : 15, "Faithful saying,"
Luke 19 : 10, "To seek and to save."
2. I cannot hold out.
2 Tim. 1 : 12, "Am persuaded,"
Psa. 37 : 23-25, "The steps."
3. Cannot give up bad habits.
Phil. 4 : 13, "I can do all things."
Gal. 6 : 7, 8, "Whatsoever a man soweth,"
4. I have no feeling.
Gal. 5 : 22, "Fruit of the Spirit,"
Matt. 10 : 25, "Whosoever shall confess,"
5. I cannot believe.
This generally means, "I am not willing to leave my sins."
Isaiah 55 : 7, "Let the wicked,"
John 3 : 40, "Ye will not come."

III. Those who would be saved but who entertain false hopes.

1. Expect to be saved by righteous living.
Gal. 2 : 16, "By the deeds of the law,"
Heb. 11 : 6, "Without faith."
2. God is too good to condemn.
Rom. 2 : 2-5, "Goodness of God,"
Luke 13 : 3, "Except ye repent,"
John 8 : 21, "Whither I go."
3. I am all right as I am.
Luke 18 : 9-14, "Righteous Pharisee,"
Prov. 14 : 12, "There is a way."
Rev. E. Bromley spoke on, "Witnessing with power" and showed the importance of embracing every opportunity to witness for Christ with the expectation that God will bless it to the salvation of men. The last half hour was spent in earnest prayer. It was a meeting of great spiritual power and the conviction is deepening that we are upon the eve of a genuine and widespread revival in this state. In fact Rev. D. W. Faunce, D. D., of Pawtucket predicts that in the near future we shall see a revival of great power from ocean to ocean. May his prophecy speedily be fulfilled.

OUR COLORED CHURCHES.

We have two of them in Providence and two in Newport. The Coughton St. church, Providence, is a large, vigorous, growing body on the east side of the city, and is doing a great work. Rev. J. H. Presley, the enthusiastic and efficient pastor, is an educated man who received his training in one of our Home Mission schools of the south.

The Ebenezer church is located on the west side of the city, in the midst of a large, colored population and is faithfully cultivating the field it occupies. Rev. W. S. Holland has just begun his work as pastor of this growing church. The Shiloh church, Newport, has a good field, an excellent house of worship, and the pastor, Rev. J. N. Jeter, who has been at his post for more than twenty years, is highly respected by all classes in the city and state. The other colored church in our city, by the sea, was recently organized and in the opinion of many, should not have been organized at all, as there is hardly room for two colored Baptist churches in Newport. It is hoped that they will soon unite their forces and make one strong, aggressive body of Christian workers.

MERRY CHRISTMAS.

It was celebrated in New England with song, sermon, concert, anthem, Oratorio, chiming of bells, crowded services, devout worship, hopefulness, gladness, and great enthusiasm and earnestness, which would seem to indicate that the day is hastening on, when countless multitudes the world over, will unite to "Crown Him Lord of all." And the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." Providence, Dec. 30. J. V. O.

Grateful Mention.

Simultaneously, yet severally, the Jacksonville and Jacksonville people were moved to make a purchase. When it transpired that their aims were one the collected funds went and did likewise, but the fur coat came to Mrs. Atkinson closely followed by a breach from the choir trio. A beaver cap, soft and warm, then sat upon the pastor's crown. These articles are of no mean quality and price. Two young men recently placed an organ in the parsonage. Other favors preceded these and it is rumored that there is more to follow. Covering the cranium does not cap the climax even in this case. Will all the kind people please accept thanks for these comforting tokens.

F. N. ATKINSON.

Personal.

Principal Oakes of Horton Academy accompanied by a number of the students of that institution attended the Boys' Conference of the Y. M. C. A., held in Moncton last week. They returned on Tuesday.

Mr. Perry Stackhouse, of the Senior class of Acadia, has supplied the pulpit of the Carleton church the past two Sundays. His services, we learn, were very highly appreciated.

Notices.

The B. Y. P. U. Rally of Annapolis County will be held at Nictaux, Tuesday, January 11.

PROGRAMME—2 p. m.

Devotional Service; Paper, "The Young People in our Churches," Reginald Morse, B. A., Lawrencetown; "An Ideal Method of teaching a Sacred Literature Class," C. P. Armstrong, Nictaux; The S. L. C. a necessity for our Young People," Stephen Rogers, B. A., Nictaux; "How can we best utilize the material in the Conquest Missionary Course," Rev. Leu. Wallace, B. A.

EVENING.

Address, "The Obligation of Annapolis County to Acadia," Prof. I. F. Tufts, M. A.; an address on "The Present Needs of Acadia," Rev. T. Trotter, D. D.

We expect this to be the most enthusiastic rally yet held. Let no Union in the County fail to have delegates present to give and receive enthusiasm in the work.
E. L. STEEVES, Sec'y.

Paradise, December 25.

The Annapolis County Conference of Baptist churches will hold its next session at Nictaux, January 10 and 11.

PROGRAMME.

Monday, 10th, 7 p. m.—Sermon by Rev. F. M. Young, to be followed by an evangelistic service led by Rev. Isa. Wallace.

Tuesday, 10 a. m.—Devotional service led by Rev. Leu. Wallace; election of officers; business; paper, "Church Finances, how best to manage them," Rev. E. L. Steeves.

The afternoon and evening of Tuesday will be given up to the B. Y. P. U. rally. Delegates sending their names to Albert Gates, Middleton, will be met at Middleton Station and conveyed to Nictaux.

J. W. BROWN, Sec'y.

Nictaux, December 25.

THE WONDERS OF SCIENCE.

LUNG TROUBLES AND CONSUMPTION CAN BE CURED.

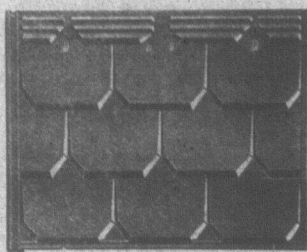
A Convincing Free Offer.

The Slocum Chemical Company, Limited, will send three free sample bottles (Psychique, Oxygenized Emulsion and Coltsfoot Expectoant) of the great discoveries and specifics of that distinguished scientist and chemist, Dr. T. A. Slocum. They are not a cure-all, but a certain specific for consumption, lung and throat troubles and all forms of tuberculosis. If the reader is a sufferer, don't hesitate to take advantage of this free offer, but send at once name of your post office and express office to the T. A. Slocum Chemical Company, Limited, 186 Adelaide street west, Toronto, and the three free bottles will be promptly sent to you by express.

They have on file in their laboratory hundreds of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in the MESSENGER AND VISITOR.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. If the reader is not a sufferer, but has a friend who is, send friend's name, express and post address and the samples will be sent.

Eastlake Steel Shingles



SHOWS ONE SHINGLE.

These Shingles have been on the anadiao market twelve years, and have never failed to give satisfaction. They are absolutely FIRE, LIGHTNING and STORM PROOF, besides being very ornamental and easily applied.

Write for Catalogue.
Metallic Roofing Co., Limited.
Sole Makers, 1370 King St. West, Toronto, Ont.

To make Good Butter



one must have good milk and this comes only from healthy cows. The blood must be kept clean and pure, and the digestion good to ensure this result. There is nothing so good for this

purpose as Dick's Blood Purifier. This preparation is specifically made for milch cows and possesses real merit and power to do what is claimed for it. Given regularly with good food it will convert a mere hide and bones structure into a profitable member of the herd.

50 Cents a Package.

LEEMING, WILES & CO., Agents, Montreal. DICK & CO., Proprietors.

Odorama

the perfect tooth powder, has become popular in Canada as everywhere else where used, because of the hygienic results attained in its use; especially has this been noticeable amongst children in the recent Government inspection of them. Then it is so easy to get the children to use Odorama; they like using it, and thus form habits that parents acknowledge secure them good, sound teeth the rest of their lives. Ask your druggist for it and do not take any other. 25c. Odorama is never sold in bulk.

NONE BETTER—NONE SO GOOD.

