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Westmorland and the Scott Act. The Scott Act election held in Westmorland County on Tuesday of last week resulted in the Act being sustained by a majority of 257 votes. This is a gratifying victory for the temperance cause. The majority is not, of course, so large as could be desired. It seems small indeed in comparison with the majority of 1,813 votes which the county gave for prohibition in the plebiscite election. It is smaller by twenty votes than the majority secured for the Scott Act in 1896 if, in the latter, the official count is taken, and an error in the returns from one of the polling places made the declared majority about 100 less than it should have been. But the majority by which the Scott Act was sustained in the election of last week is a substantial one, and the victory which the temperance people have won is all the more gratifying and significant because it has been won in spite of a very determined fight on the part of the liquor party. It was an object of no little importance to the liquor interests of the whole country to win the battle in Westmorland, and that they fought hard to secure that result is shown by the fact that the anti-Scott Act vote in this election was larger by some 550 votes than it had been in any of the four previous Scott Act contests. The very strong interest taken in the election by the people of the county generally is shown by the largeness of the vote polled. In the plebiscite election the vote for prohibition was 3,330 and the negative vote 1,517, making the whole number of votes cast 4,847; but in the election of last week the whole number of votes cast was 6,247,—3,252 for the Act, and 2,995 against—which is only about 600 votes less than was cast at the last general election. It is true that the votes cast in favor of the Scott Act on Tuesday were far from being a majority of the registered electorate of the county, but the election has shown that a substantial majority of the electors who usually vote at elections are opposed to a licensed liquor traffic, and such a vote should be recognized as authoritative for the prohibition of the liquor traffic either in Westmorland county or in the Dominion. The Temperance Act has now been law in Westmorland for twenty years and this is the fourth attempt to have it repealed which has failed. The Act has not always and in all places been enforced as strictly as could be desired, but it has not been by any means a dead letter, and it has doubtless operated to discourage drinking and to promote temperance sentiment. In Westmorland, as in other Scott Act counties, the enforcement of the law has been attended with difficulties, since the responsibility of enforcing it is left wholly in the hands of the people. What is needed in order to make the law really effective for the suppression of the traffic is that the Government shall appoint inspectors or prosecutors in Scott Act counties and give its full authority and influence to the enforcement of the law against the liquor business. If this were done, so that the counties which have declared for prohibition under the Scott Act should have the law enforced so far as the power of government could secure that result, we believe it would make more effectually for the temperance reform in this country than anything else that at the present is practicable. That the Government should make such provision is, it seems to us, a very reasonable demand.

A School of Technology. A recent visit of Premier Emmer-son and Provincial Secretary Tweedie, of New Brunswick, to Halifax was for the purpose, it is said, of consulting with Premier Murray and Attorney General Longley of Nova Scotia in reference to the establishment for the Maritime Provinces of a school of

technology, which should embrace agriculture, horticulture, mining, mechanical arts and manual training. It is also intimated that the proposition was favorably discussed by the representatives of the two Governments, and that it was decided to confer with the Government of P. E. Island with a view to having a meeting of representatives of the three Governments for the purpose of giving more definite consideration to the whole subject. This meeting it is proposed to hold either in Halifax or Fredericton about the middle of the present month. The establishment of such a school as is proposed would certainly seem to be well worth discussing. The value and desirability of a school of agriculture and horticulture is, we suppose, quite generally recognized, and as between the three provinces there are, of course, no differences of soil or climate that need be considered in the establishment of such an institution. A good school would not impose any undue burden on the provinces and the general interest would certainly be served much more efficiently and at less expense by one school centrally located and well equipped than it could be by three schools that would inevitably be of a less efficient character. In view of the large mineral resources of the country and the increasing development of its mining industries, it would seem but reasonable that the school should do something for the promotion of these interests also. Just what the scope of the proposed school should be and the relation of its work to that of other educational interests already established would have to be carefully considered, but as we have said the proposal as it now comes before the public seems well worthy of consideration.

Ontario and Nickel Steel. It appears that, under the leadership of Premier Ross, the Ontario Government proposes to extend still further the policy of prohibiting exportation of certain raw products of the Province. This policy has already been applied in reference to the timber industry. Pine logs from Crown lands cannot be exported but must be converted into lumber in Ontario, and spruce, cut for the purpose of pulp or paper making, is subject to a similar regulation. The Government of the province has recently taken steps to extend this policy to cover certain of its mineral products. An order in council has been passed making it a condition of all future patents for copper or nickel lands that neither the ore nor the matte can be exported from Ontario. It is expected that this may lead to important results for the Province. Its nickel deposits are the most extensive in the world—in fact they are the only very extensive deposits so far discovered—and considering the great importance of nickel steel not only for the construction of armored ships but for many other important purposes, the mining and refining of nickel and copper ore seems likely to become an industry of immense importance in Ontario. Some experiments recently made by a Mr. Clergue, who is a manager of the Sault St. Marie pulp mills, have led him to believe that in the Sudbury mines iron is to be found in connection with the nickel ore in sufficient quantity to enable the best nickel steel to be produced directly from the ore. "If this proves to be correct," says the Toronto Globe, "it would be almost impossible to exaggerate the importance of the matter." With improved processes and larger operations there is coming to be a reduction in the cost of nickel steel, which makes it available for an increasing number of purposes. If the nickel deposits of Ontario should justify the more optimistic opinions as to their extent, and especially if the metal should be found so united with iron that nickel steel can be produced directly from the ore, the use of the material will doubtless become very much more common and the Globe's anticipation of the time when "the locomotives of the continent will run on nickel steel" may be realized.

The War in South Africa.

One item of news from South Africa received during the week is of especial interest to the people of this country. The S. S. Sardinian arrived at Capetown on Wednesday with the Canadian contingent, who were received with enthusiastic demonstrations by their fellow colonists of the Cape. The Australian and New Zealand detachments had arrived previously, and the coming of the Canadian contingent had been awaited with great interest. The censorship exercised over despatches during the past week has been of the most rigorous character, and the suspense has been painful, especially for many in England whose relatives are known to have been with General Methuen's army in recent battles. It will be remembered that in our last issue we were able to report that two battles had been fought by General Methuen with the Boers in his march northward to the relief of Kimberley,—the first at Belmont, the second, ten miles farther north, at Gras Pan or Enslin. Both of these were severe engagements, the Boers being strongly posted and entrenched, and fighting with great stubbornness. The British succeeded by dint of hard fighting and superior discipline in driving the enemy back, but as the British were at times exposed to the murderous rifle fire of the Boers, and as the latter fought for the most part under cover and retreated before the bayonet charges of the British, it is probable that the British lost more heavily than the Boers. General Methuen's loss at Belmont was 295 and at Enslin 200. A still more sanguinary battle was fought on Tuesday at Modder River. The details of this battle have not at present writing been received and the respective positions of the two armies, the circumstances under which the battle was fought and the results of it are not well understood. The Boers appear, however, to have occupied a strong position on the north side of the Modder river and were attacked by General Methuen from the south side. It was gathered from the brief despatch of the British Commander immediately after the battle that the enemy had been defeated. It is not clear that the advantage gained by General Methuen was of a decisive character. It is certain, however, that it was a terrible battle, lasting ten hours—the British soldiers fighting from dawn till dusk without food or drink. General Methuen spoke of it as one of the severest in the annals of the British army. The British loss in killed and wounded is given as 438, of whom 73 were killed. Among the wounded was General Methuen himself, but his wound is said not to be serious. The loss to General Methuen's command in the three battles, according to the figures given, is 933 men, and it has been necessary for him to wait for reinforcements before making further advance. Modder river is 25 miles from Kimberley, but at Spysfontein, somewhere between the two places, the Boers are said to have a strongly entrenched camp, where another battle may have to be fought before Kimberley is reached. The Canadian regiment has been sent to Belmont as a part of a force to keep open General Methuen's line of communication and may not unlikely become incorporated with his command. There is almost no news from Natal. Reports of the fall of Ladysmith, which have caused great joy in Paris, during the week are regarded as pure fabrications. The opposing forces are believed to be concentrating in the neighborhood of Colenso and news of a great battle thereabout may be received any day. There are conflicting accounts as to the bridge over the Tugela river at Colenso, one despatch saying that it has been blown up by the Boers, another that an attempt to destroy it was unsuccessful. . . . The latest news now at hand confirms the expectation that there will be a battle at Spysfontein. The news, however, is of the most meagre character, giving no definite account of the battle of Modder river. It is inferred from the vague reports given that the Boers, who were strongly posted on both sides of the river, were compelled to retreat, and the British, established themselves on both banks of the river. General Methuen is again able to be in the field. He is repairing the bridge over the Modder river, which the Boers had destroyed, and will, doubtless, as soon as reinforced, move forward to Spysfontein. The most serious feature of the whole situation as at present reported is the hostile attitude of the Dutch Colonists in Northern Cape Colony, large numbers of whom are said to be making common cause with the Boers.

Paul's Conversion—Apprehended of Christ

Jesus.
—Alex. Whyte, D. D.

The first time we see Saul of Tarsus he is silently consenting to Stephen's death. Why the fierce young Pharisee did not take a far more active part in the martyrdom of Stephen we do not know; we can only guess. That a young zealot of Saul's temperament should be content to sit still that day, and merely keep the clothes of the witnesses who stoned Stephen, makes us wonder what it meant. But, beginning with his silent consent to the death of Stephen, Saul soon went on to plan and to perpetrate the most dreadful deeds on his own account. "As for Saul, he made havoc of the church, entering into every house, and hailing men and women, committed them to prison. Which thing I also did in Jerusalem; and many of the saints did I shut up in prison, and punished them oft in every synagogue, and compelled them to blaspheme. Beyond measure I persecuted the church of God, and wasted it; I was a blasphemer, and a persecutor and injurious." And thus it was that Saul actually went to the high priest in Jerusalem, and desired of him letters to Damascus, to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound to Jerusalem. And, accordingly on that errand, out at the Damascus gate of Jerusalem he rode with his band of temple police behind him; out past Gethsemane; out past Calvary, where he shook his spear at the face of the Crucified, and cried, Aha, aha! Thou deceiver! and posted on breathing out threatenings and slaughter against the disciples of the Lord. . . . Gird Thy sword upon Thy thigh, O Most Mighty, with Thy glory and Thy majesty. Thine arrows are sharp in the hearts of the King's enemies, whereby the people fall under Thee.

. . . And thus it was that as Saul journeyed, and came near Damascus, suddenly there shone down upon him a great light from heaven. And he fell to the earth and heard a voice saying to him, Saul, Saul, why persecutest thou Me? His eyes were as a flame of fire, and his voice as the sound of many waters. And out of his mouth went a sharp, two-edged sword, and his countenance was as the sun shineth in his strength. Arise, go into the city and it shall be told thee what thou shalt do. And Saul arose from the earth, and they led him by the hand and brought him into Damascus. And he was three days without sight, and did neither eat nor drink. And Ananias entered the house where Saul lay, and putting his hands on him, he said, Brother Saul, the Lord, even Jesus, that appeared unto thee on the way as thou camest, hath sent me that thou mightest receive thy sight and be filled with the Holy Ghost. And immediately there fell from his eyes, as if it had been scales, and he received sight forthwith, and arose and was baptized. Saul of Tarsus, I baptize thee in the name of the Father, and of the Son, and of the Holy Ghost. And there was great joy in the presence of the angels of God over the conversion and baptism of Saul of Tarsus.

(1) Now it is the suddenness of Saul's conversion that is the first thing about it to us. It was literally, and in his own words, an arrest and an apprehension. "Suddenly," is his own word about it, as often as he tells us again and again the ever-fresh story of his conversion. The whole subject of conversion is a great study to those who are interested in the supremest of all human experiences. There is such a divine hand in every conversion; there is such a sovereignty in it; taking place within a man, there is, at the same time, such a mysteriousness about it; and, withal, such a transcendent importance, and there is nothing else that ever takes place on the face of the earth for one moment to be compared with a conversion. And, then, there are so many kinds of conversion. So many ways of it, and such different occasions and circumstances of it. Some conversions are so sudden, and as unexpected and as complete as Saul's conversion was; and some are slow and self. Some are such that the very moment, and the very spot can ever afterwards be pointed out; while other men are all their days subject to doubt, just because the change came so easy to them as to be without observation. They were born of the Spirit before they could distinguish good from evil, or could discern between their right hand and their left hand. A good sermon will be the occasion of one conversion, a good book of another, and a wise word spoken in due season of another. Hearing a hymn sung, as was the case one Sabbath evening in this very house; hearing a verse read, as was the case with St. Augustine. Just looking for a little at a dry tree will do it sometimes, as was the case with Brother Laurence. Hopeful saw Faithful burned to ashes; Christiana remembered all her surly carriages to her husband; and Mercy came just in time to see Christiana packing up. Their conversions came to Dr. Donne and Dr. Chalmers long after they were ministers; and after their true conversion, those two great men became the greatest preachers of their day. A man of business will be on his way to his office on a Monday morning, and he could let you see to this day the very shop window, passing which, in Prince street he was apprehended. I was engaged to be married, and she died, said a young communicant to me on one

occasion. It was the unkindness of my mistress, said a servant girl. Just as I am writing these lines this letter reaches me: "When the Lord opened my eyes the sight I saw broke me down completely. I tried to work myself right, till it turned out to be the hardest task I ever tried. But I would not give in till he took me by the coat neck and held me over hell. Oh, sir, it was a terrible time! My sense of sin drove me half mad. But I kept pouring out my heart in prayer!" And then my correspondent goes on to tell me the name of the book that was made such a blessing to him. And then he asks that his mistakes in spelling be pardoned, and signs himself an office bearer in the church of one of my friends. But you will go over yourselves all the cases of conversion you have ever heard about, or read about, and you will see for yourselves how full of all kinds of individuality, and variety, and intensity of interest the work of conversion is, till like Mercy in "The Pilgrim's Progress," you will fall in love with your own.