DR. WOOD'S NORWAY PINE SYRUP

Heals and Soothes the delicate tissues of the Throat and Lungs.

... CURING ...
COUGHS, COLDS, BRONCHITIS, ASTHMA, HOARSENESS, SORE THROAT, INFLUENZA, and PAIN IN THE CHEST.

EASY TO TAKE. SURE TO CURE.

DOHERTY ORGANS

WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known.

It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty.

JAS. A. GATES & CO. Middleton, N. S.

No Gripe

When you take Hood's Pills. The big, old-fashioned, sugar-coated pills, which tear you all to pieces, are not in it with Hood's. Easy to take

Hood's Pills

and easy to operate, is true Hood's Pills, which are up to date in every respect. Safe, certain and sure. All druggists use. C. I. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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

AVONDALE, Plotou Co., January 14, 1898.
Messrs. C. Gates, Son & Co.
Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was fully recovered. He is now in his 92nd year and is well and hearty. Your CERTAIN CHECKER speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen his little life was fast ebbing away. Now I had your CERTAIN CHECKER in the house but not at that time being acquainted with its use. I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECKER in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly
W. MURRAY.
Sworn before me this 13th day of January, 1898.
ANGUS McDONALD, J. P.

WHISTON & FRAZEE'S COMMERCIAL COLLEGE

is being thoroughly remodeled and will re-open Monday, January 3, 1898, with better facilities than ever for imparting a thorough Business Education. Begin your course with the New Year. Circulars on application to

S. E. WHISTON,
95 Barrington St., Halifax.

PUTTNER'S is the best of EMULSION all the

preparations of Cod Liver Oil. It is pure palatable and effectual. Readily taken by children.

Always get PUTTNER'S It is the Original and Best.

SURE CURE FOR ALL SKIN DISEASES During seventy years NY-AS-SAN has never failed in any case.

Wanted—The address of every sufferer in America. Nyassan Medicine Co., Truro, N. S. Mention this paper when you write.

The Home

The Kitten and the Bear.

Chris Burns, the veteran First Sergeant of Troop D, had a kitten which, during the summer camping of the troop at the Lower Geyser Basin, made her home within the sergeant's tent. Here, curled up on a pair of army blankets, she defied the world in general, and dogs in particular. When the latter approached she would elevate every bristle on her brave little back, her eyes would glow like live coals, and her tail would swell up threateningly. If dogs approached too near she would hiss, and exhibit the usual signs of hostility until the intruders had vanished from her neighborhood.

One day, when the camp was bathed in sunshine, and every soldier in camp felt lazy, an inquisitive black bear came down the mountain side, and, whether because he was in search of adventure or because attracted by a savory smell from the cook's fire, began to walk about among the white tents of the cavalry command.

Suddenly the kitten caught sight of him. Dogs by the score she had seen, but this particular "dog" was the largest and the hairiest dog she had ever seen. But she did not hesitate. It was enough for her that the enemy had invaded her special domain. Hissing forth her spite, while her little body quivered with rage, she darted forth at the bear. The onslaught was sudden, and one glance was enough for Bruin: With a snort of fear Bruin made for the nearest tree, a short distance away, and did not pause until he was safely perched among the upper branches! Meanwhile, the kitten stalked proudly about on the ground beneath, keeping close guard over her huge captive, her back still curved into a bow, and her hair still bristling with righteous indignation, while her tail would now and then give a significant little wave, as if to say, "That's the way I settle impertinent bears."

The soldiers who meanwhile had poured fourth from their tents, could scarcely believe their eyes; but there was the bear in the tree and the kitten below, and there were those who had seen the affair from beginning to end.

And perhaps the strangest part of it all was that the bear would not stir from his safe position in the branches until the kitten had been persuaded to leave her huge enemy a clear means of retreat! Then he slid shamefully down from his perch, and ambled hastily off towards the mountain.—St. Nicholas.

"Comin' Through the Rye."

Bismarck has had to pay for "comin' through the rye," says The Westminster Gazette. It is a harvest custom in the duchy of Lauenburg, when a person passes through a field while the corn is being cut, for the workers to stop, bind a few ears of corn to his arm and then demand money for his ransom.

The old statesman and his son, Count Herbert, were driving a short time ago through the cornfields of Bismarck's Schonau estate, and they stopped to look at the men who were cutting the rye.

Hereupon the men threw down their scythes, took up some stalks of the rye, and, going up to the two Bismarcks, courteously but resolutely fastened a small bundle of rye to the arms of the visitors. The man of blood and iron, who has a conservative reverence for old German customs, cheerfully paid for the ransom of himself and his son with two gold coins.

Bismarck insisted in keeping the signs of his bondage upon his arm until he got home.

A Model Husband.

"Is there a man in all this audience,"

BUY **Colman's Salt** THE BEST

fiercely exclaimed a female lecturer, "that has done anything to lighten the burden resting on his wife's shoulders? What do you know of woman's work? Is there a man here," she continued, folding her arms and looking over her audience with superb scorn, "that has ever got up in the morning, leaving his tired, worn-out wife to enjoy her slumbers, gone quickly down-stairs, made the fire, cooked his own breakfast, sewed the missing buttons on the children's clothes, darned the family stockings, scoured the pots, filled the lamps, swept the kitchen and done all this, if necessary, day after day uncomplainingly? If there is such a man in the audience, let him rise up! I should like to see him! In the rear of the hall a mild-looking man in spectacles, in obedience to the summons, timidly arose. He was the husband of the eloquent speaker. It was the first time he ever had a chance to assert himself.—Michigan Advocate.

The Bright Side.

Cheerfulness can become a habit, and habits sometimes help us over hard places. A cheerful heart seeth cheerful things. A lady and a gentleman were in a lumberyard situated by a dirty, foul-smelling river.

"The lady said: "How good the pine boards smell."

"Pine boards!" exclaimed the gentleman. "Just smell this foul river!"

"No, thank you," the lady replied, "I prefer to smell the pine boards."

And she was right. If she, or we, can carry the principle through our entire living, we shall have the cheerful heart, the cheerful voice and cheerful face. There is in some houses an unconscious atmosphere of domestic and social ozone which brightens everybody. Wealth cannot give it, nor can poverty take it away.—Miss Muloch.

While You are yet Growing.

Growing girls and boys do not always appreciate that it is while they are growing that they are forming their figures for life. Drooping the shoulders a little more every day, drooping the head as one walks, standing unevenly, so that one hip sinks more than the other—all these defects, easily corrected now, will be five times as hard in five years, and twenty-five times as hard in ten years. A graceful, easy carriage, and an erect, straight figure, are a pleasure to behold and possessor, and are worth striving for.

An easy way to practice walking well is to start out right. Just before you leave the house, walk up to the wall and see that your toes, chest and nose touch it at once; then, in that attitude, walk away. Keep your head up and your chest out, and your shoulders and back will take care of themselves.

A southern school teacher used to instruct her pupils to walk always as if trying to look over the top of an imaginary carriage just in front of them. It was good advice, for it kept the head raised. Don't think these things are of no value. They add to your health and your attractiveness, two things to which everybody should pay heed.—N. Y. Times.

General Sir Charles William Adair is dead. He was born April 3, 1823. In the Crimean war he served before Sebastopol during the siege and fall.

DEAR SIRS,—Your MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments.

It never fails to relieve and cure promptly.

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Bruin, Nfld.

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and K. D. C. Pills
The Great Twin Remedy for Indigestion and Dyspepsia. Free sample to any address. K. D. C. Company, Ltd., New Glasgow, N. S., and 127 State St., Boston, Mass.

Thin in flesh? Perhaps it's natural.

If perfectly well, this is probably the case.

But many are suffering from frequent colds, nervous debility, pallor, and a hundred aches and pains, simply because they are not fleshy enough.

Scott's Emulsion of Cod-liver Oil with Hypophosphites strengthens the digestion, gives new force to the nerves, and makes rich, red blood. It is a food in itself.

50c and \$1.00, all druggists. SCOTT & BOWNE, Chemists, Toronto.