(2) Some men put off their conversion because they have no sense of sin. But look at Saul. What sense of sin had he? Not one atom. He was an old and heaven-ripe apostle before his full sense of sin came home to him. He was not groaning out the seventh of the Romans when he was galloping at the top of his speed on his way to Damascus. A sensibility to sin so exquisite and so spiritual as that of the apostle, never yet came to any man but after long, long years of holiest of lives. To ninety-nine out of a hundred, even of truly converted men, it never comes at all. How could it? At the same time, who knows? your conversion, both in its present insensibility, and in its subsequent spirituality, may be to be of the same kind as Paul's was, if you will only on the spot submit to it. Accept your conversion, and go home and act at once, and ever after upon it, and trust the Holy Ghost for your sense of sin. And, if you belong to the same mental and moral and spiritual seed of Israel as Paul, your sense of sin will yet come to you with vengeance. And, once it begins to come, it will never cease coming more and more, till you will almost be driven to the pond with it. On the other hand, your conversion may not be to be of the heart-breaking kind. You may not be to be held over open hell by the coat-neck, like my ill-spelling friend; your experience may be to be like that of Lydia. Your conversion may be to steal in upon your heart some night at a prayer-meeting—be it of whatever kind it is to be, take it when and where it is offered to you. And if your conversion is of the right kind at all, and holds, you will, in due time, and in your due order, get your fit and proper share of that saving grace, which you say you are so utterly empty of to-night.

(3) And not only had Saul no sense of sin to prepare him for his conversion: he had no preparation and no fitness for his conversion of any kind whatsoever. He brought nothing in his hands. He came just as he was. He was without one plea. Poor, wretched, blind; sight, riches, healing of the mind. Read his thrice told story, and see if there is any lesson plainer, or more pointed to you in it all, than just the unexpectedness, the unpreparedness, and the completeness on the spot of Saul's conversion. With, on the other hand, his instantaneous and full faith, his trust, his assurance, and his prompt and unquestioning obedience. Yes! it is just the absolute sovereignty, startling suddenness, total unpreparedness, entire undeservingness, and glorious completeness of Saul's conversion that, taken altogether, make it such a study, and, in some respects, such a model conversion to you and to me.

(4) There is another lesson told us three times, as if to make sure that we shall not miss nor mistake it. Saul got his conversion out of that overthrow on the way to Damascus, while all his companions only got some bodily bruises from their fall, and the complete upsetting of their errand out of it. The temple officers had each their own story to tell when they returned without any prisoners to Jerusalem: only, none of them needed to be led by the hand into Damascus, and none of them were baptized by Ananias but Saul only. All of which is written for our learning. For the very same thing will take place here tonight. One will be Saul over again, and those who are sitting beside him will be Saul's companions over again. One will go straight home after this service, and will never all his days have Saul's sudden and unexpected conversion out of his mind, such a divine pattern is it to be of his own conversion. While his companions will be able to tell when they go home who preached, and on what, the fulness of the church, the excellence of the music, and the state of the weather on the way home—and that will be all. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake with me. And I said, What shall I do, Lord? And he said to me, Arise, and go into the city, and there it shall be told thee of all things which are appointed for thee to do.

(5) "It is a trap set for us," said Ananias. "Lord," he said, "I have heard by many of this man, how much evil he hath done to thy saints in Jerusalem. And how he has come here with authority to bind all that call upon thy name. It is a trap set for our destruction,"

said Ananias. "Go to the street called Straight," said the Lord, "and if thou dost not find him in prayer, then it is a trap as thou fearest it is." The mark of Saul's conversion that silenced Ananias was this, that Claverhouse, on the tanner's testimony, had been three days and three nights in fasting and in prayer without ceasing. Behold he prayeth, said Christ, proud of the completeness and the success of his conversion of Saul. Behold he prayeth. Has Jesus Christ, with his eyes like a flame of fire, set that secret mark on your conversion and on mine? Does he point you out to his ministering angels and sympathizing saints in heaven tonight, as he pointed out Saul to Ananias? How does your conversion stand the test of secret prayer? Behold, he prayeth! said Christ. And unceasing prayer, both for himself and for all his converts, remained to be Saul's mark and token, and seal, down to the end of his day.

(6) The best expositor by far that ever took Paul's epistles up into a pulpit has said that the apostle never fell into a single inconsistency after his conversion. Now, with all submission, I cannot receive that even about Paul, any more than I can receive it about any other man that ever was converted on the face of this earth. That he never fell into a single inconsistency could only be said about one man; and we never speak about his conversion. But the very fact that the profoundest preacher on Paul, that I possess, and the profoundest preacher of conversion-consistency, has said such a thing as that shows us what a splendid, and what a complete, and what a consistent conversion, Paul's conversion must have been. How thoroughgoing it must have been at the time; and how holy in all manner of walk and conversation must Paul ever after have lived. Sp-aking here for myself, and not venturing to speak for any of you, when I read a thing like that, and a thing said by such a master in Israel as he was who said that, and then look at my own life in the searching light of that, I feel as if I can never up till now have been converted myself at all. Unless this also is a sure mark of a true conversion, which I have seen set down with incomparable power by this same master in Israel, this—that it is a sure and certain mark of a true conversion that no man ever understands what inconsistency really is till he is truly converted. To be all but entirely void of offence, as Paul said of himself; to be all but completely consistent in everything, was one of the sure and certain marks of Paul's conversion. But, then, to feel myself to be full to the lips of offence; to see and to feel myself to be the most inconsistent man in all the world, is, by this same high authority, offered to me as a mark of my conversion, as good to me as Paul's magnificent marks were to him. "The disproportion of man" is one of Pascal's most penetrating passages; and the offensiveness, the inconsistency, and the disproportion of my heart and my life, are the most prostrating of all my experiences. Indeed, nothing ever prostrates me, to be called prostration, but these experiences. At the same time, the whole truth on this gravest of all matters is this. The whole and entire truth at its deepest bottom is this. That both things are true of Paul and of his conversion. Paul was at one and the same moment, and in one and the same matter, both the most consistent and the most inconsistent of all Christ's converts. He was both the most blameless and the most blameable; the best proportioned and the most disproportioned, of Christian men. Such was the holiness of his life, and such was the spirituality of his mind and heart. And both experiences, taken together, combine to constitute the most complete and all-round mark of a perfect conversion. And thus there is brought about this absolutely heart-breaking paradox, and increasing contradiction, in every true, and spiritual, and progressive conversion. Now, all that, and far more than all that, combine to make Paul's conversion the most momentous and the most wonderful conversion in all the world. And, yet, no. There is one other conversion, long since Paul's, that will, to you and to me, to all eternity, quite eclipse Paul's conversion, and will for ever completely cast, even it, into the shade.—The British Weekly.

The Bible and Christian Life.

"If any man will do his will he shall know of the doctrine whether it be of God, or whether I speak of myself." In this short Scripture we have revealed a great spiritual law, viz.: The moral attitude of a person will effect his view of the character and teaching of Jesus Christ. The man who is prepared to obey the will of God will see the purity and divinity of Christ's teaching. But the man who is supremely selfish, and full of self-seeking, will look upon the doctrines of Christ through the atmosphere of his own selfish character. In the sacred Scriptures we have God illuminating and enriching human life and experience. In the Old Testament we have him entering the life and experience of patriarch, prophets, priests, kings and other worthies. In the Gospels we have him unfolding himself in the person and work of his dear Son. In the Acts of the Apostles and the Epistles we have God in the lives and experience of men chosen and prepared for a special purpose. God entered their lives so fully and took such

complete possession of them that their words and actions were inspired, because their lives were inspired. Before there can be a deep and intimate knowledge of divine truth there must be a personal acquaintance with the God of the Bible, and Christ must be the living person in experience. The intellect may be satisfied with truth, but the heart wants a person. When Ian McLaran wrote "Beside the Bonnie Briar Bush" he was an unknown man out side of a very narrow circle. But as one chapter after another appeared in the British Weekly, over a pen name, men on both sides of the Atlantic began to inquire who the man was who was breathing such a warm heart upon the world. So when he came to America in 1896 every person wanted to see him and hear him speak. So much was he in demand that Dr. Pond, who arranged his lecture trip, said from his experience of twenty years arranging lectures for great men, Dr. Watson's was the most satisfactory, for every city wanted to hear him, and every pulpit and platform was at his disposal. When men saw and heard him the publisher could not supply the demand for his book. The best advertisement for the book was an acquaintance with the author. So in the Bible, we become acquainted with God; the church of God in human life and experience. The soul's deepest needs are met in him; "Oh, when wilt thou come unto me." I will walk within my house with a perfect heart. I will set no base thing before any eyes. His presence can make life large, full, noble and rich. The Christ of experience is a living Christ declaring himself.

You hold a smooth sea shell to your ear and you hear a strange, murmuring sound. In childhood days we were told that it was a reminder of the ocean's roar. The fancy was that the shell having lived long amid the ocean waves was filled with the music of the sea and it remained concealed in its magic chambers. But that fancy is dispelled when we learn that it is not the sound of the sea we hear: The sound is caused by the beating of the heart and the thrilling blood in the fingers. In the Bible we not only see the great, rich, full life of God, coming into human lives and experiences, but our little lives are taken up into the great, divine life and we say, "The Lord is my refuge and strength, a present help in the time of trouble." Some articles of food contain all the ingredients necessary to nourish every part of the body, such as wheat, barley, eggs and milk. The Bible contains all the nourishment necessary for soul's health, growth and experience. All Scripture is given by inspiration of God (God inbreathed), is profitable for doctrine, for reproof, for correction, for instruction in righteousness. That the man of God may be perfect, thoroughly furnished unto all good works. If ye love me, said the Great Master, keep my commandments. Ye are my friends if ye do whatsoever I command you. "To those who act on what they know more shall be revealed, and thus if any man will do his will he shall know the doctrine whether it be of God. Any man, not the man who has the most means of knowing, who has the subtlest brains, or sits under the most orthodox preacher, or has his library fullest of most orthodox books, but the man who strives to know, who takes God at his word, and sets himself to dig up the heavenly mysteries, roots and all, before sun sets and the night come when no man shall work. Beside such a man God stands in more and more visible presence as he toils, and teaches him that which no preacher can teach, no earthly authority gainsay. By such a man the preacher must himself be judged."—Ruskin. C. H. MARTELL.
Upper Canard, N. S.

Science in a Christian College.

H. C. TODD.

I believe there is no study which gives to a man more culture, more originality and tends to so brighten the powers of observation as does a well directed study of the sciences. That they should have a prominent place in the curriculum of any school for the general education of our young men and young women needs scarcely be stated.

But some one says, "A Christian College such as Acadia or Colby whose primary object was to educate the ministry, should it make these studies have equal prominence? Do they not lead to skepticism and unbelief? And will they not direct men's minds along lines which will hinder their future success as ministers of the gospel or Christian workers?"

To many, such questions as these seem wholly unreasonable and such fears unwarranted. Nevertheless not a few times have I heard such interrogations. Not by the unlettered alone, but by our older educated ministers and laymen who seem to have a fear that any advancement along scientific lines at our school may be a menace to the loved college as a Christian institution and the seat of religious influence.

Whatever may have been the primary object of the above named institutions, granted it was to educate our ministry, we must agree, I think, that their field of usefulness has wonderfully broadened. We do not find to-day the majority in each class studying with a view to the Christian ministry. Nor do I think it should be

so, for at Acadia we have room and I am glad to say abundant facilities to educate not only our ministers, but also our professors, our teachers, our bankers, our merchants, indeed our laity in whatever department of life they may be engaged. An educated ministry demands an educated laity and vice versa. As a denomination an educated ministry may have been the primary need, but it is equally certain that its influence has long since been felt throughout our country, and the demands for higher education have become wonderfully broadened. This question becomes paramount. How shall our denominational college reach the needs of the rising and fast advancing generations so as to meet the requirements and fulfil as far as practicable and right the indications of the present day? Are we not on safe grounds when we say, by giving to our young men and young women facilities for a well rounded education. By well rounded I simply mean a proper development along each of the several standard courses—if I may so term them—instead of a persistent indulgence in one line of thought and study. Purely elective courses may be good for our larger institutions of learning which practically require an ordinary college course to enter, but in our smaller schools, I heartily agree with the plan adopted by Acadia and Colby in making a part of their courses compulsory and among these courses should be several of our scientific studies.

These institutions are Colleges and not Universities. Their function is not to educate lawyers, doctors, professors or even ministers, but to give to young men and young women a well rounded education in the liberal arts and sciences. This cannot be efficiently done without the proper facilities for work. Colby, it seems to me, has felt the force of these facts, and has narrowed in name but has broadened in actual efficiency for the work for which she stands. In philosophy, literature, classics, economics, mathematics and history Acadia has offered the best advantages. In science, under the proficient management of her professors in this department, she has made splendid advancement. And notwithstanding the work has been done at a considerable disadvantage, progress has been made in scientific studies at Acadia, of which we may certainly be proud. With proper facilities we cannot predict what would be the successes that should in the years to come attend this most useful department of study.

We would state, therefore, that the horizon of our Baptist College has certainly broadened. From the greater heights we must surely get a wider view. In our conservatism as Baptists our fathers, of whom we boast to be the progeny, are not to be criticized; they looked with slight suspicions upon some of the sciences then in their infancy, developing new theories and advancing new thoughts of which they had not dreamed. But in the present light of scientific knowledge, which it is true in many respects is very dim, it certainly is sufficient to reveal the fact that it is most essential to if not most vital to the interests of our College that efficient means for scientific instruction be provided. Let us not forget that Acadia is by no means properly equipped so as to do the best work in this department.

Bowdoin College, Brunswick, Me.

To my Girl Friends of the Messenger and Visitor.

You are a busy company I know, so many things come hurrying along demanding attention, yet I have been wanting to claim a few minutes of your time, and cannot but feel sure of a courteous welcome from so true hearted a group. I love to see you full of a glad, bright light, shedding around you all the sunshine possible; your happiness is one of God's sweet gifts and he wants you to be attractive, so the better winning others to him. The world needs your brightness, for into many hearts the shadows fall darkening all the light that gladdened the way, and oft we more readily catch a glimpse of the Father's love as it shines through the life of one of his own. Is it not a wonderful honor he gives us of helping in the work of lifting the world out of itself into the sunshine of his great light—redemption through Jesus. I am afraid sometimes the feeling creeps in that it is we who honor God by some little service we may render, instead of remembering that it is the creator of all things, he who holds the waters in the hollow of his hand, and whose voice the winds obey, who gives to us the privilege of working together with him.

Much depends upon you in making your little corner of the world what our Father wants it to be. Your influence means very much to those by whom you are surrounded, they must be either stronger or weaker because of your example, so "whatever ye do in word or deed do all in the name of the Lord Jesus." The life to which we have been redeemed is one of purity. A girl I know was told by a friend that he was always reminded of her when he looked at the lilies, not seeing the likeness she was told it was their purity, her life to this intimate friend appeared stainless as the lilies in their spotless white. It is surely the wish of us each to be kept "unspotted from the world." The heart-life is known only to God and ones own self, yet it must leave its impress on the outward life and speaks in our words and acts. Oh, girls, there is great need of purity of thought in many circles today, even among some who claim to be children of our King. Have you been surprised and pained as I have, I wonder, and has your heart grown hot within you, when in a company of friends, you have heard idle remarks suggestive of unclean thoughts. There are certain things looked upon by many as harmless fun that in God's sight I am sure looks black. Those little (?) things are thoughtlessly

done and we smile at them, while our eyes are opened wide in astonishment over some graver sin, which perhaps had its beginning in just such a thoughtless word or action. It may be when from the life beyond we look back over the years spent here, we shall find the things which seem small now have after all been greatest in their influence over our life and the lives of those around us. Do you not think the heart of our loving Father is often pained by the forgetfulness of his children? For we are not our own but God's, purchased at so great a price—the precious blood of his only Son. "Let this mind be in you which was also in Christ Jesus," then shall we in purity of heart serve our King. Now I will not ask for more of your time. You may think I have been preaching, but that was not my intention, I wished to speak to you because I love you and want you to be pure, noble-minded women, who shall help lift others to a higher level. May God bless you each, and help us that "the words of our mouth and the meditation of our heart be acceptable in his sight." M.

Southern California Baptist State Convention.

This body met this year in the beautiful city of Redlands in San Bernardino Co., Nov. 15th, 16th, and 17th. The attendance was not so large this year as usual. Probably the fact that lodging and breakfast only were provided for the delegates kept many away. Then the glorious rain that has been longed for and prayed for the past two years, and which came down steadily for the greater part of the time during the three days, doubtless hindered others from attending. The elaborate programme was carried through, and nearly every church was represented in some way on the platform. Many Nova Scotians present were intensely interested in seeing Rev. Augustus Freeman come to the platform on Wednesday afternoon, and give a ringing 10 minute address on Home Missions. Mr. Freeman is happily settled at Banning, with one of the Home Mission churches. Of the 63 churches within the bounds of the Convention, only 23 are entirely self-supporting in keeping a settled pastor, and the Convention exists principally as a sort of Home Mission Board to carry on this work in Southern California. There has been a tremendous shaking up among the pastors during the past year. Five of the pastors present had changed locations. Three pastors had moved beyond the bounds of Convention, and five new men had moved in.

There is no more difficult field in the world for the minister than in Southern California, and yet it is possible to do a most satisfactory and blessedly useful work here. The coming of steady rains will by and by lighten many of the burdens and will in time have a marked effect on the religious atmosphere.

Among the many Canadians whom it is a pleasure to meet at these annual gatherings are our brother Charles Whitman, of Pasadena, and Sister Webber, of Riverside. Recently, Rev. R. R. Williams, D. D., the founder of the Baptist Seminary in Ramapatam, India, has moved his family to Southern California and has assumed the pastorate of our church in Otay, near the Mexican boundary.

Rev. C. W. Williams supplied the pulpit of the Congregational church in San Bernardino, during the month of September, and won for himself a warm place in the hearts of that people. M. B. SHAW.

England, November, 1899.

Pray ye the Lord Jehovah that he will be with England
Where'er her foes assail her on the land or on the sea,
And in her present struggle that he will give her wisdom,
And that he himself will guide her, and lead on to victory.

Her cause is just and righteous, her subjects need protection,
And the sons of other nations need her to shield them too;
Through anxious years of waiting both have suffered
From the Boers
More of outrage and oppression than even England knew.

She claims equal rights for all men, she gives the slave his freedom,
She liberates the captive and breaks his fetters strong,
And though she as a nation is human and not perfect,
And has sometimes erred in judgment, and sometimes has done wrong,

Yet wheresoe'er she conquers God's Word she carries with her,
And doors long closed she opens for his servants to pass in,
To restrain and teach the brutal, to protect the weak and helpless,
And to give his light and peace where all was wretchedness and sin.

The highest civilization the ripest fruits of knowledge,
The truest liberty she helps the lands she rules to claim,
And generously she rules them, while her most gracious Sovereign
Bows reverent to the King of Kings and magnifies his name.

Yes, let us pray for England, that conquering and to conquer
She may march on victorious, the Bible in her hand,
And that righteousness and mercy, and peace may triumph with her
Till Christ, her Lord, is worshipped in every clime and land.

And wherever there is outrage, oppression, persecution,
Wherever darkness reigns and wrong, defiant, takes its stand,
There with the wealth and power and might that he has given
May England and America work for him hand in hand,
Wolville, November, 1899.

Messenger and Visitor

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The Home Mission Work.

Many of our Baptist people in these Provinces live in cities, towns or large villages where religious privileges abound. Every Sunday morning and evening, by walking a short distance from their own comfortable homes to a comfortable church, they can have the privilege of listening to the voice of the living preacher and of uniting with their fellow Christians in worship. Then, during the week, with little sacrifice on their own part, they are able to meet once or more times in religious fellowship and worship with their brethren. The minister lives near by, and if they are ill or otherwise in need of his pastoral care, he is at hand to advise and to minister to their spiritual needs.

But there are others very differently situated in regard to religious privileges. They live in the more sparsely settled districts of country where, to gather even a small congregation, most of the people must come a considerable distance. The place of meeting is perhaps a church building, perhaps a school house not over comfortable or inviting. There is a service once a fortnight, perhaps only once a month, with long intervals, it may be, when there are no meetings at all, because there are no funds in the Home Mission treasury to support a minister on the field. Then when the missionary comes to hold a service, he preaches and moves on with haste to another part of his wide field. His visits to the homes of his people are necessarily few and far apart.

For Christian people who have lived so long in the midst of great religious privileges that they have in great part lost the ability to estimate their value, it should be a wholesome thing to reflect upon the circumstances of those who are so differently situated. Let the town Christian who can find in a slight unpleasantness of the weather a sufficient excuse for remaining at home on a Sunday morning, with a comfortable church and all the privileges of worship a few minutes walk away, try to put himself, or herself, in the place of the many who would gladly go miles on such a morning to enjoy like privileges if only they were within reach. Let us think, too, of the missionary pastors who, in summer's heat and winter's cold, have to travel long distances in order to fill their appointments, and who, at this season of the year especially, when the roads are bad and the weather often cold and stormy, have to suffer much discomfort. Nor can it be said that these men are compensated in any worldly sense for their toil and discomforts, for in no case is the salary more than sufficient to meet in a very moderate way the needs of their families, and in many cases it is to be feared it is far less than that. These men, toiling on quietly, uncomplainingly from month to month, sometimes amid heart-breaking discouragements and again with great joy as they reap the harvest of the seed which they or their predecessors in the work had sown in tears, are surely entitled to a warm place in our sympathies and to what material help we can contribute to make their work effective and fruitful.

A great deal of faithful work has been done in the Home Mission fields of these provinces and much is being done in the present. As a denomination we have great reason for thankfulness for this work and equally great reason for giving it a liberal support. There are none of our strong churches in the cities, towns and villages that have not been blessed by its influences. Some of these churches were themselves Home Mission interests in the beginning. All of them will find, probably among their best members, those who came to them from country mission churches, and not a few perhaps will find that to such churches they are indebted for their pastors.

The opportunities of our Home Mission work are large, much larger than our Boards with the means now placed at their disposal can overtake. Doors to promising fields of effort are open here and there which cannot be entered because the means to support missionary effort are not available. It is a hard trial to the members of these Boards to be obliged to say "No" to the earnest appeals for help which come from destitute sections of country, and especially from those where, from the sowing of the seeds of truth at present, there is prospect of abundant returns by and by. It is often urged—and with much truth—by those who plead for the home cause that our Home Mission work lies at the foundation of all our denominational interests. Wise planting and liberal fostering of our Home Mission work will result in a larger ability to promote every other department of Christian effort in which we are engaged.

Editorial Notes

—In a recent sermon Dr. Parker of London strongly denounced the tendency of some "delightful English people" to let the heathen alone. Such people forget, he said, that they come from heathendom. Their ancestors painted themselves blue, and were not averse from making meals of each other. People who say, "let the heathen alone" never saw Christ never felt the power of his love.

—There are said to be some twelve hundred Chinese in San Francisco who are members of Christian churches. The Chinese are receiving more consideration than formerly from the white people of the State. This is due in part to the fact that a Christian spirit is making itself felt more effectively in the treatment of the Orientals, and in part doubtless to the fact that there is now coming to be a considerable number of American born Chinese whose votes at least are bound to be treated with some measure of consideration by the politicians.

—The people of the latitude of New York are not supposed to be an easier prey for sharpers than people elsewhere. Significant proof is therefore afforded of the general gullibility of human nature in the fact that a certain bogus New York concern, calling itself the "Franklin Syndicate," and promising to pay ten per cent weekly on investments, was able to find many patrons and to gather in money to the amount of hundreds of thousands, if not millions of dollars. The authorities at length interfered with the "syndicate's" fine scheme and broke up the business, but not until many a poor fool had been duped, and the head of the concern has managed to get away with well-lined pockets.

—A good deal is heard these days respecting the relation of God to mankind. Is it a relationship of fatherhood or of moral government? is God Master or is He Father? The question is not altogether a modern one. How ought we to think of God? is a very old question indeed, and one sees it reflected in the words of Malachi in the opening verses of his prophecy. The prophet does not consider it in any philosophical or theoretical sense. He does not indeed discuss the question at all. But what he says implies that, whether a man regards God as father or his master, the relationship is one that involves a divine authority on the part of God and a dutiful service on the part of man. If God is our Father we are bound to honor him, and if he is our Master we are equally bound to show him reverence. It is well for us to look at this question not merely in respect to what the relationship involves on God's part, but also in regard to what it involves on our part. If God is our Father let us endeavor to act toward him as children should act toward a Heavenly Father. Dr. Maclaren well says: Modern ideas of God as father and of us as sons would be all the better for a pretty large infusion of Malachi's conception of authority on the one side and of honor on the other as essential to the relationship.

—A good deal of Protestant Mission work has been done in France in recent years, and while the results have not been so large as could be desired, the sowing of good seed has not been in vain. Some fruit has been gathered and there are hopeful indications of greater results to come. The village of Montiel is situated in the midst of a district where for a long time—perhaps for centuries—there had not been one Protestant Christian and where a hundred monasteries and convents are to be found, and a statue of Mary sixty feet high stands on a hill overlooking the town of LePuy. To this supposed stronghold of Roman Catholicism an evangelist was sent a year ago, and as a result of his preaching a congregation of 150 persons has been gathered. Besides being asked to remain among the people as their pastor, he has been besought by the people of twenty-two neighboring villages to come and tell them the story of the gospel. In the manufacturing town, Langeac, near by the same evangelist has built up a church of 200 members, many of whom were formerly atheistic socialists. These facts, which are gathered from an article in

the New York Outlook, afford gratifying evidence that there are parts of France at least in which there is an open door for evangelical preaching, and this is still further supported by the fact that the Reformed churches of France are quite unable to supply all the demands now being made for pastors.

Honor God.*

"A son honoreth his father, and a servant his master; if then I be a father, where is mine honor? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests that despise my name," (v. 6). Surely men should treat God as well as they treat each other,—to say nothing of the better and more reverent treatment God's character demands. But how many there are who are truer to their relations to their fellows than to their relations to God. I have heard men utterly prayerless, whose lips were foul with profanity, declare themselves not specially sinful because they had never cheated anybody, had been good sons, neighbors, and all that. Once a man, who had made the solemnest of promises to God because he had made them to God's church, turned the whole treason of his life and heart cavalierly off by telling me, "Oh! we are not expected to keep our promises to the church." Yet that man would esteem it a dire affront to be charged with failure to keep his business promises. That is a so frequent trouble,—the feeling that the range of our obligations rises no higher, and takes in no more, than our duties to our fellows. But, notwithstanding, there remains the whole grand and solemn realm of our duties Godward. And faithfulness to the lower cannot excuse unfaithfulness in the higher. Here is a searching question for us,—have we really treated God as well as we have our fellows? How many a business man is prompt to use his obligations to his business associates, who goes on, and as though it were of no moment, serenely unmindful of his obligations to his God! And let us heed the warning in that address to the priests. They were the leaders, the teachers. Of all people, they should be carefullest toward God. We who teach should teach ourselves; we who are set at guiding others should be specially anxious that none of the ditch-mud of faithlessness and inconsistency spatter and smutch our garments.