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Monday, Jan. 3rd.
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YOUR UNCLIES,
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EVERYBODY,
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WOODILL'S GERMAN BAKING POWDER.

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Give a Night's
Sweet Sleep and
so that you need not sit
up all night gasping for
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The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes. First Quarter. BEGINNING OF THE MINISTRY OF JESUS. Lesson III. Jan. 16.—Matt. 4:17-25. Study also Matthew 4:12-16, and John 1:35-51. Commit verses 17-20.

GOLDEN TEXT.

The people which sat in darkness saw great light, Matt. 4:16.

Vs. 17-25. First. THE FIELD. The country and its people. Galilee contained about 2,000 square miles, or about one-third of Palestine proper, with a population of 3,000,000. Josephus says that it included 204 cities and villages, the smallest of which had 15,000 inhabitants. The soil was very fertile, the vineyards and orchards were very fruitful. There were prosperous manufactures, and a great trade between Egypt and Damascus passed through the region. The Sea of Galilee was covered with vessels engaged in traffic and fisheries, and its shores were dotted with cities and villages. The people were industrious, intelligent and active. Many were rich.

Second. THE PREACHING OF JESUS. His gospel message, V. 17. FROM THAT TIME. From his coming into Galilee, after the imprisonment of John. PREACH—i. e., as the Greek word means, proclaim as a herald—his message from God, and announce publicly the coming of the kingdom, as a herald running before the king announces his approach. So our word preach is through the French, from the Latin predicare, to proclaim, to declare. REPENT. Change your mind and conduct.

Observe the command to repent implies that all men are sinners, so that they need to change both their minds and their conduct. The first step toward a better and truer life is to realize the need of a change, and then to turn from every evil way.

FOR THE KINGDOM OF HEAVEN IS AT HAND, in the person and teachings of the Son of God. It was the beginning of a new era. The dawning rays were shining that heralded the day when heaven should be on earth, God reign in all hearts and in all nations, and the whole world live according to his laws, and enjoy the fulness of his blessings.

Third. THE CALLING OF HELPERS FOR WORK AND TRAINING.—Vs. 18-22. 18. AND JESUS WALKING BY THE SEA OF GALILEE. On the first morning after his arrival at Capernaum, and probably these busy fishermen did not know of his arrival till he spoke to them.

SIMON CALLED PETER, the Rock, AND ANDREW HIS BROTHER. These had become followers of Christ at the very beginning of his ministry, more than a year before (John 1:35-44). They belonged to Bethsaida. But after being with Jesus for a time they again returned to their business for support. During this period they could quietly tell many about the new prophet and his work.

19. AND HE SAITH UNTO THEM. The circumstances in which this call was made are related with much greater fulness by Luke (5:1-11). Then Jesus said unto them FOLLOW ME, not only he a disciple, but spend your time in going around with me, to learn, to help, to be trained for future work. The call to be permanently one of the chosen twelve came later. Every one who came into that number must first be tested and tried, like a battle-ship on its trial voyage, or a candidate for entering college.

Note that the higher work comes to the disciples while they are faithfully performing their common daily tasks.

I WILL MAKE YOU FISHERS OF MEN. You shall draw men into the kingdom of heaven, as you have drawn fishes ashore by your skill. I bid you come up higher.

20. LEFT THEIR NETS, AND FOLLOWED HIM. Their nets were the means of their living, and they gave them up and trusted to the precarious living of a poor man.

21. JAMES. The Greek form of Jacob. He became the first martyr among the apostles (Acts 12:2). BROTHER OF ZEBEDAE (Jehovah's gift). Husband of Salome, the sister of Mary, the mother of Jesus (John 19:25); who ministered to the Lord (Matt. 27:56), though he himself is not mentioned among the disciples of Jesus. Hence the two brothers were cousins of Jesus.

22. THEY IMMEDIATELY LEFT THE SHIP (boat) AND THEIR FATHER. Probably with his consent.

Fourth. HIS METHOD OF WORK.—Vs. 23-25. 23. AND JESUS WENT ABOUT ALL GALILEE. This was his first tour of the country. Jesus scattered the good seed everywhere, knowing that some of it would fall into the good soil of honest hearts and spring up and bear fruit. TEACHING IN THEIR SYNAGOGUES. The Jewish churches of that day, where any distinguished

facher could speak. This was probably interpreting the Scriptures, and was to be distinguished from PREACHING, which was heralding, proclaiming THE GOSPEL. The good spell or story, or God spell, the story told from God. Every doctrine, and promise, and hope of the gospel was good news. OF THE KINGDOM, of God, which was at hand. It was the good news of God's fatherly love and care, of his forgiveness of sin, of knowledge of the way of life, of the power of the Holy Spirit, of new light breaking over all the earth.

24. AND HIS FAME. The report of what he was doing, his reputation. WENT THROUGHOUT ALL SYRIA. The fame passes to the north and east, rather than to the south. Galilee is connected by trade and affinity with Damascus, rather than with Jerusalem. AND THEY BROUGHT UNTO HIM. In consequence of what they had heard of his works of healing. TORMENTS Diseases attended with excruciating pain. AND THOSE WHICH WERE POSSESSED WITH DEVILS. Demons. There seem to have been certain moral and physical conditions in which demons obtained possession both of the body and of the mind, bringing disease upon the former, and insanity upon the latter. The demoniac seemed to be completely under the power of the unclean spirit. AND THOSE WHICH WERE LUNATIC. Epileptic. The word lunatic is derived from lund, the Latin word for moon, from the ancient belief that the changes of the moon affected mad persons. PALSY. Paralysis. AND HE HEALED THEM. These healings were the natural accompaniment of his teaching and preaching.

25. AND THERE FOLLOWED HIM GREAT MULTITUDES. Imagine, if you can, the condition of a country in which there are no doctors, where the healing art is only practised by a few quacks, who rely more on charms than on physic for their cures. Such is now, and such was Palestine in our Lord's day. There, until the medical missionaries were sent by several English societies, there was not a physician in the land, and even now there are very few. In such a country as this, with sick and crippled in every village, picture the eager excitement when the news spread that there is a good physician arrived in town; that he has healed a fierce demoniac by a word, and a great fever by a touch.

DRACAPOLIS (ten cities). A region in the northeastern part of Palestine, on the east and southeast of the Sea of Galilee, and so called because it contained ten cities, which seem to have been endowed by the Romans with some peculiar privileges. FROM BEYOND JORDAN. The other side from Jerusalem. Usually called Perea.

Shortage in Beef Cattle.

There has been talk of cattle shortage for several years past, but there has not been a time for many years when there was such a sure-enough shortage. As long as there are plenty of calves and young cattle in sight the shortage of fat cattle does not amount to much, but a time has now come when there is a big shortage of not only matured cattle, but of calves, yearling and breeding stock. Not only are cattle scarce in the corn belt, but they are scarce in every section of the country to which one may turn. The Eastern States are short in spite of liberal purchases from Canada, and the Southwestern purchases of Mexican cattle have seemed to cut no figure. The Southeastern States have not enough cattle to supply them in beef. There is, unquestionably, a great shortage in cattle, young and old, and of all kinds.—(Drover's Journal.)

Indian Summer.

BY ALICE KATHERINE FALLOWS.

After the springtime sowing, The restlessness of growing, The garnering and the reaping, Time pauses,—and a hush Sulleth the surge and rush Of fevered life, for then Dear Summer cometh creeping Over her earth again.

On clover meadows stark and brown, On fields to stubble leveled down, Her waving breath is sweeter Than the fragrance after rain, Her touch, like mother fingers After ecstasy of pain.

But her passing,—ah! 'tis fleet! Than a smile in sorrow's eyes, One mellow hour she lingers, One tender June note tries, Then leaves a dream to wistful, And softly sleeping, dies.

—The Independent.



No matter how violent or excruciating the pain the Rheumatic, Bedridden, Infirm, crippled, Nervous, Neuragic or prostrated with diseases may suffer,

Radway's Ready Relief Will Afford Instant Relief and Ease.

"TAKING COLD!" SORE THROAT.