"Oh that there were one among you that would shut the doors, that ye might not kindle fire on mine altar in vain!" (v. 10). "Better a temple closed than a temple profaned." When, though we externally worship and do what God commands, we do not inwardly do it; when, instead of pure intent and holy feeling, and sweet, deep longing for God, we bring "the blind, the lame, the sick," sacrifices of mere routine, of wandering thoughts, of insincerity,—the fire we kindle on God's altar is a vain fire. Once, in one of the chapels of St. Peter's in Rome, I saw a lot of priests racing through a ritual, and meanwhile lounging and taking snuff, and it seemed to me that such worship was decidedly vain fire. But it is quite possible for us Protestants, when we let the real heart drop out of our worship, while we may not do that thing, to do a spiritually similar thing. "Lord, I have laid mine heart upon thine altar," sings George Macdonald. When we do that, we do not kindle vain fire.

"Will a man rob God? yet ye rob me. But ye say, Wherein have we robbed thee? In tithes and offerings," (3: 8). There was a widow of small means, yet of noble liberality. But, unexpectedly, a legacy was left her, and she was wealthy. But to a cause to which, in her comparative poverty, she had delighted to give five dollars, she now proffered twenty-five cents. When asked why such strange change, and in her present circumstances, at last she candidly replied, "Ah! when, day by day, I looked to God for my bread, I had enough and to spare. Now I have to look to my ample income, and I am all the time haunted with the fear of losing it and coming to want. I had the guinea heart when I had the shilling means; now I have the guinea means and the shilling heart." But does not the "shilling heart" literally and really rob God? If Christians gave as God had prospered them, how affluently full would be God's treasuries. Is there not a good deal of robbing God, and even by those of most scrupulous honesty as toward their fellowmen?

"Bring ye the whole tithe into the storehouse and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it (v. 10)." "O God, our hearts are whole toward thee," I heard Mr. Spurgeon pray. And is not this a plain reason of the marvelous blessing God poured on him, this,—that all the time, both as to glad giving and as to everything else, Mr. Spurgeon kept his heart whole toward God? And there is divine sanction for the experiment.

*From Illustrative Applications on Malachi 1: 6-11, by Dr. Waviland H. B., in Sunday School Times.

Forward Movement Fund.

At the recent meeting of the Board of Governors of Acadia University, Rev. W. R. Hall, who, as all the friends of the college now know, is the agent of the Board for collecting this Fund, placed before us some facts which we think should be given to the denomination. Brother Hall took charge of this work on the 11th of January of this year. Since then he has collected and paid in \$70,304.94, as his published list in the MESSENGER AND VISITOR shows. In order to secure the 2nd instalment of the Rockefeller subscription, which is due about the 1st of January next, \$4,695 must be added to that already in hand. There is now due, or there will be by Dec. 31st, on the subscription list \$6,595. Some of this is due from last year's subscription. A good proportion of it is in small sums. All subscribers have been notified as their subscriptions have matured. In some cases replies have been received, and explanations offered, or promises made. This is so far satisfactory. In other cases no answer has been made to the call. This is to be regretted. Brother Hall has visited in Nova Scotia and New Brunswick as far as his time and strength would allow—indeed he has been willing to do too much, but it will be evident to any one that he cannot call personally on every subscriber. Much of his work must be done by correspondence. We would respectfully urge those to whom he writes to answer promptly. In his canvass since January, he has added \$1,436.97 in cash and pledges, to the original subscription list. He feels sure that several thousands must still be added, to make good the shrinkage that will occur through death, and failures in business, and other causes.

In addition to his work as collector for the Board, Brother Hall reports that he has preached 81 sermons, attended a great number of sacred meetings, and baptized 5 persons. This of itself is not a bad record for the year.

As all know the health of Brother Hall is precarious. He is willing to give all the time and strength he has to this service. Will not all who have the interest of the cause of God at heart, aid him in the work he has in hand, by prompt answers to his appeals, and especially by prompt payment, as far as possible, of that which is due, and if any subscriber desires to pay all his instalments at once, such payments will be quite acceptable. It is very important as all will see, to make up by the 1st of January next the full amount needed, in order to draw another instalment of the Rockefeller benefaction. Let him that readeth remit to Rev. W. R. Hall, Halifax, during this month of December, the amount due by him, and new subscriptions will also be welcomed.

On behalf of the Board,
S. B. KEMPTON,
T. TROTTER,
B. H. EATON, } Committee.

From Halifax.

Dr. McLaurin did a good day's work in Halifax. After many, perhaps after a few days, the bread he cast upon the waters in this old city will reappear. His address to young people was well conceived, and was delivered with tact and had in it the ring of sincerity and Christ-like sympathy. He held out the doctrine that character and life are an investment. Christ's kingdom called for just such capital. O how he made the dividends roll up before the imagination as he proceeded in his own inimitable and masterly manner in the discussion of his theme! The B. Y. P. U. members and all the young people present on that Friday evening at the First church, must have carried away with them resolves to put more of their characters and lives into the work of establishing at home and abroad the kingdom for which Christ laid down his life.

Last Sunday morning your correspondent heard a sermon delivered by Rev. A. C. Chute—a sermon that does not drop out of memory as sermons are apt to do. Adam's hiding himself in the bushes and a good man of the Old Testament hiding himself in the Lord was his double barrelled text. It bristled from beginning to end with spear like thoughts. Nor did it lose animation as it drew toward the close. Indeed the peroration struck right and left at evils wide spread and damaging in a high degree. He told us the devil attends public church services. I see I have not put a capital letter to the name of the old serpent, let it pass he does not deserve one. Well that made me think of a telling observation I heard long ago in a prayer meeting from a deacon. He said he expected to meet his brethren and unconverted sinners and the devil at prayer meetings. It never occurred to me before that the adversary attended prayer meetings. I had supposed he confined himself to business meetings of the church. I knew he attended them. Mr. Chute told us some of the things done by the adversary when he attends the house of God. He so insinuates himself into the minds of some hearers—piously insinuates himself—that he makes them more desirous for entertainment than for acceptable worship. Harmony of sound is put above harmony of heart and harmony of life with Christ the Son of God. With this delirance flashing its electric light all abroad who could keep out of mind the solos, the quartettes, the duets, artistic to the last degree, but not a word of which can be understood

by the congregation. The worship of Bible reading in the twinkling of an eye is transformed into a performance. There it is, the performers and the auditors. Mr. Chute did not say this. It is simply one of my applications of what the adversary does. "Let all the people praise God," says the Holy Book. Modern modes of worship say at times let one do it, let two do it, let four do it, then let the whole choir do it, and then, finally let all the people praise God. But the devil's work as described by the preacher does not end in the substitution of harmony of music for the soul's sweet accord with its Maker. No! He fosters in the minds of some hearers the critical habit. On criticism he feeds and starves the soul. This is the black fowl which descends upon the field and gobbles up the sacred seed. Suitable food, food to nourish the soul, is presented, but the critical spirit that had the chance to eat and flourish would not eat, but grows dark and lean. But this is not enough for the enemy. He whispers into the ear that the truth uttered in a timely way fits well the case of neighbors, but the good of self and personal need are kept out of mind. Farther than this the great opposer goes. He suggests other matters than the truth preached to think about. This causes me to remember what a frank but worldly business man once said in my hearing. It was this, "Church is a capital place in which to make business plans." This inattention hits both the preacher and the hearer. The minister sees it, he feels it, it makes him weak. That is just what the devil aims at. More still this old gospel opponent stirs up the soul to make thoughtless and harmful remarks. When the service is over, on the way home and when the homes are reached, the sermon and the service are overhauled. The good that some may have received is damaged and they are robbed of the spiritual help they otherwise would have received. Through good people satan accomplishes some of his worst work.

Please send this out among your readers. Let each one who glances over the writings of Reporter make an honest and thorough examination of his own inner and outer self. The candle of the Lord should be taken in the right hand when this descent is made into the depths of the soul for a thorough examination as to the devil's work in public worship, otherwise the old deceiver might be present and pour out such a flood of darkness as to hide all the faults for which an honest quest is made. These are the foxes that destroy our tender vines, that eat up our tender grapes. They ought to have their tails tied together and a brand of fire attached to every pair, and then they would leave our pleasant fields.

Does not satan try by the preachers as well as the hearers? Give them a good sermon, think it out thoroughly, give it fine literary form, deliver it well. You have critical hearers. The intellectual demands of the trained mind in your congregation must be met. Be careful or you will lose your place. Do such thoughts as these ever steal into the mind of the preacher? If so, where do they come from? Not certainly from the source from which the following emanate—lost sinners will hear you today, preach the way of life clearly, preach it with affection and the power of the Holy Ghost sent down from heaven. Bereaved Christians, Christians weary and discouraged will listen to you. Open your heart, let in the Holy Spirit. Be so imbued with the love of Christ that you will forget yourself in preaching him to both saint and sinner. REPORTER.

The Foot-ball Slaughter.

EDITOR OF MESSENGER AND VISITOR,

DEAR SIR.—In your last issue in an article entitled, "The Foot-ball Slaughter," your correspondent made some statements concerning me from which he drew inferences and made odious insinuations. I would simply like to say that the quotation given is wholly without foundation, and that the statement following is absolutely devoid of truth.

New Haven, Nov. 27th.

GEORGE B. CUTTEN.

New Books.

In Africa's Forest and Jungle or Six Years Among the Yorubans. By Rev. R. H. Stone. Toronto: Fleming H. Revell Company. Price \$1.00.

The people who speak the Yoruban language inhabit that part of Western Central Africa lying between the Bight of Benin and the Niger river, and between 5° and 7° north latitude. This country and its people have recently come the more prominently into notice because of the question between Great Britain and France as to their respective rights of empire in that part of the world. The materials for Mr. Stone's book were gathered in a four years' residence as a missionary among these people. He was just twenty-one years of age when, with his young wife, he entered the country. The striking incidents of his life there made a lasting impression upon his memory and the reader is assured that the book is a narration of facts, without a single line of fiction. The facts, however, having reference to the country, its topography, climate, products, etc., the people, their characteristics, habits, industries, governments, superstitions, and the incidents of a missionary's life among them, are highly interesting as well as instructive, and the book is one to be read with delight and profit by both old and young. Very appropriate as a Christmas gift.

Archibald Malmanson. By Julian Hawthorne. Illustrated by Freeland A. Carter. 12mo, Cloth, 265 pp. Price \$1.25. New York and London: Funk & Wagnall's Company.

In few books are the thrilling interest of a powerful

romance and material for serious scientific consideration more strikingly combined than in Julian Hawthorne's much-talked-of story, "Archibald Malmanson." Another new edition, with illustrations by Freeland A. Carter, is just published by Funk and Wagnalls Co., and the author takes the public into his confidence in the interesting "Chapter of Afterthoughts" which he has added to this addition. He describes the facts and conceptions upon which the story is based, and tells of the wide interest in psychic phenomena which has grown up since his story was first conceived. The plot is startling and develops with great rapidity. Mr. Hawthorne declares that in writing it he was controlled by the American idea of "cramming as much as possible into the smallest possible room." Whether as a result of this or not, Mr. Hawthorne says that "Archibald Malmanson" has had more readers, already, than any other story he has written, and the present handsome new edition is expected to more than double the number. It has been pronounced by the critics on both sides of the Atlantic to be a marvelously powerful and fascinating tale. Moreover, aside from its dramatic and literary charm, it possesses an unusual scientific interest because of the strange mental conditions of the hero. Numerous eminent experts on brain diseases have recently discussed this feature of the book somewhat exhaustively, and have reached the conclusion that the conditions described in the story are well within the realms of scientific possibility. Indeed several parallel cases in the records of medical experience are cited. The opinions of James G. Kiernan, M. D., William A. Hammond, M. D., Charles Hamilton Hughes, M. D., Eugene S. Talbot, M. D., and F. R. Daniel, M. D., which form a sort of appendix to this edition of "Archibald Malmanson" will be read with great interest in connection with the scientific side of the story.

Lectures on Christian Unity. By Herbert Symonds, M. A., Rector of St. Luke's Church, Ashburnham, and President of the Canadian Society of Christian Unity. Toronto: William Briggs.

The book consists of six lectures. The first discusses The Movement Toward Unity; the second, The Goal of the Christian Church; the third, What is Christian Unity; the fourth, The Historic Episcopate; the fifth, The Church of England and The Historic Episcopate, and the sixth, The Relation between Civil and Ecclesiastical Polity. The book is a very attractive one, not only because of the interest attaching to the subject with which it deals, and because mechanically it is a fine product of the printer's art, but also because it is written in excellent English and in an excellent Christian spirit. If all churchmen and all non-churchmen were as truly Catholic in spirit as Mr. Symonds' book indicates its author to be, the middle wall of partition between the Episcopal, the Presbyterian and Congregational forms of Christianity would have become a very thin one. The most important chapters of the book from the author's standpoint are those in which he discusses the Historic Episcopate and the teaching and attitude of the Anglican church in reference to that doctrine. Mr. Symonds makes a distinction between the Historic Episcopate and Apostolic Succession, and contends, that while the Church of England stands for the former, it does not necessarily stand for the latter. Of course the phrase Historic Episcopate is intelligible in a sense distinct from that of Apostolic Succession, but whether the doctrine of the Historic Episcopate as taught in the Prayer Book and enforced in the discipline of the Church of England does not involve the idea of Apostolic Succession is another question, and one which we think the author does not very satisfactorily answer.

Bible Characters: Athithophel to Nehemiah. By Alexander Whyte, D. D. Toronto: Fleming H. Revell Company. Price \$1.25.

Dr. Alexander Whyte's discourses on Bible characters, delivered as Sunday evening lectures in his Edinburgh pulpit, have found many appreciative readers through their publication in the British Weekly newspaper, and these readers will be glad to see the discourses given a more permanent setting and placed within the reach of a larger number of readers through their publication in book form. Dr. Whyte deals with this class of subjects in a way of his own. His style is bright, crisp and lucid—nothing dull, nothing artificial. The imagination of the preacher is active—not in an illegitimate way, for the sake of rounding out a story—though perhaps there is an occasional yielding to temptation in that respect—but for the sake of helping the reader to see the characters discussed as they really stood in the setting of their own time and circumstances and thereby the better to gather the lessons which may be learned from a contemplation of their virtues or their shortcomings. The book is a very interesting one to read; it is likewise profitable.

The Expert Cleaner. A Handbook of Practical Information for all who Like Clean Homes, Tidy Apparel, Wholesome Food and Healthful Surroundings. Compiled by Hervey J. Seaman. 12mo, Flexible Cloth. Price 75 cents. New York and London: Funk & Wagnalls Company.

This little book is literally packed with ready aids for the housewife. Hints, suggestions and receipts which are sure to prove useful in the household are given in great profusion, carefully classified to facilitate ready reference. There are instructions for cleaning every conceivable article in and about the house, and the book is sure to be a valuable aid toward the material conditions of a bright and successful home.

Among booklets recently published by the Fleming H. Revell Company we notice "The Kingship of Self-Control," by William George Gordon, price 30 cents; "Where is He," by Cleveland B. McAfee, 25 cents; "The Bible Definition of Religion," by Rev. George Matheson, D. D., 30 cents. These little volumes are intended as helps to the cultivation of religious life. The latter is a discourse, or a number of short discourses, founded upon Mal. 6:8. Dr. Marcus Dods says of Dr. Matheson's preaching that it is "invariably profitable, full of suggestive and pregnant ideas and enlivened by healthy optimism."

The Story Page

The Story of the Moravian Indians.

BY BELLE V. CHISHOLM.

The centennial recently celebrated in Gnadenhutzen, Tuscarawas county, O., was peculiarly pathetic in that it revived a sad memory by lifting the veil from one of the darkest and bloodiest pages of American history.

To us to have been familiar with the story of the past—since our infancy, the repetition of the tragedy was only as a tale that had been told, but to many of the visitors who flocked to the far-famed village on that anniversary day, the inscription on the base of the tall monument in the old cemetery was a mystery, and they lingered about it reading the record "Here triumphed in death ninety Christian Indians, March 8, 1792," and asking questions concerning the tragedy that will ever remain a blot on American civilization. This monument stands in the old cemetery among marble slabs and old-fashioned sandstone headstones that mark the graves of a century ago; it is of dark colored stone, and rises to the height of thirty-seven feet, and under it rests the bones of the ninety victims who were butchered like sheep by Col. Williamson and his soldiers, if they were worthy of such a name.

The first white settlers in Tuscarawas county were the Moravian missionaries and their families. Among these brave-hearted Christians, who took their lives in their hands and penetrated the wilderness to humanize and Christianize the red men of the forests were the Revs. John Heckewelder and Frederic Post. They were eminently successful in winning their way into the hearts of the Indians, and soon quiet and peace reigned in the wigwams where heretofore had existed only wrangling and treachery. The tomahawk and scalping knife were given up for the Bible and the church of the living God, and, instead of wandering round from place to place, burning and pillaging as they went, the nomadic life was exchanged for one of husbandry, even the old chiefs settling down to a life of sowing and reaping, relieved only by short excursions into the forest in search of the game that constituted the animal food for the squaws and papposes at home.

The Moravian villages were situated midway between the white settlements, near the Ohio, and some warlike tribes of Wyandots and Delawares, on the Sandusky. These latter were chiefly in the service of the English, or at least opposed to the colonies with which she was at war. There was a British station at Detroit and an American one at Fort Pitt (Pittsburg) which was regarded as the nucleus of Western operations by both of the contending parties. As Christian converts and friends of peace, both policy and inclination led the Moravian settlers to adopt neutral ground: With difficulty they sustained their position until the autumn of 1781, when, through English strategy, put into force through an officer named Elliott and two Delaware chiefs, Pimvacan and Pipe, at the head of three hundred warriors, they were carried prisoners to the country bordering on the Sandusky. The Indians were compelled to leave their crops unharvested and suffered intensely from the hunger and exposure to which they were subjected during the winter. In the latter part of February their captors gave them permission to return to their settlement at Gnadenhutzen to gather in the crops left standing, and, glad of escape, about one hundred and fifty, of the number, including women and children, started at once for their homes on the Tuscarawas.

About this time several depredations having been committed by hostile Indians on the inhabitants of Western Pennsylvania and Virginia, they determined to retaliate. Hence a company of over one hundred men, under Col. Williamson, set out for the Moravian towns, and reaching the river on the 6th of March, crossed over in large oak troughs, used for retaining sugar-water. The Indians were at work in their corn-fields, and had their arms with them, both for protection and killing game. The soldiers accosted them kindly, and told them they had come to take them to Fort Pitt, where they would be protected. Some of these same Indians had been taken there before for a similar purpose, and had not only been treated well, but also dismissed with substantial tokens of warm friendship. Under these circumstances it was not strange that the Moravian Indians surrendered their arms and sent messages to their friends at other settlements to join them at Gnadenhutzen. Here the treacherous soldiers bound the unsuspecting Indians hand and foot and, placing the braves in one house and the squaws, with their papposes in another, went out to hold a council of war, concerning what disposal to make of them.

This self-constituted military court embraced both officers and privates. Col. Williamson put the question, whether the Indians should be put to death or taken prisoners to Fort Pitt? requesting those in favor of saving their lives to step out and form a second rank. Only eighteen out of the one hundred stepped out, and the doom of the innocent prisoners was sealed. One woman

who could speak English fluently, and who had done much toward the evangelization of her tribe, knelt at Col. Williamson's feet, and, lifting her fettered hands in supplication, begged for the lives of her people. But her supplication was unheeded, she was spurned from his presence, and the work of death began. The order to prepare for death had been anticipated. The orisons of these devoted people were already ascending to the Most High. The sound of the Christian's hymn and the Christian's prayer found an echo in the surrounding woods, but no responsive feelings in the hearts of their executioners. With gun, and spear, and tomahawk, and scalping-knife, the sacrifice continued till not a sigh or moan was heard to proclaim the existence of life within the human slaughter-house. Only two boys out of nearly one hundred souls escaped—two Indian boys—as if by a miracle, to be witnesses in after times of the savage cruelty of the white man towards their unfortunate race.

Thus perished over ninety human beings by the hands of the very men who should have shielded them with their own lives. And after committing the barbarous act, Williamson and his men set fire to the houses where the dead were piled, and then marched off in search of other human sacrifices with which to satiate their thirst for blood.

While the victims were being bound, and before the massacre began, Monica, a young Indian squaw, mounted on a fleet-footed horse, started in hot haste for Fort Pitt in a vain effort to save the lives of her beloved people. The moment Williamson was apprised of her departure he started a detachment after her with instructions to kill her on sight. But the maiden riding, not for her own life, but the lives of her beloved people, sped on and on, always keeping out of rifle range of her pursuers, though several times she caught faint glimpses of the horsemen in the distance, and once, when her steed went lame, she heard the clatter of horses' hoofs in the valley which she had just left behind the hill. Her horse heard it too, and, with instinct akin to reason, sprang forward and, despite the limp in its right fore-foot, increased its speed until the murdering soldiers were left far in the rear. Monica reached Fort Pitt, with the troopers close in her wake, and, rushing up the steps of the office pointed out as leading to Gen. Gibson's headquarters, she fell fainting on the threshold. Tender hands bore her to a place of safety, where, after recovering consciousness, she told her tale of woe and begged that immediate aid might be sent to her people.

So improbable did the maiden's story sound that precious time was consumed in coming to a decision how to act; but it mattered not so far as aid for the Moravian Indians was concerned, for, long before Monica had reached Fort Pitt, the smoke from the charnel houses where lay her kindred, cold and still in death, had floated up and beyond, bearing, as it were, the incense of their dying prayers to heaven.

Much indignation was aroused in the hearts of the white settlers over the wanton destruction of the peaceful Moravian Indians, and the American people in general looked upon Williamson's act as an outrage to humanity; but nowhere in history nor in the remembrance of the descendants of the Tuscarawas settlers do we find any record to justify the hope that punishment was meted out to these men, called soldiers, whose barbarous deeds can find no parallel in the history of civilized nations. How often during my stay in the village did I hear this story of Monica, the Indian maiden, and the sad sequel that broke her heart, sending her out among strangers, who, with all their tenderness and pity, could never make up for the slain kindred, whose bones are today beneath the huge monument erected in grateful remembrance of the martyred dead. The story of the massacre is still told over and over in the homes of Gnadenhutzen, and after the pity expressed for the lonely Monica, they tell you the story of Abraham, the first one of the Christian Indians to meet death in the log house converted into a prison. He was an old chief, stately and grave, and so graceful in his movements as to have won the title of "His Grace," the "Prince of the Moravians." While singing songs of praise to God, with the rest, his skull was crushed in by the blow of a cooper's mallet in the hands of one of Williamson's militia men. Imitating the Saviour he served, he died praying for his murderers.

The American Congress felt the influence of public sympathy for the fate of the martyred Indians, and in the autumn of 1788, more than six years after the massacre, passed an ordinance for the encouragement of the Moravian missionaries in the work of civilizing the Indians. A remnant of the scattered flock was gathered together and brought back to the scene of the destruction of their tribe, and two friendly chiefs and their descendants were made the recipients of public favors. The names of these chiefs were Killbuck and White Eyes. Two sons of the former, after having assumed the name of Henry, out of respect for Patrick Henry, of

Virginia, were taken to Princeton to be educated. White Eyes was shot some years later by a mere lad, on the waters of Yellow creek, in California county.

Scarcely a vestige of the old Indian town can now be found. The rude old huts with their thatched roofs and oiled paper for windows, have given place to substantial brick and frame dwelling houses, which now constitute the town.

The Rev. John Heckewelder, the first missionary to the Indians, was a surveyor, justice of the peace, associate judge of the county, author, ambassador and fountler of Gnadenhutzen. His daughter, Mary, born in Salem, one of the Moravian villages, on April 16th, 1781, less than a year before the Indian massacre, was said to be the first white child born in Ohio. The present Moravian minister at Gnadenhutzen, and a very prominent figure in the centennial celebration, the Rev. William Rice, is a grandson of the first missionary, the Rev. John Heckewelder. On the village green was erected a fac simile of the log-house occupied by Heckewelder when the massacre occurred, and here a memorial stone in his honor was unveiled. At the old village cemetery, celebration exercises were held on the site of the mission house where the Indians had been massacred. Bishop Van Vleck, a retired Moravian minister, made the address, and, though more than a hundred years had passed since the treachery of American soldiers had given cause for the inscription cut in the base of the monument, signs of pity, sympathy and indignation were plainly visible on the hundreds of faces upturned to the speaker.—W. Recorder.

Jamie's "Poor Air 'Scursion."

BY MRS. ELIZABETH PRICE.

"Oh, mamma, what do you think? The splendor thing has happened! Aunt Rhoda's got a ticket for me to go with her down the bay to the Poor Air 'Scursion. She says I've been a good boy and I deserve it. I'm going to meet her at the wharf Thursday morning at eight o'clock, and we'll be gone all day. You'll lend me your pretty lunch basket, won't you?"

Mamma smiled at the happy little face and said: "I should think that would be splendid. To be sure I'll lend you my basket, and maybe pack a sandwich or two in it."

Jamie's eyes twinkled; he knew from experience something about mamma's picnic lunches.

"Thursday's an awful long way off," he sighed.

"Keep busy," said mamma briskly. "Your crab net needs mending, and if I'm not mistaken there is a set of fishing lines in the shed cupboard that some careless person left sadly tangled the last time he had them. If the careless person ever expects to use them again he had better put them in order. And—" but Jamie was already half way to the shed.

The good people in the city where Jamie lived had an organization known as the "Fresh Air Summer Excursion Society," and once a week through all the long hot summer they sent a steamboat load of very poor children and their mother's for a day's outing. After a two hours' ride on the water they landed at a lovely island where flowers bloomed and trees waved, and fresh, green grass made a thick soft carpet for their feet.

There were swings and hammocks and a bathing beach; plenty of wholesome food and cooling drinks—doctors to care for the many little sick babies, couches, rocking chairs and everything one could think of to make everybody happy.

Aunt Rhoda was a member of the committee who went along to help take care of them all, and Jamie never tired of hearing her tell about the "Poor Air 'Scursions," as he called them, and the children who attended them. Once during every season each one of the committee was given a pass for some friend of their own, and this year Jamie was the fortunate one.

His preparations were completed by Tuesday night, and if it hadn't been for the interesting things to be done toward making the lunch ready I don't know how Wednesday could have been endured. But it passed at last, and Thursday morning found him arrayed in his cunning linen suit with the anchors on the big collar, a straw hat with a brand new cord tied from it to his buttonhole so it wouldn't blow away, and, best of all, on his arm the lunch basket filled with goodies.

The electric cars that went to the wharf passed Jamie's house, so mamma took him to the corner and put him in the conductor's care, which Jamie considered a superfluous attention, and kissed him good-bye with many charges to be good. He felt very big and important, and enjoyed the long ride in the early morning air. When at last the end of the line was reached and Jamie clambered down, no Aunt Rhoda was to be seen; but he had been there before and felt quite at ease as he sauntered along toward the pier, eyes and ears intent on

The Young People

the many unaccustomed sights and sounds about him. Just opposite the pier he heard some one crying. Looking around he discovered a little boy about his own size huddled in a doorway, hatless, shoeless, ragged and forlorn. Jamie stopped; his pitiful heart was touched at once by the forlorn object.

"What's the matter, boy?" he asked, timidly. "I want to go down the bay and they won't let me." "Why won't they?" asked Jamie wonderingly. "I thought the Poor Air 'Scursions was for boys like you." "I haven't got no ticket, and I can't go without." "Well, you just shall go! I've got a quarter and I'll buy you a ticket if they won't give you one. Here comes Aunt Rhoda, she's a Poor Air Committee, and they'll have to mind her."