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

PNEUMONIA.

or Inflammation of the Lungs, should be treated with the Ready Relief as follows: The Patient should be given 30 drops of the Relief every hour in a wine glass of water, and the whole chest, back and front, must be kept under the influence of the Relief by frequent application; beef tea and animal broths must be given to support the patient and his bowels are to be occasionally moved with Dr. Radway's Pills.

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

Malaria in its Various Forms.

FEVER AND AGUE.

RADWAY'S READY RELIEF

not only cures the patient seized with MALARIA, but if people exposed to it will, every morning in getting out of bed, take twenty or thirty drops of READY RELIEF in a glass of water and drink, and eat a cracker, they will escape attacks. Sold by all druggists. 25c. a bottle.

Radway's Pills

Always Reliable, Purely Vegetable. Perfectly tasteless, elegantly coated, regulate, purify, cleanse and strengthen. RADWAY'S PILLS for the cure of all disorders of the stomach, bowels, kidneys, bladder, Nervous Diseases, Dizziness, Vertigo, obstiveness, Piles.

Sick Headache, Female Complaints, Biliousness, Indigestion, Dyspepsia, Constipation.

ALL DISORDERS OF THE LIVER.

Observe the following symptoms result from Diseases of the Digestive Organs: ongestion, Inward Piles, Fullness of Blood in the Head, Acidity of the Stomach, Nausea, Heartburn, Disgust of Food, Fullness of Weight in the Stomach, sour Eructations, Sinking or Fluttering of the Heart, hoking or Surr ceating 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 Flushes of Heat, Burning in the Flesh.

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

Price 50 cents per box. Sold by all Druggists or sent by mail.

Sent to DR. RADWAY & CO., 745, Helen Street, Montreal, a. 111-B112 of A171. ca.

LAXA-LIVER PILLS

CURE TORPID LIVER, CONSTIPATION, SICK HEADACHE, AND DYSPEPSIA.

AS a laxative, one pill acts perfectly, and if a stronger action is desired a cathartic effect is produced by two pills. In obstinate cases, where a purgative is necessary, three pills will be found sufficient. These pills leave no unpleasant after effect.

One pill taken each night during thirty days will cure constipation. PRICE 25 CENTS OR 5 FOR \$1.00.

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EQUITY SALE.

There will be sold at public auction on Saturday, the 29th day of January next, at 12 o'clock noon, at Chubb's Corner (so called) in the City of St. John pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the nineteenth day of October, A. D. 1897, in a certain cause therein pending wherein Mary Blanche Williams is Plaintiff and William Holman is Defendant, with the approbation of the undersigned Referee in Equity, the land and premises mentioned in the said Plaintiff's bill and in the said decretal order, and therein described as follows: All the right, title and interest of the Defendant in and to a certain Indenture of Lease bearing date the first day of March, A. D. 1887, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of St. John, of the first part, and William Holman, Junior, of the second part, and by the said William Holman assigned to John M. Robinson (which said Indenture of Lease by certain assignments and the land thereby demised and all the buildings thereon have become vested in the said Robinson, and in the Plaintiff's bill described as "all that certain lot, piece and parcel of land situate, lying and being in Duke's Ward, in the City of St. John, bounded as follows, namely: beginning at the South Eastern corner of a lot of ground formerly leased by the said Rector, Church Wardens and Vestry to one, Caleb Redcliffe, the said corner being on the western side of Charlotte Street, thence running along the southern boundary line of said Redcliffe lot the extent thereof eighty feet, thence southerly on a line parallel with the said street thirty-three feet four inches, thence easterly on a line parallel with the said Redcliffe's southern boundary eighty feet to the said street and thence northerly on the line of the said street to the place of beginning with all the privileges and appurtenances to the same belonging. For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee.

Dated at the City of St. John this 16th day of November, A. D. 1897. R. H. McALPINE, Referee in Equity. Plaintiff's Solicitor. W. A. LOCKHART, Auctioneer.

We Make a Line of Cheap BEDSTEADS WASHSTANDS TOILET STANDS, CRADLES, Etc.

Write for Catalogue and Price List. J. J. D. HOWE, Furniture Manufacturers, Factory: East end of Union Street, ST. JOHN, N. B.

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SAINT JOHN, N. B. DRY GOODS, MILLINERY, CARPETS, CURTAINS, HOUSE FURNISHINGS, READY-TO-WEAR CLOTHING for Men and Boys. HOUSEHOLD FURNITURE of every Description. MANCHESTER, ROBERTSON and ALLISON.

From the Churches.

CANTHRBURY, YORK CO., N. B.—and Canterbury Baptist church and community gave their pastor, I. W. Carpenter and wife a very agreeable surprise, on Xmas evening, in a birthday party and Christmas tree...

TABERNAACLE, ST. JOHN.—A social entertainment was given by Miss Whitman's Bible class of the Tabernacle Baptist church, at the home of Mr. Wm. Atward, Haymarket Square, last Thursday evening.

OAK BAY, CHARLOTTE CO.—I spent a few days in special work, holding meetings with Rev. W. H. Morgan, pastor on the Oak Bay field, Charlotte County. I was much delighted with my visit, both with the pastor and wife, and people; found him to be an earnest and faithful worker...

GUYSBORO.—My pastorate with this church began, Oct. 24. We have worked quietly looking to the deepening of the spiritual life of the church and to the conversion of the unsaved, and not without signs of encouragement.

NEW CANADA, N. S.—On the evening of 23rd Dec., the members of the church and congregation met in goodly numbers at the parsonage, to show their kindness and goodwill toward the pastor and his family.

SYDNEY.—We sustain regularly our quarterly missionary meetings which are helpful, instructive and interesting. Yesterday was devoted to that work.

assented. She was greeted with a large audience who listened with rapt attention as she, in a clear and mellow-voice, gave to us life-like pictures of Burma and Burman life.

HAVLOCK (BUTTERNUT RIDGE). The undersigned desires to express his gratitude to a kind and loving people for many favors received during the six months of his sojourn with them culminating a few weeks since in the receipt among other things of a handsome and valuable fur overcoat.

FAIRVILLE, N. B.—On Wednesday evening last, Dec. 22, the scholars of the Fairville Baptist Sunday School, were given their annual treat and Christmas tree.

WEDNESDAY MORNING DEACON JOSEPH MARSTER of Somerville led a social meeting of great helpfulness after which Rev. Geo. Weathers, Pres. of the Convention, conducted a meeting for reports and business.

FIRST ST. MARGARETS BAY.—The year just closing has been one of mingled hope and fear. Hope, because "Our God in whom we trust is able to deliver us" out of all our difficulties.

Hants County Convention. The Quarterly Session of the Hants Co., Baptist Convention was held at Mt. Denison on Tuesday and Wednesday of last week.

ing words of encouragement one to another. The presence of Christ was graciously manifest to all.

At 2 o'clock Dea. S. H. Mitchner, President of the S. B. Association, conducted a very interesting session in the interests of Sabbath School work.

Mr George W. Davidson of Ashdale, next read a carefully prepared history of the Newport and South Rawden Schools, among the oldest in the county.

The remainder of the time was occupied with a stirring address by Rev. F. E. Roop on "Sabbath School Soul-Saving."

At seven o'clock an audience convened which entirely filled the house. Rev. F. E. Roop was the preacher, and he presented the gospel invitation with much earnestness.

Wednesday morning Deacon Joseph Marster of Somerville led a social meeting of great helpfulness after which Rev. Geo. Weathers, Pres. of the Convention, conducted a meeting for reports and business.

Another large gathering at 2 o'clock, listened with deep attention to the work of the W. M. A. S., Pres., Mrs J. Nalder, presided. After a season of devotion led by Mrs A. A. Shaw, the Pres. gave a most instructive and helpful Bible reading on "Equipment for service."

The largest meeting of all was in the evening of Wednesday when Rev. Jos. Murray preached a very effective sermon on "God's will for the wicked."