The little fellow looked up hopefully as Aunt Rhoda captured her small nephew and prepared to whisk him away with her; but Jamie refused to go without his new friend.

Aunt Rhoda looked with pitying eyes on the dejected little bundle of humanity as she heard his story of disappointment.

"Poor child!" she said. "No they don't sell tickets, Jamie dear, and I'm afraid it's too late to get him one. Come over and we'll see what can be done about it."

"I knew you'd fix it," said Jamie, delightedly. Aunt Rhoda looked doubtful, but said nothing till they reached the gang plank, over which a steady stream of people poured. A man held out his hand for their tickets.

"Can't you take this child without one, just once?" asked Aunt Rhoda. The man shook his head.

"We can't do it ma'am," he said, respectfully, but decidedly. "You know we're not allowed to take anybody without their permits. The boat is always crowded as full as is safe, and if we make exceptions for one we'd have to for others. It's as much as our places are worth, ma'am, to break the rules."

Aunt Rhoda stepped back. "My boy," she said, "it is impossible for you to go today. But tell me where you live and I'll try and get you a pass next week. Won't that do?"

But the tears were flowing again. "I don't want to go next time. Mamma is on there, and Daisy, my little sick sister. She's awful sick, and they said if this didn't help her she'd die. She wants me, and she loves me, and she held out her little hands to me and called 'Bubby,' and mamma cried and said, 'Kiss her good-bye, for I'm feared you'll never see her again alive.' I must go with her!"

Aunt Rhoda wiped her eyes and looked about, as if vainly hoping for some one to come to her assistance. Just then the big whistle sounded hoarsely, some one called, "All aboard," and the little stranger sobbed wildly as his last hope vanished. Jamie's tender heart could bear no more. He thrust his ticket into the grimy hand he held, and his basket into Aunt Rhoda's, saying huskily, "He can have mine, auntie, and my lunch and things, he and his mamma and the baby; please take care of mamma's basket. Good-bye, little boy; I hope Daisy'll get well."

Two big drops splashed on the clean linen sleeve, but they left the brown eyes clear to see a happy little urchin with a very dirty, tear-stained face dart up the gang-plank and disappear in the crowd, looking for mamma and Daisy.

Aunt Rhoda couldn't trust herself to speak for an instant, and she kissed her little nephew very tenderly before she gave him into the care of a big policeman to take to the car.

Mamma was surprised and a little alarmed when Jamie came home, especially as the very first thing he did was to throw himself in her lap and burst out crying.

But he wasn't sorry for what he had done, not for a minute, and when Aunt Rhoda came next day and told him of the poor mother's gratitude and that the little Daisy was really better, he said, with a quiet sigh of satisfaction, "If I'd gone to the Poor Air 'Scursion myself it would be all over now. But because I let the boy go I'm happier today than I was yesterday. An unselfish happy lasts lots longer than a selfish one."—Christian Work.

Telescoping Three Meals in One.

An old miser owning a farm found it impossible to do his work without assistance, and offered any man food to perform the labor. A half-starved man, hearing of the terms, readily accepted them.

Before going into the fields in the morning he invited his servant to breakfast; after finishing the morning meal, the old skinflint thought it would be a saving of time if they should place the dinner upon the table after the breakfast. This was readily agreed to by the unsatisfied stranger, and the dinner was soon dispatched.

"Suppose now," said the frugal farmer, "we take supper; it will save time and trouble, you know."

"Just as you like," said the eager eater, and at it they went.

"Now we will go to work," said the delighted employer.

"Thank you," said the laborer, politely, "I never work after supper."—Ex.

EDITOR,

R. OSGOOD MORSE

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

Prayer Meeting Topic.

B. Y. P. U. Topic.—The Indwelling Presence, Colossians 1: 21-29, Galatians 2: 20.

Daily Bible Readings.

Monday, December 11.—Exodus 24: 1-25: 9. [10-40]. Blessed agreement, (vs. 24: 7). Compare Heb. 9: 19-20. Tuesday, December 12.—Exodus [26]. 27. A continual light before the Lord (vs. 27: 21). Compare Lev. 24: 1-4.

Wednesday, December 13.—Exodus 28. "Holy to the Lord" (vs. 36). Compare Zech. 14: 20.

Thursday, December 14.—Exodus 29. Priests consecrated for service. Compare Heb. 7: 28.

Friday, December 15.—Exodus [30]. 31. Keep the Sabbath (vs. 13). Ex. 20: 8-11.

Saturday, December 16.—Exodus 32. Confidence in a calf (vs. 4-6, 35). Compare 1 Kings 12: 28-30.

Prayer Meeting Topic.—December 10.

The Indwelling Presence, Col. 1: 21-29, Gal. 2: 20.

"I live, yet not I, but Christ liveth in me." A wonderful paradox; and yet wonderfully true. Do we believe in evolution? We have it in the process of the divine life. The life of Jesus Christ is evolved in the lives of his redeemed, in the heart of his church. The cross was but an epoch in the development of the life of the Son of God. It came with sad and sacred emphasis. None can fathom the depths of its meaning. "Who loved me and gave himself for me." The atonement was but a second incarnation. It was initiative rather than terminal; the beginning and not the ending. The sequence becomes a cause. Ours is not a dead Christ but a living Lord. Christianity differs from all other religions, in that the death of the originator means the beginning of a life of increased power. "If Christ be not risen then is our preaching vain and we are false witnesses." But he does live, an abiding, developing presence in the lives of his saints. I place my hands on the ends of the wire cords connected with a galvanic battery, and immediately the electric current begins to pulsate through my veins. Another touching me will feel the power. Every redeemed soul is, or should be, as the wire cord, connected with the centre of power, and all with whom he comes in contact should feel the electric thrill of that presence. "And men took knowledge of them that they had been with Jesus."

This indwelling presence is found evolving itself in the hearts of all of God's redeemed ones. I prick the smallest point in my smallest finger, and immediately a telegraphic message is forwarded to the brain. The smallest part of the smallest member of the body holds a vital connection with the head. There is no member of that body of which Christ is the head, no matter how insignificant that member may be, but holds a vital connection with the head of the church, even Christ. It is "Christ in you the hope of glory." Every true life is but the development of the Christ life within, "the life I now live in the flesh I live by the faith of the Son of God." "I yet not I." In regeneration the germ of eternal life is placed in the soul by the Holy Spirit. It was intended that that germ should develop into a complete organism. Give the germ a chance to develop and the result will be complete in him. The acorn is not an oak. But the acorn has within itself that which, placed under favorable conditions, will develop into the oak. "The Lord will increase you more and more." It is the duty of every regenerate soul to place himself in the midst of surroundings that will tend to the development of the indwelling presence.

(1) He is to live in the atmosphere of prayer. Its "genial glow" is most conducive to growth. "Everything is sanctified (developed into completeness) by the word of God and prayer." (1 Tim. 4: 5) (2) Of Faith. Since his crucifixion with Christ, the apostle declares that he lived by the faith (in the atmosphere of faith) of the Son of God. (3) Of Love. "Continue ye in my love," thus shall Christ abide in his disciple and he shall bear much fruit, John 15: 4-9. (4) Of Obedience. He that keepeth my commandments, he it is that loveth me; and he that loveth me shall be loved of my Father and I will love him, and manifest myself (be an indwelling presence) to him. John 14: 21.

It was intended that the germ of eternal life should develop, indeed we have the divine injunction "grow in grace," and we must give it a chance. One with a passion for strong drink, has no right to place himself in a liquor saloon, if he wishes to overcome the passion and be a sober man. The grape vine indigenous to the South, cannot be expected to grow and be fruitful in the Arctic regions. "He that abideth in me, and I in

him, the some bringeth forth much fruit." That this indwelling presence be a developing power in our lives, how much then depends upon the individual. It is the I plus Christ, and while Christ is everything the I is something.

All glory to the power of the indwelling presence. I visit a large factory. Here the different machines are turning out different kinds of work, beautiful and useful. The power is in the engine, as it reaches out its iron fingers in different directions giving force to the machines. All honor to the engine! It is "Christ in you" that makes you what you are. If I glory, let it be in Christ "who loved me and gave himself for me."

But will Christ indeed be an indwelling presence in this sinful heart, this poor life of mine? Will he be to me what the sun is to the natural world, giving light for darkness, or beautifying the dark cloud with its fringes of gold? Will he indeed throw a rainbow over the doorway of my life? Will he indeed plant the rose of immortality in the valley of the shadow of my death? Listen! "Behold I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me." "If any man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him." "Even so, come Lord Jesus."

Bridgetown, N. S. F. M. YOUNG.

We are in receipt of the circular letter which President Lawson is sending out to all our Unions. It will well repay a careful perusal. He rightly places emphasis on the service of the individual. If his earnest words are heeded there will surely be an advance all along the line of our work.

The organization of Young Peoples' Societies grew out of a defect in the working out of church life. There seemed no place to harness the young life coming into the church home so a large proportion of it was lost to effective service. These were the conditions giving birth to the movement. Possibly the strongest argument for the existence of these Societies is that they furnish about the needed organization for these hitherto unused forces. It is a fatal error, however, for any church to think the organization of the Young Peoples' Society a necessity to the training and service for which they are designed. Indeed we hope it will not be deemed treason when we say that in many instances the separate organization is as needless as the fifth wheel to a coach. The divinely instituted body for the development of spiritual life and activity is the church of Christ. Many of our small churches may find it impractical to multiply organizations all officered with practically the same set of workers. Let then the specific work of our Young People be done as a normal part of the church's work. Have your committee whose duty it shall be to provide for the study of the Bible Readers' Course and the conduct of the prayer meeting. Let your missionary committee adapt the Conquest Missionary Course to the use of the whole church, and let another committee, where possible, secure the study of the Sacred Literature Course. When our churches shall have provided adequate means for the nourishment, direction and expression of the younger life of the church the Young Peoples' movement will have fulfilled its mission and the church of Christ entered upon a new era of conquest.

Give Christ the Keys.

Charles Dickens tells of a woman who was very depraved, and he says, "You might enter that woman's nature, and go down a long corridor of passage and up a flight of stairs and along another corridor, and at the far end you would come to a little door, and on that door the word 'women:' meaning that her womanliness had retreated far back in her life until it had become most remote, and all her nature was corrupted with that which was unwomanly. So when Jesus entered your life he meant to be a king, and to fill your whole being with the perfume of his indwelling; but you have filled one room after another with your household stuff; you have been pressing Christ backward until you have driven him to some remote closet of your being, and all your life is filled with vanity, with worldliness, with the love of money, with desire and ambition, and you will never get right until you have pitched all of these things away, and have called Christ back from his retreat and given him the keys of your whole nature.—Rev. F. B. Meyer.

"To move among the people on the common street; to meet them in the market place on equal terms; to live among them, not as a saint or monk, but as a brotherman with brotherman; to serve God, not with form or ritual, but in the free impulse of a soul; to bear the burden of society and relieve its needs; to carry on the multitudinous activities of the city—social, commercial, political and philanthropic, this is the religion of the Son of Man and the only fitness for heaven which has much reality in it. . . . Traveller to God's last city, be thankful that you are alive. Be thankful for the city at your doors and for the chance to build its walls a little higher before you go. Pray for yet a little while to redeem the wasted years, and week by week as you go forth from worship, and day by day as you awake to face this great and needy world, learn to seek a city here, and in the service of its neediest citizen to find a heaven."—Henry Drummond.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR DECEMBER.

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

This article of Miss Ida Newcombe, Bimlipatam, was intended for Tidings, to accompany the Mission Band lesson for December. We regret that it was omitted, but print it here hoping our Mission Band leaders will use it with the lesson. These articles are prepared by our lady missionaries with much care, and are a great help in making our Band lessons more interesting and instructive.

Glimpses and Gleams for Mission Bands.

No. 2.

"Is it where the feathery palm trees rise,
And the date grows ripe under sunny skies?"

Not there, not there, my child."

I want to tell you now of one of India's feathery palm trees, with its tall, straight trunk, crowned with a tuft of leaves. It is the "date" palm as well, but one must look away above and beyond this land of "sunny skies," to find that "better land," where "there shall in no wise enter anything that defileth."

This date palm does not produce such fruit as is imported into Canada, but a very inferior quality known as the "wild date," that seldom is eaten except by children. It is the most feathery in appearance of the three species of palm found in this district. Its leaves are long, narrow, and divided into numerous leaflets, that are arranged on the two sides of the main mid-rib in true feather style. Seen at a little distance when its gracefully drooping fronds are waving in the breeze, it looks most soft and feathery indeed, but upon approaching it, one finds that the leaves are quite stiff and hard, and that each leaflet has a sharp, needle-like point. One can see where the old leaves have fallen off each year as the palm has grown taller and taller. Imagine that a man has climbed to its very top. Slipping one end of a rope round the tree, he joins it to that passing around his waist, and up the straight trunk he goes, higher and higher, until the tufted top is reached, now bracing his feet against the trunk, he throws his weight back upon the rope that passes around his waist and the tree, and is ready for work. In a little box at his back are his tools, a black, earthen pot hangs at his side. He is a "Toddy Drawer." Toddy is the common name for the sap of the palm. The tree is tapped by cutting a deep notch in its trunk, beneath which a cundah is hung to receive the sap as it flows from the cut. Into the pot that he brought with him, the toddy drawer pours the sap which has collected in the one hanging on the tree, replaces this latter that it may receive more toddy, and begins his downward climb. The date palm may be tapped at any time of the year, they say. I believe the custom is to tap the tree, drawing off the sap for a few days, then to allow it to rest for two or three months, when it is ready to be tapped again. It is not at all uncommon to see one of these trees notched alternately on either side throughout its entire length.