Windsor Baptist Rebuilding Fund. Received since last report: Colin Roscoe and Margaret Baras, Wolfville; E. W. Hamilton, Truro; and Rev. C. W. King, Kingston, Ont., each \$5.00; F. E. Good, Jacksonville, N. B., Kimmount, Ont., \$5.00; S. C. E., Mt Forest, Ont. \$5.00; P. U., Rev H. Carter, Maddock, P. E. I.; Rev. J.

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E. Goucher and wife, each \$2.00; Fred Johnson, Wolfville; Maggie Everett, Jacksonville; George Burt, Jacksonville; Jos. McCready, B. Y. P. U., Philadelphia; Annie Perry, Waverly, Mass; Winifred E. Reid, Waverly Mass; J. C. B. Olive, M. F. Olive, Friend, Chas. Kettie, Mrs. Kettie, Ella Kettie, Earl Lewis, Frank Lewis, Lizzie G. McDonald, E. B. Nelson, Rachael Blair Edgar Lockwood, all of Truro; Mrs. Waldron, So. Berwick Me.; Rev. C. B. Freeman, Edmonton Alberta, each \$1.00; Annie Chase, Wolfville, 25c; Mrs. Sherwood, Jacksonville 50c; Mt. Forest, Ont., Baptist Church, \$9.13; Walter Lutz, Bothwell Ont., \$1.00; Alma Baptist Church, \$7.35; Friends in South Berwick, Maine, \$4.00; Isaccs Harbor Baptist Church, \$34.00; First Baptist, S. S. Hartford, Conn., \$15.50. For Relief of sufferers, Junior Soc., Bethany Baptist Church, Roxbury Mass., \$8.00. A. A. SHAW.

District Meeting.

The Guysboro County Western Baptist Association convened with the 2nd St. Marys church on December 15. The attendance was not so large as it might have been had a reasonable effort been made by some of the brethren.

Quality Tells. First, last and all the time. We do not claim that the clothes we make are the lowest priced that can be bought, but they are the most economical. When you buy from us you get superior workmanship, excellence of material, and a wide range of styles and prices to choose from.

BLANK Cum. Co. croft, Ge to Augu Rogers, J. MCKEN N. S., De John S. M both of I Myv church 28th, b Bentle of Halifax STURD Dec. 22n Sturdy to ARBIN Dec. 22n Arbing to CROWN gare, De by Rev. to Phebe gare. BURTO Dec. 27th Rev. W. Minnie E CLERN at the h William both of A FOWLE sonage, Frederic Thorne's Burgess, KRIS residence garet D Vernon I Springfie NORTE the home Morrell, A. North Springfie FAIR- N. B., o McIntyre Ida M. B KRITH age, Hav T. Sued K to Alzia TAYLO 29th, by lor, of T May Spr PALMI age, Kin II. H. S mont, K Greenwo SANGS Guys. C cent, Bl to Berth GAMM 29th, by mon, of Head, G DICKI of the b on the 2 Harvey all of C guests a HARR Co., N. Charles years. NEVU Mrs. An devoted well. I W. S. Y STEW Jones S Spofford the mor band an LEGT Emily sister w Lower 4 days w son, K "Bless FOSTE William was con then un waiting into clo into the consiste answered PICKR B, Dec. After a ment to on the ic wise inj

MARRIAGES

BLANKHORN-ROGERS.—At Windham, Cum. Co., Dec. 24th, by Rev. J. W. Bancroft, George Blankhorn, of Southampton, to Augusta Rogers, daughter of Joseph Rogers, Esq.

MCKENZIE-DELAPE.—At Lower Granville, N. S., Dec. 19th, by Rev. Jas. A. Porter, John S. McKenzie to Mrs. Hattie Delape, both of Lower Granville, N. S.

MYERS-MANN.—At the First Baptist church, Halifax, on Tuesday evening, Dec. 25th, by Rev. A. C. Chute, B. D., Robert Bentley Myers, Jr., and Katie Mann, both of Halifax.

STURDY-FARROW.—At Tryon, P. E. I., Dec. 22nd, by Rev. David Price, William Sturdy to Jennie M. Farrow.

ARNING-CALBECK.—At Tryon, P. E. I., Dec. 22nd, by Rev. David Price, James Arning to Nettie Calbeck.

CROWDIS-CARMICHAEL.—At N. E. Margaree, Dec. 24th, at the home of the groom, by Rev. W. A. Snelling, John B. Crowdis to Phebe Carmichael, both of N. E. Margaree.

BURTON-TIMMON.—At N. E. Margaree, Dec. 27th, at the home of the groom, by Rev. W. A. Snelling, Jason S. Burton to Minnie E. Timmon, both of N. E. Margaree.

CLERK-WOODWORTH.—On Dec. 22nd, at the home of the bride by Rev. J. Miles, William Clerk to Minnie A. Woodworth, both of Albert Mines, Albert Co., N. B.

FOWLER-BURGESS.—At the Baptist parsonage, Havelock, Dec. 8th, by the Rev. Frederick T. Snell, William Fowler, of Thorne's Brook, Havelock, to Engeline Burgess, of the same place.

KEIRSTEAD-DAVIS.—Dec. 29th, at the residence of the bride's mother, Mrs. Margaret Davis, by Pastor S. D. Ervine, J. Vernon Keirstead to Nellie E. Davis, all of Springfield, Kings Co., N. B.

NORTHRUP-MORRELL.—Dec. 29th, at the home of the bride's father, Solomon Morrell, by Pastor S. D. Ervine, Edward A. Northrup to Ida May Morrell, all of Springfield, Kings Co., N. B.

FAIR-BECK.—At Coal Mines, Chipman, N. B., on the 28th inst., by Rev. W. E. McIntyre, Arthur C. Fair, of Fairville, to Ida M. Beck, of Chipman, Queen's Co.

KRITH-CURRY.—At the Baptist parsonage, Havelock, Dec. 7th, by Rev. Frederick T. Snell, Leander Keith, of New Canaan, to Alzina Curry, of Havelock.

TAYLOR-SPROUT.—At Tremont, Dec. 29th, by Pastor H. H. Saunders, John Taylor, of Torbrook, Anns. Co., N. S., to Ida May Sprout, of Tremont.

PALMER-BRUCE.—At the Baptist parsonage, Kingston, N. S., Dec. 31st by Pastor H. H. Saunders, Edward Palmer, of Tremont, Kings Co., N. S., to Rose Bruce of Greenwood.

SANGSTER-BURKE.—At Drum Head, Guys. Co., N. S., Dec. 15th, by A. J. Vincent, Blandford Sangster, of New Harbor, to Bertha L. Burke, of Drum Head.

GAMMON-BURKE.—At Drum Head, Dec. 29th, by A. J. Vincent, William H. Gammon, of Tor Bay, to Thilla Burke, of Drum Head, Guys. Co., N. S.

DICKINSON-WRIGHT.—At the residence of the bride's father, Howard Wright, Esq., on the 22nd inst., by Rev. J. W. S. Young, Harvey W. Dickinson and Clara Wright, all of Canterbury, York Co. A number of guests and many valuable presents.

DEATHS.

HARRISON.—At Cox's Point, Queen's Co., N. B., Victoria, fourth daughter of Charles and Rebecca Harrison, aged 17 years.

NEVUS.—At Southampton, York Co., Mrs. Ann Nevus, aged 83 years. A faithful, devoted Christian for many years. All was well. Funeral attended by the writer, J. W. S. Young.

Intelligence please copy.

STEWART.—Mrs. Stewart, wife of Mr. Jones Stewart, and daughter of Bro. Seelye Spofford, passed peacefully away during the month, aged 36 years, leaving a husband and five young children.

LEGTETZER.—At Greenwood, Dec. 2nd, Emily Legtetzer, aged 96 years. Our sister was for many years a member of the Lower Aylesford Baptist church. Her last days were spent in the home of her son, Kelvington. Of her it may be said, "Blessed are the dead that die in the Lord."

FOSTER.—At Greenwood, Dec. 29th, William Foster, aged 81 years. Our brother was converted 43 years ago, but did not then unite with the church. After years of waiting for fuller experience he was brought into closer relation with his Saviour and into the church. He ever maintained a consistent Christian walk. He joyously answered the summons "Come home."