But there is another species of palm growing in these regions that is valued for its sap as well as the date palm, in fact the toddy obtained from this tree is said to be the better. This is the palmyra palm. Its fronds are very different from those of the other two varieties common to this part of India. They are more nearly round in their general shape, are not divided, but very deeply cleft. These are the leaves mostly used in thatching roofs, making umbrellas, etc. For this purpose the tree is often stripped of all its leaves excepting the two or three inner ones. It then presents a very curious appearance with its long, branchless trunk, from the top of which rises two or three small, stiff fronds. This tree is robbed of its sap only during the season when fruit is forming. Like the leaves, the fruit grows in clusters near the top. The tree is not cut, but while still green, the bunch of fruit is taken off and from the stock that remains the sap is allowed to run.

The toddy drawers form one of the many divisions of the Sudra caste. Not long ago some of these men left their pots of toddy in the street near the mission house. Little Daniel was flying his kite in the street at the time. The wind caught the paper kite and carried it higher and higher into the air, at the same time taking it down the road. Daniel was delighted and followed his kite in great glee, not looking to see if anything lay

in his way. Presently down he went, in his fall striking the pots containing the toddy. No harm was done, the cundahs were not broken, neither was the sap spilled. But listen to those angry voices! How excited the people are! It sounds as if a regular street fight were taking place in front of the Christian's house. More than that, one of those voices certainly belongs to Daniel's mother. She is not a Christian but her husband is, and they live on the same compound with other Christians, therefore she must bring none of her loud talking and he then fighting to that place. The Christians must be an example to the heathen, they must show them that there is something in the religion of Jesus that changes the scolding, quarrelsome heathen and makes him gentle, loving and forgiving. To be sure her voice is not so loud nor so angry as those of the others, but the fact remains that there is a quarrel—a most uncommon and surprising thing! It must be stopped at once. A message is sent for the noise to cease immediately. There is no response. I go, at my approach the disturbers of the peace begin to move off but continue to shake their fists and to shout their angry words at Daniel's mother, until lost to view among the huts of the near village. I enquire into the cause of such a disturbance, and learn that the toddy drawers on finding little Daniel had touched their pots in his fall, declared that they were defiled by the touch of that "outcaste Christian's child," and therefore unfit for further use. Bringing them, they had placed them at the door of the Christians' house and demanded pay for them. Their unjust request was refused, and so the already angry people were more enraged and the quarrel was the result. As I said, at my approach they left, leaving the cundahs and threatening to enter a complaint to recover damages. But Daniel's mother was not thus easily frightened; and some sweepers people were the richer for the cundahs that the toddy men never returned to claim. Such is caste!

Near the bottom of the tree is a ring where the bark seems quite smooth. There is a purpose in this. The bark has been thus cut away and a ring of some sort of paint daubed on to prevent insects from crawling up the tree and feasting upon the sweet sap. But the toddy does not remain sweet long. In a few days it has fermented and is intoxicating; it is then sold. Toddy shops are common. They are not the brilliantly lighted, carefully furnished saloons that abound in the home land. These are not necessary. They would not be in keeping with the native style of living. These people can be lured into such places without the glare and glitter of the American saloon. A small, leaf-roofed shed in the centre of which, only one can stand erect, fitted up in crudest style possible, is all that is necessary and generally all that is found.

The majority of toddy drinkers belong to the Sudra caste. In this town we find that the fishermen and the scavenger people indulge most freely, and one seldom enters one of their villages without being sickened by the smell of the vile stuff and seeing its effects on every side. Hinduism, it is said, prohibits drinking in all castes and it is quite unusual, I believe, to find a habitual drinker among the higher castes. A native told me the other day, that those Hindus who are educated and know more of English customs drink the more expensive liquors, if they use any. But the use of intoxicants is too public a violation of religious rules for many of the higher caste people to have this habit. The wrong lies not in committing sin but in being found out in wrong doing!

Toddy trees are under control of Government and are let out to the toddy drawers who are taxed for the same. This tax has lately been raised, causing much complaint among the people because they are unable to indulge as freely in toddy as they formerly were. As in America so in this land, intemperance helps to destroy manhood and to blight happiness. Since coming to this land it has seemed most natural to class this vice with the many others that go hand in hand, with, and form a part of what we call "heathenism." This makes it difficult and most repulsive to think that this curse is found in the dear home land. Oh, that the day might soon come when this would not be true! IDA M. NEWCOMBE.

Bimlipatam, Sept. 20th.

Amount Received by the Treasurer of the W. B. M. U. from Nov. 15th to Nov. 28th.

Bridgetown, Reports, 35c; Clementavale, F. M., \$11; Reports, \$25; Greenville, F. M., \$1.90; H. M. 80c; N. W. M., 40c; Lapland, F. M., \$1; Wolfville, Legacy from the late Mrs. James Morse, F. M., \$25; H. M., \$25; Wolfville, Tidings, 25c; Mira Bay, F. M., \$4; Canard, F. M., \$7; H. M., \$2; Tidings, 25c; Canard, to constitute Mrs. John Baster a life member, F. M. \$12.50, H. M. \$12.50; Truro, Immanuel Church, F. M., \$6.67, Reports, 30c; Sackville, F. M., \$22, H. M., \$5, 10c fund support of Mr. Burgdorff, 32; Halifax Tidings 50c; Surrey, Valley Church, F. M., \$11.50, Mrs. R. T. Gross toward Miss Blackadars salary, \$5; Hopewell Cape, F. M., \$4.50; Sheffield, F. M., \$4, 10c fund toward Mr. Burgdorff's salary, \$2; Nictau, F. M. \$5.65, Coll. for Doukhobors \$2.20, Reports 25c; Central Bedeque, Tidings 25c; Halifax, North Church, F. M., \$15; St. John, West, F. M., \$4.75, Reports 30; Yarmouth, 1st church, F. M., \$8, H. M., \$2, Mr. Burgdorff's salary, \$4.15; Hartford, F. M., \$2; Hantsport, proceeds of Thankoffering, F. M., \$19, N. W. M., \$1.

MRS. MARY SMITH, Treas. W. B. M. U.
Amherst, P. O. B. 513.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The Missionary Union held in November three Conferences in the interest of Foreign Missions in Connecticut. These Conferences were well attended and deeply interesting. To those of us who had the privilege of attending the Conference which was held in Truro two years ago will agree with me that no better plan can be devised for the purpose of awakening and fostering an interest in the great work of Foreign Missions. Every pastor should be an advocate of missions, Home and Foreign, but missionary conferences like these held in Truro will add greatly to the information and interest of our people. They should be held in different sections of the country and at such times as would be most convenient for the people to attend. The people will thus be able to hear of Foreign Missions without any of the distracting influences of other objects or causes. It is enough to make one sick at heart to attend some of our District Meetings and Associations and have to represent such a great cause as Foreign Missions in connection with three or four other objects or causes, all of which are important, though perhaps equally so, and all to be done at the same meeting. No definite impression can be made upon the congregation of the work and its needs in that way. Middleton, Yarmouth, Digby, in the west; Kentville, Windsor, Halifax, in the central; Amherst, Parrsboro, Sydney, in the east; and at the time and place of the Association for P. E. I. In New Brunswick there would be Florenceville, Fredericton, the Jemseg, Hillsboro, Petitcodiac, Moncton. If the brethren in connection with the various District Meetings were to talk the matter up, there is no doubt that interesting programmes could be prepared, and some good work done in the interests of the Kingdom.

In a recent issue of the Standard, reference is made to the raising of funds for denominational purposes by a correspondent, which is so much in harmony with the views held by the writer of these notes, that he ventures to publish the same.

"The columns of our Baptist World department from week to week, discloses numerous references to what has come to be known as the 'wheel plan' of beneficence. This plan has been adopted by five States of the Union, and is in operation in many churches in other places. It provides for the division of the State into a certain number of districts, in each of which a certain cause, for instance, State Conventions or foreign missions, has the field for a certain period, to yield in turn to another cause. The advantages of such a system are immediately apparent. If all the churches in a district adopt the plan, there is no clashing of important interests, no dissipation of impressions made, and the presence of financial secretaries is confined to a given locality.

If generally accepted, it will undoubtedly promote economy, harmony, system, and general co-operation of all the churches in the work of the denomination in the State."

This plan so commends itself to my judgment, after years of observation and experience, that I could wish some section of our constituency would give it a trial, so that we might be able to see how it would work in these provinces. To my mind there are churches, not a few, which would be likely to give as much in three months for one object, as is now done for scores in one year.

Foreign Mission Board Special Offering.

Rev. A. H. Hayward, \$10; Fredericton, B. Y. P. U., \$25; H. C. Henderson, \$10; Lunenburg church, (\$7, B. Y. P. U., \$5), \$12; Chas. Bleakney, \$1; Lower Newcastle church, \$5; Francis J. Camben, \$5. Total \$68. Before reported \$1190.99. Total to Dec. 1st, \$1258.99.

GENERAL.

A thankoffering, (no name) \$500; pulpit supply, \$10; mission map, 25c. Total, \$510.25. Before reported, \$4290.37. Total to Dec. 1st, \$4800.62.

FOR MR. GULLISON'S SUPPORT.

T. L. Hay, \$5; Bessie M. Eaton, \$5. Total \$10. Before reported \$58. Total to Dec. 1st, \$68.

Total as above to Dec. 1st, \$6127.61.

J. W. MANNING, Sec. Treas., F. M. B.
St. John, Dec. 1st, 1899.

—Some weeks ago a poem by Margaret Sangster, entitled, "Betake Thyself to Prayer," was republished in the MESSENGER AND VISITOR. We are unable now to trace the source through which the poem came to us. We are informed, however, that it was first published in the Sunday School Times and is held under a copy-right by the publishers of that journal. How the poem came to appear in our columns without the proper credit being given, whether by an oversight or whether it was taken from some other paper, we cannot now tell, but as our attention has been called to the matter we desire to make the proper acknowledgement to the excellent journal to which the MESSENGER AND VISITOR and its readers are indebted in the matter.

Half Sick Half Well

Many persons have their good day and their bad day. Others are about half sick all the time. They have headache, backache, and are restless and nervous. Food does not taste good, and the digestion is poor; the skin is dry and scaly and disfigured with pimples or eruptions; sleep brings no rest and work is a burden.

What is the cause of all this? Impure blood. And the remedy?



It clears out the channels through which poisons are carried from the body. When all impurities are removed from the blood nature takes right hold and completes the cure.

If there is constipation, take Ayer's Pills. They awaken the drowsy action of the liver; they cure biliousness.

Write to our Doctor. We have the exclusive services of some of the most eminent physicians in the United States. Write freely all the particulars in your case. You will receive a prompt reply, without cost. Address, Dr. J. C. Ayer & Co., Lowell, Mass.

Cash on Forward Movement.

- Rev Jos. A. Cahill, \$5; Miss Minnie Chalnor, \$1; John M. McLeod, \$5.25; J. J. McDonald, \$1; John Martin, \$1; John M. Martin, \$1; Hannah and Susan Jones, \$1; Rev J. C. Spurr, \$5; Rev L. J. Tingley, \$5; Robert Jenkins, \$1.25; St Clair Rafuse, \$1; Samuel Bowley, \$5; N. H. Phinney, \$5; Geo W McNeil, \$5; Zilpha Banks, \$2; Rev J. B. Morgan, \$5; A. H. Erving, \$1; W. A. Hutchinson, \$1; N. J. Thurber, \$1; Mrs Wm Morrell, \$3; W. H. White, Esq., \$3; A. E. Roland, \$15; Miss H. M. Vidito, \$10; Rev J. L. Fash, \$20; J. McG. Cunningham, \$10; T. C. Steele, \$1; Mrs Dorothy Weatherby, \$5; Dea S. McKinley, \$2.50; Jas Graham, \$1; J. C. B. Olive, \$10; W. P. King, \$125; H. A. Lovitt, \$2; G. H. Peters, \$2.50; Rev E. O. Read, \$10; G. W. Christie \$20; Benj Steavens, \$1; Miss Leone Burdett, \$1.25; I. M. Longley, \$5; J. Chalnor, \$5; Jeremiah S. Marks, \$2.50; J. R. McNeil, \$2.50; W. H. McNeil, \$1.25; M. P. Russell, \$1; Mrs J. C. McAdam, \$1; Mrs E. R. O'Brien, \$1; Mrs Alex McAdam, \$1; J. Craig, \$1; Alex Dick, \$5; Jas H. McLeod, \$1; P. S. McDougall, \$1; Stewart McAdam, \$1; W. C. Douglass, \$1; J. H. Sherrard, \$2; A. C. Kinley, \$1; Mrs A. Dodds, \$1; Jas Doyle, \$50; Geo R. Burt, \$1; Mr and Mrs H. Phinney, \$6.25; Geo Bishnaur, \$1; Miss Minnie Cowan, \$4; Florence E. Anderson, \$1; H. W. Rogers and wife, \$25.—\$418.00.
- We are still encouraged by receiving money from those who had given no pledge. Has not Acadia other friends who will do likewise and so help make up for some of those who die and fail. Please in your Xmas gifts remember our Institution at Wolfville. Wm. E. HALL.
93 North St. Halifax.

Letter From Mr. E. N. C. Barnes.

I want to say a few words through the MESSENGER AND VISITOR, in the acknowledgement of my indebtedness to the kind people of Cardigan, while supplying the Baptist church there this past summer, and to the brethren of the Baptist body of New Brunswick who so kindly welcomed me to their midst. After four years of absence from my native province, the past summer within its borders was very pleas-

ant to me. I appreciate the action of the Board in granting some help to Cardigan. I wish to assure them they never bestowed it on a more worthy object. While some miles away, yet Mrs. Barnes and I feel quite near to N. B. Baptists, as the MESSENGER AND VISITOR comes every week as a welcome guest to our board.

We view with peculiar interest and gladness, the fraternal spirit between the two Baptist bodies and the press organs representing them, and say with all our hearts, "God speed the time when these two branches of Christ's church, so essentially one in many ways, may indeed become one in all senses of the term," and the Baptists of N. B. can claim with renewed assurance to be the largest Protestant body in the province.