PICKLE.—At Springfield, Kings Co., N. B., Dec. 17th, John Pickle, aged 83 years. After a long and somewhat painful confinement to his room and bed, caused by a fall on the ice, dislocating shoulder and otherwise injuring him, passed quietly to his

eternal reward, leaving two daughters, two sons and a number of other relatives. Deceased never made a public profession of religion, but at different times during his illness he expressed hope in the Saviour. We trust it is well with him.

HEMSON.—At Goat Island, Lower Granville, N. S., Dec. 21st, Mrs. Jas. Hemson, aged 36 years. Our beloved sister was a member of the Baptist church in good standing. She will be greatly missed among us. She leaves a husband, father and mother and a number of brothers and sisters to mourn their loss.

BOGUE.—Frederick Bogue's name is also to be added to this list. Mr. Bogue was a member of the Catholic church, and was always pleased to receive a visit, several of which I was enabled to pay him during his long illness. He frequently assured me that he was trusting alone to Jesus Christ for salvation. Mr. Bogue leaves a widow and a large number of relatives and friends to mourn for him. Mr. James Bogue, the station agent here, is a brother of the deceased.

MACVICAR.—Capt. William MacVicar, of Mascarine, Char. Co., son of Angus and Mary MacVicar, died at his parents home, Dec. 2nd, and was buried in the family lot the following Wednesday, a large number attending. His illness was very painful and wasting, extending over two years. During his last days he exhorted all his friends to seek an interest in Christ. Our lamented friend leaves a widow and two small children to mourn their loss. May the Lord sustain them all in their trouble.

YOUNG.—At St. George, a few short weeks ago, death removed our friend and brother, Abram Young, Esq. Bro. Young was 72 years of age. Early in life he made a profession of religion, and united with the Baptist church here, and was always a constant attendant upon its services. He was called upon at various times to fill places of importance in this his native county, and was also engaged in mercantile business for many years. He died at peace with all men and in the assurance of a blessed hope. His funeral took place from his late residence on Monday, Dec. 1st, and was largely attended. Bro. R. Smith, the Episcopal rector, who had known the deceased for thirty years, delivered a very appropriate and feeling address, and otherwise assisted at the funeral. Besides a very large circle of friends, Bro. Young leaves a widow, four sons and a daughter to mourn their loss. Rev. F. W. Young, the returned pastor of the Bridgewater church, is one of the surviving sons, as is also Capt. C. Young, of British Columbia. All the surviving members of his family were able to attend the funeral of their father. The sons mentioned being with him during his last days.

DEWAR.—Another breach in our ranks has been made by the death of Dea. John Dewar, Esq., senior member of the well known firm of John Dewar & Sons, St. George, N. B., manufacturing and shipping firm which house was established in 1846. Bro. Dewar was a most active and energetic man, both in business and church life. He was "not slothful in business," but " fervent in spirit serving the Lord," Rom. 12:11. He gave generously of his means to the support of the gospel, and in his last hours gave direction that his regular contributions to the cause of his Master should be continued after his death, an example of "faithfulness unto death," which may well be imitated. He also admonished his sons, who are surviving partners in his business to give freely to the support of the gospel, which godly admonition we feel assured will be sacredly followed. The course of his last illness was very rapid. He was in St. John the week before his death for treatment, and was able to walk the streets, returning on Saturday he sank rapidly, but happily retained his mental powers to nearly the last. Earnestly he exhorted his family and the many friends who called to see him to walk in the ways of the Lord, and to meet him in the better world. Besides filling the office of deacon our brother was also the beloved superintendent of our Sabbath School for 30 years here and at the time of his death was Commissioner of the Parish court of St. George, Char. Co. The funeral took place at his late residence and was very largely attended by all classes. The floral offerings from the Sabbath School, church and other friends were beautiful in design and composition. We deeply sympathize with the bereaved widow and family, but rejoice with them believing that mortality has been swallowed up in life.

Kent County Baptist Sunday School Convention.

The Kent County Baptist Sunday Convention convened at St. Marys, December 18th and 19th.

The first session was opened with a devotional service, after which the following officers were elected for the ensuing year: President, Rev. R. M. Bynon, Vice Presidents, Rev. M. Normandy, St. Marys;

James West, Dundas; W. Ayer, Buctouche, Secretary, Mrs. R. Hicks. The reports from the different schools were all very encouraging. Best ways of working were then discussed, and the session closed with the expressed determination on the part of the delegates to do more with God's help for the Sunday Schools in the future.

The second session was opened with a devotional service led by Bro. W. Ayer. At its close, the Sons of Temperance, having been invited by the convention to take part in this session, appeared clad in regalia and largely represented. They were received by the Convention standing and singing "Friends of Temperance, welcome here." The W. P., Mr. E. Hicks, upon invitation took a seat on the platform and the Division proceeded to carry out a carefully prepared program, demonstrating the facts that the temperance sentiment of St. Marys is sound and their society well organized. Addresses were also given by J. West, W. Ayer, A. H. Moller, and Rev. R. M. Bynon.

Sunday dawned clear and cold; mud gone and walking good. Crowds came out to the session which opened at ten. After a half hour devotional service, there followed a program of songs of praise, recitations and scriptural quotations prepared by the children of the different schools, making it a most interesting session.

Fourth session—Afternoon, 2.30. A Model Sunday School was opened by Bro. A. H. Moller, taught by Sister F. Oulton, and closed by Bro. A. McLean. A sermon was afterwards preached by Rev. R. M. Bynon, "He Saves."

The last session opened at 7 in the evening with three addresses, by Bros. A. Gaddus, J. West and W. Ayer from golden texts of quarter showing their relation to the lessons. Two interesting and instructive essays were read by Mrs. E. Hicks and Miss F. Oulton. Bro. A. H. Moller and Rev. R. M. Bynon earnestly addressed the meeting, and thus closed a season of mighty power. Ten expressed a desire to know Christ and two fully decided for him.

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Mortgagee Sale.

To Elizabeth C. Robertson, John B. Robertson, Henrietta Robertson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson, and all others whom it may concern:

There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, on Saturday, the Twenty-ninth Day of January next, at the hour of 11 O'clock in the forenoon, under a Power of Sale contained in a Mortgage, dated the 1st day of February, A. D. 1888, made by the said Elizabeth C. Robertson, John B. Robertson, Henrietta Robertson, Amy A. Blackadar, Frederick Blackadar and William H. Robertson, to William Wallace Turnbull and by said William Wallace Turnbull assigned to the Turnbull Real Estate Company. "All that certain lot, piece and parcel of land situate lying and being on Great George Street in the said City of Saint John and bounded and described as follows to wit: "Beginning at the East Corner of a reserved alleyway on the South side of Great George Street at the distance of Eighty feet from the North East Corner of Pitt Street and Great George Street, thence running East-erly on Great George Street fifty feet to the westerly sideline of the lot at present under lease to one James E. Davidson, thence Southerly and parallel with the East line of Pitt Street one hundred feet, thence West-wardly and at right angles fifty feet, thence Northerly one hundred feet to the place of beginning, being intended to comprise a lot of fifty feet by one hundred feet and fronting on Great George Street, together with the trees use and privilege of an alley-way of ten feet in width fronting on Great George Street on the west side of the above mentioned lot and extending back south-wardly fifty feet to be used in common by the parties owning or occupying the two lots to the westward, their heirs and assigns forever agreeable to a Petition Deed made be-tween Charles T. Peters and George P. Peters and the said Henry S. Peters and registered in the office of the Registrar of Deeds for the City and County of Saint John in Book P, No. 3 of the Records page 311 and 342 as by reference thereto will more fully appear." Together with the buildings and erections thereon. The above sale will be made by virtue of a power of sale in said mortgage by reason of non-payment of principal money. Dated December 17, A. D., 1897. SILAS ALWARD, GEO. W. GROW, Solicitor for Assignee Auctioneer of Mortgagee. Turnbull Real Estate Company, W. W. TURNBULL, Pres.

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News Summary.

The Victorian era ball given by the Governor General and Lady Aberdeen at Toronto on Tuesday night, was the most brilliant affair of the kind in the history of that city.

The California Supreme Court, after having heard the matter argued in chambers, Tuesday denied the application of the attorneys for the condemned murderer Durrant, for a writ of probable cause.

A Biddeford, Maine, girl who met and made a friend of a Colorado man on a recent visit there, was shocked a short time ago to learn of his death and a little later was startled by the information that he had left to her \$30,000.

The steamer Alki arrived at Seattle, Wash., Tuesday bringing advices from Dawson City up to November 25. The passengers say there will be no starvation at Dawson this winter or next spring. The Alki's passengers brought out about \$150,000 gold in dust and nuggets.

Mr. Nansen, the Arctic explorer, is quite exacting and exorbitant in his terms. For a lecture in Washington he demanded a bonus of \$1,000 cash in advance, that all his expenses and the expenses of his lecture should be paid, and that he should have 60 per cent. of the remainder of the proceeds, if there were any.

Governor Desha of Kentucky more than a half century ago had a wild son who was convicted of murder in that state. The governor promptly pardoned his son, and he disappeared. That son is now the most eloquent preacher in the Hawaiian Islands. He knows the language perfectly, and his greatest sermons are preached in it.

The Fall River, Mass., operatives' committee have decided to recommend the various unions that they accept the proposed reduction in wages for the present, but they will notify their employers that as soon as there is a margin of profit sufficient for the restoration of the present wage schedule they will demand it, even if a strike is the result.

As the Greek gunboats on Tuesday were leaving the Gulf of Ambracia they were fired on a second time by all the Preveza forts. The garrison which was out lining the quay, also fired repeated volleys, though no damage was done. This action, after Turkey has apologized, is supposed to be intended to create a precedent for closing the gulf.

The British columns have returned from Kyber Pass after punishing with slight opposition the Zakka Khels, in the Bazar valley. Military operations on the frontier are now concluded. Many hitherto unknown strategic frontier routes have been surveyed and mapped out. The vaunted prestige of the Afridis has been lowered, and their punishment has paved the way for the permanent settlement of the country.

The G. T. R. and C. P. R. announce some important reductions in freight rates going into effect on Jan. 1. The tariff on cereals and corn products from United States western points to seaboard will be reduced from 22 1/2 to 20 cents per 100 pounds and on corn only for export and domestic use from 20 cents to 17 1/2 per 100 pounds. Previous to Oct. 15 last, the rates were the same as the figures now announced. From Canadian main point lines a reduction is made from 17 1/2 to 15 cents per 100 pounds to the seaboard for export.

It is rumored that the Marquis of Hertford will succeed the Earl of Aberdeen as Governor General of Canada. Hugh De Grey Seymour, Sixth Marquis of Hertford, was born in 1843 and married a daughter of Viscount Bridport. The marquis was formerly a captain in the Grenadier Guards, was a member of parliament in 1869 for County Antrim, and in 1874 was a member of parliament for South Warwickshire. He is Deputy Lieutenant for Warwickshire, was comptroller of Her Majesty's household in 1879 and is a Conservative in politics.

In the field of exploration and adventure The Youth's Companion commands the services of the foremost discoverers. A special feature in 1898 will consist of three articles on natural history and adventure, by three celebrated explorers, Admiral A. H. Markham, Gen. A. W. Greely, and Lieut. R. E. Peary. Admiral Markham, when a young man, shipped as one of the crew of a Greenland whaler to prepare himself for subsequent Polar expeditions. The voyage, which he describes, was rich in adventure with seals, walrus, whales and bears. Twenty-nine whales were caught, and one of them was such a monster that when he was cut up his oil and whalebone yielded a profit of \$15,000. General Greely, who has made a special study of the polar bear, fully describes the habits and characteristics of what he calls the strongest, largest and most interesting of the bear family. Lieutenant Peary takes for his subject the "Savikue," the curious aerolites which, falling from the sky, provide knives and spears for a little family of aborigines literally ice-imprisoned in the gloomy depth beyond the Arctic circle.



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This Calendar is published exclusively by The Youth's Companion and could not be sold in Art Stores for less than \$1.00. It consists of three folding parts, each a true reproduction in twelve colors, of charming group pictures from original paintings, enclosed in borders of embossed gold. Its size is 10 x 24 inches. See Important Orders below.

FREE to Jan. 1, 1898. NEW SUBSCRIBERS who will cut out this slip and send it at once, with name and address, and \$1.75, will receive FREE - The Companion every week from the time subscription is received till January 1, 1898. FREE - Thanksgiving, Christmas and New Year's Double Numbers. FREE - The Companion Art Calendar for 1898, a production superior to any of the famous pieces of Companion color-work of previous years. It is a beautiful ornament and a charming gift - Free to New Subscribers. And The Companion Fifty-Two Weeks, a full year, to January 1, 1898. 8 54

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New York Tribune.

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The Sem-Weekly Tribune is issued every Tuesday and Friday. Price, \$2 a year. This edition is being enriched by the addition to each Friday's paper of a handsome pictorial supplement of 20 pages, in which are printed a profusion of "half-tone" and other pictures of great beauty and artistic merit. This supplement is dignified and able, and not only most entertaining, but immensely educational upon the minds and tastes of the family. An increasing number of subscribers indicates public approval of this feature of The Tribune. Sample copies of Friday's paper free.

The Tribune Almanac for 1898, now in preparation, will contain several features of value, not included in previous numbers, among them the new Constitution of the State of New York, providing for non-partisan municipal elections, The Tribune's digest having been approved by Joseph H. Choate, a prominent member of the Constitutional Convention; the Constitution of the United States; the Dingley Tariff Bill, rates compared with the Wilson Bill, the Reciprocity clauses in full; a history of the Greco-Turkish war; the principal events of 1897, etc., etc. The regular features will be retained, viz.: Election returns for 1896 and 1897, in detail; platforms of all parties; an extended array of statistics of trade, commerce, finance, money, production of precious metals, manufactures, public debts, pensions, railroads, shipping, etc.; names of the principal officials of the

United States and the several States, with their salaries; an abstract of the latest principal laws of Congress and the State Legislatures; and a great multiplicity of other valuable matters, to which every intelligent man wishes to refer annually. 25 cents a copy. Copies may be ordered in advance. The Almanac will be out early in January.

A large number of Pamphlet Extras, some of them of great interest, have been printed by The Tribune. A circular describing them will cheerfully be sent to any one inquiring by postal card.

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Hon Edward Blake left for Ireland on Tuesday. Among the contributions received by him for the Canadian Irish parliamentary fund, of which he is treasurer, are: Toronto, \$4,764; St. John, \$110. The total is \$7,093.

The Farm.

Circumventing Drought.

It is impossible to overestimate the importance of thorough, frequent, but shallow culture as a means of obviating to a great extent the ill effects of drought.

According to the exhaustive experiments of Prof. F. H. King of the Wisconsin Experiment Station, three inches is the best depth for the loose dirt, or blanket, on the surface.

A Plea for Thirsty Sheep.

Director Davenport of the Illinois Experiment Station writes as follows of the necessity of watering sheep:

Do sheep need water? Yes, just as much as do other animals notwithstanding the widespread belief to the contrary.

But all this does not mean that they get no water, and in extreme drought, when feed is dry, or when for any reason dew does not form as commonly, the suffering of sheep is something terrible.

Whitewash in the Cow-Stable.

It may be true that the most important place to whitewash on the farm is the hen-house, inside and out, but certainly the cow-stable comes next.

The Fall Planting of Fruits.

The advantages of procuring plants and setting them out in the fall are many.

plants are moved in the fall there is less liability of their suffering from exposure while digging and planting and less liability of their spoiling by drying out or heating in transit from the nursery to the fruit farm.

—[Correspondence Country Gentleman.

Feed for Pigs.

Peas and beans are valuable pig food, as they supply a large quantity of nitrogenous food, and are particularly adapted for mixing with other food for growing pigs, as they not only produce lean meat, but help to build up a frame.

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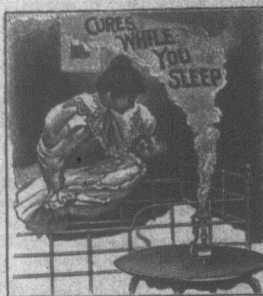
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FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

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The popularity of Ayer's Cherry Pectoral, and the great demand for a cheaper package, has been recognized by the proprietors in their new half-size bottle, costing 50 cents.

**Ayer's
Cherry Pectoral**

Pain Past Endurance.

**G. W. COON HOPELESSLY CRIPPLED
WITH RHEUMATISM.**

Could Not Raise Either Hand or Foot and Had to be Fed and Dressed—The Doctors Told Him a Cure was Impossible, Yet he Attends to His Business To-Day. From The Milbrook Reporter.

Rheumatism has claimed many victims and has probably caused more pain than any other ill affecting mankind. Among those who have been its victims few have suffered more than Mr. G. W. Coon, now proprietor of a flourishing bakery in Hampton, but for a number of years a resident of Pontypool, when his severe illness occurred. To a reporter who interviewed him Mr. Coon gave the following particulars of his great suffering and ultimate cure: "Some seven or eight years ago," said Mr. Coon, "I felt a touch of rheumatism. At first I did not pay much attention to it, but as it was steadily growing worse I began to doctor for it, but to no effect. The trouble went from bad to worse, until three years after the first symptoms had manifested themselves I became utterly helpless, and could do no more for myself than a young child. I could not lift my hands from my side, and my wife was obliged to cut my food and feed me when I felt like eating, which was not often considering the torture I was undergoing. My hands were swollen out of shape, and for weeks were tightly bandaged. My legs and feet were also swollen, and I could not lift my foot two inches from the floor. I could not change my clothes and my wife had to dress and wash me. I grew so thin that I looked more like a skeleton than anything else. The pain I suffered was almost past endurance and I got no rest either day or night. I doctored with many doctors, but they did me no good, and some of them told me it was not possible for me to get better. I believe I took besides almost everything that was recommended for rheumatism, but instead of getting better I was constantly getting worse, and I wished many a time that death would end my sufferings. One day Mr. Perrin, storekeeper at Pontypool gave me a box of Dr. Williams' Pink Pills and urged me to try them. I did so somewhat reluctantly as I did not think any medicine could help me. However, I used the pills, then I got another box and before they were gone I felt a trifle relief. Before a third box was finished there was no longer any doubt of the improvement they were making in my condition, and by the time I had used three boxes more I began to feel, in view of my former condition, that I was growing quite strong, and the pain was rapidly subsiding. From that out, there was a steady improvement, and for the first time in long weary years I was free from pain, and once more able to take my place among the world's workers. I have not now the slightest pain, and I feel better than I felt for seven years previous to taking the pills. I thank God that Dr. Williams' Pink Pills came in my way as I believe they saved my life, and there is no doubt whatever that they rescued me from years of torture.

Dr. Williams' Pink Pills strike at the root of the disease, driving it from the system and restoring the patient to health and strength. In cases of paralysis, spinal troubles, locomotor ataxia, sciatica, rheumatism, erysipelas, scrofulous troubles, etc., these pills are superior to all other treatment. They are also a specific for the troubles which make the lives of so many women a burden, and speedily restore the rich glow of health to pale and sallow cheeks. Men broken down by overwork, worry or excesses, will find in Pink Pills a certain cure. Sold by all dealers or sent by mail postpaid, 50c a box, or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Company, Brockville, Ont., or Schenectady, N. Y. Beware of imitations and substitutes alleged to be "just as good."

News Summary.

The imports for the first five months of the fiscal year show an increase of \$4,536,000. The exports increased \$14,414,172.

The residence at Southwold, Ont., of John Bole, farmer, was destroyed Thursday morning, and his daughter, Etta, aged 23, perished in the flames.

Rabbi Moses J. Gries, of Cleveland, urges the adoption of the Christian Sunday as the Jewish Sabbath, and his Board of Trustees is considering the advisability of making the change.

Hon. R. R. Dobell looks upon the second deposit of £10,000 by Petersen, Tate & Co. as the strongest possible assurance that they intend to carry out their contract for the fast Atlantic service.

The Rev. Dr. Frederic Poole, of the Chinese Mission in Philadelphia, marched at the head of 200 Christianized Chinamen in that city last Monday evening, dressed in the Chinese garb and wearing a false queue.

Hon. Dr. Borden, minister of militia, had an interview Wednesday with Lord Lansdowne, imperial minister of war, who promised him every possible consideration and assistance in promoting the welfare of schemes affecting Canada.

Mrs. Charles Spurden, of Fredericton, died Wednesday afternoon. She was the widow of the late Dr. Spurden, and was in her eighty-first year. One son, John W. Spurden, cashier of the People's Bank, and two daughters, Mrs. Henry G. Estey, and Miss Emma Spurden, survive.

The net profits of the Canadian Pacific from January 1 to the beginning of December show a gain over the corresponding period last year of \$2,067,171. The actual gross earnings of the road during that period amounted to \$21,726,792, while the working expenses were \$12,476,470, leaving a net profit of \$9,250,321.

It is said to be lately estimated, with the statements that have been handed in, that there was \$1,750,000 worth of property destroyed in the Windsor fire, although experts at the time estimated it at a much lower figure. There was about \$750,000 insurance—all of which has probably been paid by this time. Up to 13th December the cash relief receipts were \$57,308.93, and the amount paid out from this fund \$9,802,82, or about one-sixth of the fund.

A Japanese fleet of over twenty warships is waiting near Coto Island outside Nagasaki fully equipped for war and only awaiting instructions. The Japanese fleet it is understood, is acting in close touch with the British squadron under Vice-Admiral Sir Alexander Bullock. Japan will certainly oppose a permanent Russian occupation of Port Arthur. The sudden dissolution of the Japanese Diet was owing to the war spirit. The military party in Japan is eager for action. Extraordinary activity prevails at the military and naval depots.

Charles Good, who dropped dead shortly after eight o'clock Tuesday evening in Atherton's stable, Woodstock, was one of the best known and highly respected citizens of the county. He was one of the leading farmers of the Jacksonville district and was said to be very well to do. Of late years he retired from active work. Although upwards of seventy years old, he always appeared hale and hearty. His death was almost instantaneous. He had been in town all day and was just preparing to drive to his home when taken with the seizure that carried him off.

McClure's Magazine for January yields perhaps its first attraction in its pictures. As an example of general excellence in magazine illustration it is, indeed, an extraordinary number. Every picture but one—a beautiful reproduction of Burne-Jones's painting "Vespertina Quies"—has relation to the reading-matter—is strictly illustrative, in other words; but such is the intrinsic interest of them and the vividness of their execution, one derives from simply running through the number and looking at them that mental satisfaction which is usually to be had only from reading. They are, in other words, each and all, a good story in themselves. But then this is what the pictures naturally would be in McClure's, which lives to the rule of never failing, whatever else happens, to tell a good story.

The January number of The Missionary Review of the world presents an exceptionally attractive appearance, being printed on smooth paper with excellent illustrations distributed through the text. In every department it gives indication of being abreast of the times, and its new department—"The Missionary Digest"—promises to be highly valuable as a Missionary Review of Reviews. The Missionary Digest Department includes articles by Julian Hawthorne on "India," "Pentecostal Times in South Africa," "The Golden Age of Missions," etc. Dr. Leonard's carefully compiled statistical tables of the American Missionary Societies for the last year are also in this number of the Review and greatly add to its value. Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

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Yours truly,

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THE CHRISTIAN
Vol. XIV

EDITORIAL.
Paragraphs.
The Bible Societies.
Baptists.
Christ Among
Notes.
CONTRIBUTED.
New England
Notes.
About Toronto
Day of Prayer
(Pres. T. R. L.)
McMaster Note
SELECTED.
Sermon—(Spur-
Christ Feeds His
Lizzard Killing
STORY PAGE.

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