We note with regret that we are to lose our brother, Rev. J. H. Parsley, from this State, where he has done good service and leaves a brilliant record behind. But what is Massachusetts' and Lawrence's loss will be New Brunswick and Moncton's gain.

EDWIN N. C. BARNES.
Gordon Missionary Training School, Boston.

Notices.

The Baptist Sunday School Convention for the Parishes of Kars, Springfield and Studholm will hold its next session in the Baptist church at Hatfield Point, Springfield, Kings Co., on Thursday, Dec. 28th. The first session to be held at 2.30 p. m. We hope to have a large attendance of delegates from the Sabbath Schools and would request that written reports of Schools be presented.

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

The Carleton, Victoria and Medawaska Quarterly Meeting will convene with the Baptist church at Hartland, on Friday, December 15th, at 7 p. m. A good programme is being arranged, and a full representation of churches desired.

E. P. CALDER, Sec'y. Treas.

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

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

The next session of the F. E. I. conference will meet at Charlottetown on Dec. 11 and the programme includes addresses on Education and Missions by Pastors Grant, Turner, Dresser, Shaw and McPhee, a sermon by Pastor Price and Evangelistic service conducted by Pastor Brown. Will all who plan to attend the meetings of the conference kindly send their names to me stating how and when they plan to come.

G. P. RAYMOND, Sec'y.

Yarmouth County Baptist Quarterly meeting—The above organization will hold its next regular sessions with the Ohio church Dec 11 and 12. The programme will include in addition to devotional exercises the reception of reports from the fields etc., sermons by Pastors M. W. Brown, E. A. Allaby and P. R. Foster, a W. M. A. service led by Mrs. Foster, a conference led by the President and an evangelistic service led by Pastor Parker. Let the attendance be large and the season one of profit.

N. B. DUNN, Sec'y.
Pleasant Valley, Nov. 22nd.

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WHISTON'S Commercial College

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

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Equity Sale.

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

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

For terms of sale apply to the Plaintiff's Solicitor.
Dated this Twenty-ninth day of November, A. D. 1899.

HUGH H. McLEAN,
R.

AMON A. WILSON,
Plaintiff's Solicitor.

The three great vital factors of this body of ours are the heart, the nerves and the blood. It is because of the triple power possessed by Milburn's Heart and Nerve Pills of making weak, irregular beating hearts strong and steady, toning up run down, shattered, nervous systems and supplying those elements necessary to make thin, watery blood rich and red, that so many wonderful cures have been accredited to this remedy.

Here is the case of Mrs. E. J. Arnold, Woodstock, N.B., who says:

"I was troubled for some time with nervous prostration and general weakness, feeling irritable, debilitated and sleepless nearly all the time. My entire system became run down. As soon as I began taking Milburn's Heart and Nerve Pills, I realized that they had a calming, soothing influence upon the nerves. Every dose seemed to help the cure. They restored my sleep, strengthened my nerves, and gave tone to my entire system. I think them wonderful."



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LAXATIVE PILLS Cure constipation, biliousness, sick headache and dyspepsia. Every pill guaranteed perfect and to act without any griping, weakening or sickening effects. 50c. at all druggists.

GATES' Invigorating Syrup. Well known throughout the country, is an excellent TONIC, PHYSIC and APPETIZER. Safe and Reliable and should be in every house. For Coughs, Colds and La Grippe a little night and morning will soon break them up. DYSPEPTICS will find great relief by taking a little after eating. For Irregularities of the Bowels nothing can be found to excel it, as it causes no griping or pain. For Asthma and Palpitation of the Heart one swallow gives instant relief. It is an invigorator of the whole system, has been well tested already, and will do all that we say of it. Put up in large bottles at 50 cents each and sold everywhere.

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The Home

Clutter Places.

Clutter places are an abomination to a neat housekeeper. Do not allow refuse of any kind to accumulate. Even old tin cans may become the source of mould and decay, and thus be a menace to health. The danger lies in the fact that they are generally neglected after being opened, and remnants of their contents are left to generate mould and impurities. The best way to dispose of old tin cans is to put them in the ash pail, where they will be purified by the ashes, and can be thrown away with them. If you wish to save these cans to paint for flower pots, wash them out at once and dry them. Old leather and any animal matter like old woollen can be buried with a little lime and soda, and will soon form valuable fertilizer. There is a place for everything in a well ordered house, and there need be no dangerous clutter places if everything is put to use. Take special care of anything that will engender mould. If you have not time to put this to the proper use by burying it, burn it where the odor will not offend the nostrils, and use the ashes for a fertilizer. No place makes a more dangerous clutter place than the cellar. Here mould and impure germs grow very rapidly in the damp, cold air. Physicians believe they have traced cases of diphtheria to apples stored in such a cellar and handled by children.

The Use of Spices.

A considerable amount of indigestion may be traced in these days to the foolish practice of doubling food and seasoning, which the wisdom of our ancestors commended. There is a fancy among some otherwise well informed people that spices are unwholesome. Mustard and other condiments seem to be considered by some people as inventions of Satan to tempt men to strong drink. The exact opposite of all this is true. Indigestion is a very common cause of intemperance, and spices and condiments properly used are valuable aids to digestion, and therefore lessen the temptation to strong drink. A proper amount of mustard warms the stomach and is wholesome and beneficial. Spices assist in the digestion of fats used in rich puddings and pies, and in some meat dishes. These fats are necessary to the diet in cold weather. The poor Esquimaux to meet this need of fats in the icy cold of Greenland eagerly devours his tallow candles. The popular prejudice against spices is not founded on reason. A person who is not in health may crave too much spice or use too highly peppered food, but a person in health has no desire to salt, spice or pepper his food in excess.

Ways of Using Cold Hominy.

Delicious hominy pancakes can be made by adding a cup of cold boiled hominy to the rule for wheat pancakes made with sour milk. Sift two cups of flour and rub a rounded tablespoonful of butter or lard through the flour. Add two cups of thick sour milk, and stir thoroughly. If convenient, let them set thus mixed for several hours, or if you desire your griddle cakes for breakfast, let them stand this way over night. Just before serving add a cup of cold or hot boiled hominy and a rounded teaspoonful of soda, dissolved in a little cold water. Heat well and fry them in even, round cakes on a smoking hot griddle.

Hominy biscuit may be a new thing to some cooks. Sift two cups of flour with two rounded teaspoonfuls of baking powder, add a cup of cold boiled hominy and rub it through the flour with a heaping tablespoonful of butter. When a fine even mixture is the result, add enough milk to make a soft biscuit dough. Cut it into biscuits and bake them in a very hot oven. Maple sugar scraped fine is very nice served with these biscuits. The hominy seems to lighten the biscuit and keep them moist and tender. A cup of hominy may be added in the same way to the flour in making wheat

muffins or waffles. Be careful always to add the butter and the cold hominy together to the sifted flour and baking powder, and rub them very thoroughly together, so that the grains of hominy are evenly distributed through the flour. After this add the milk and bake quickly.

Fancy Jellies.

It is well to remember that the sugar used in preserving fruits for winter meets a need of cold weather, and is better on the score of health than fresh fruit could be, unless abundance of sugar were used on it. Inexpensive jellies can be made for the table of apple, pear, peach, or quince peelings. Any of those jellies may be tinted a beautiful green or gold, or carmine, by use of a few drops of "vegetable colorings" in the proper hue. Those sold in bottles by the best dealers in confectioners' supplies in our cities are the only "colorings" that are safe and do their work successfully. Some housekeepers make an excellent spinach green, but others do not succeed with the same rule. It requires great care. The French colors we have spoken of are perfectly harmless and cost but 25 cents a bottle. These brilliant colored jellies are pretty for decorative desserts. They can be whipped up with the white of an egg and sugar, or used as a layer under a meringue. They also make a very attractive looking dessert arranged with layers of blanc mange. Serve this dessert with whipped cream or a sauce of boiled custard.—N. Y. Tribune.

A Peach Cake for Dessert.

Prepare a simple short biscuit crust, using half a cup of butter rubbed through a quart of bread flour, a teaspoonful of salt and half a yeast cake. Let this crust rise over night. Roll it out in the morning to a proper thickness, brushing it over with melted butter. Line pie plates with it. Fill them with preserved peaches, after strewing sugar over them. Bake the pies in an oven with a very strong heat at the bottom. Cover them with paper to prevent their cooking too fast on top. Bake for ten minutes, and then uncover them to brown for ten minutes. Serve the pie with a sugary meringue or thick cover of whipped cream. A stale sponge cake split through the centre is sometimes used as the crust for this cake, instead of the raised baked crust given.—Use the rule for plain sponge cake used or charlotte russe.—N. Y. Tribune.

A Fleshly Consumptive

Did you ever see one? Did you ever hear of one? Most certainly not. Consumption is a disease that invariably causes loss of flesh.

If you are light in weight, even if your cough is only a slight one, you should certainly take

Scott's Emulsion

of cod liver oil with hypophosphites. No remedy is such a perfect preventive to consumption. Just the moment your throat begins to weaken and you find you are losing flesh, you should begin to take it. And no other remedy has cured so many cases of consumption. Unless you are far advanced with this disease, Scott's Emulsion will hold every inducement to you for a perfect cure.

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A New Book on the "WAR IN SOUTH AFRICA" is now in preparation by competent writers and will be issued in due time. Sample prospectus will soon be ready. This book will cover the whole field of the great struggle between Great Britain and the Boers, historically and otherwise. It will be profusely illustrated. We want agents for it in all parts of Canada. Best terms guaranteed. Full particulars on application. As this book will be new and fresh it will pay agents to handle it instead of the old "African War" books that are now on the market. Address

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On account of change of condition and decline of life, I offer for sale my FARM of 100 acres, admirably situated in one of the most productive and beautiful sections of the Annapolis Valley, 2 1/2 miles from Kingston Station—one of the large fruit centers. Two churches, school and new hall, all within one mile. Description, terms, etc., on application.

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This dangerous Blood Disease always cured by Burdock Blood Bitters.

Most people are aware how serious a disease Erysipelas is. Can't rout it out of the system with ordinary remedies.

Like other dangerous blood diseases, though, B.B.B. can cure it every time.

Read what Rachel Patton, Cape Chin, Bruce Co., Ont., says:

"I wish to state that I used Burdock Blood Bitters for Erysipelas in my face and general run down state of my health. I tried many remedies but all failed to cure. I then tried B.B.B. Two bottles nearly cured me and four bottles completely cured me."

The Ravages of Consumption.

The White Plague on the Increase.

A Cure Now Within the Reach of Every Sufferer.

The remarkable increase of deaths from Consumption (tuberculosis) within the last few years is now attracting the attention and earnest consideration and study of the leading medical authorities of Europe and America. And the most strenuous efforts are being made to check its further development. Many eminent men suppose that Consumption cannot be cured, but not so with the great scientist and chemist, Dr. T. A. Slocum, who asserts that his terrible malady has never been thoroughly studied in its various bearings, and says that consumptives are constantly being sent to sanitoriums with the hope of prolonging life for a short time, rather than for the purpose of effecting a cure. Dr. Slocum has made consumption a life-long study, and he claims that not only can life be prolonged, but a complete cure can be effected, even in the last stages. The Slocum Cure is not an experimental remedy; but it is the result of laborious study and practice, each ingredient in its composition having been selected for a special and powerful bearing upon the cause of this dread disease. If his remedies (The Slocum Cure) are persisted in for a reasonable time, a perfect and a permanent cure can be effected.

If the reader is a consumptive, or has lung or throat trouble, general debility or wasting away, do not despair, but send your name, postoffice and nearest express office to the T. A. Slocum Chemical Co. Limited, 179 King Street West, Toronto, when three large sample bottles (The Slocum Cure) will be sent you free. Don't delay until it's too late, but send at once for these free samples, and be convinced of the efficacy of this great remedy. When writing for the samples, say you saw this free offer in the MESSENGER AND VISITOR.

MONT. McDONALD

BARRISTER, Etc.

Princess St. St. John

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

Fourth Quarter.

FRUITS OF RIGHT AND WRONG DOING.

Lesson XII.—December 17. Malachi 3: 13 to 4: 6.

Compare Mal. 3: 1-6; Matt. 11: 7-15. Commit Verses 16-18.

GOLDEN TEXT.

Whatever a man soweth, that shall he also reap.—Gal. 6: 7

EXPLANATORY.

I. GOOD MEN IN A BAD WORLD.—Vs. 13-18. We saw in our last lesson how disappointed the Jews were that they had not received all that had been promised, and the reality fell so far short of their expectations and their ideals.

Now we have the same complaint more definitely expressed.

13. YOUR WORDS HAVE BEEN STOUT. That is, hard, presumptuous, impudent. (See Jude 15). WHAT HAVE WE SPOKEN SO MUCH. Omit so much. The Hebrew conjugation expresses reciprocal action, "spoken together," "one with another."

V. 14. The prophet replies, YE HAVE SAID, IT IS VAIN TO SERVE GOD. Note their bargaining spirit here and in WHAT PROFIT IS IT THAT WE HAVE KEPT HIS ORDINANCE? The services God required for his temple and worship.

They had so little conception of true religion, that they imagined that God asked so many prayers and so many sacrifices, and so many tithes, and would pay for them in a certain amount of prosperity. They had tried to cheat God by offering the cheapest things they could find, polluted bread, blind and sick and useless animals for sacrifice; and then thought that God had not fulfilled his promises made to sincere and loving service.

15. WE CALL THE PROUD HAPPY. "The word 'we' is emphatic, and suggests a reference on the part of the speakers to v. 12, 'Thou sayest that all nations shall call them that obey thee happy; we, on the contrary, call the proud rebels against thee happy.'" THEY THAT WORK WICKEDNESS ARE SET UP. Rather, "built up," prosperous, successful. THEY THAT TEMPT, etc. Rather, "yea, they tempt God, and are delivered," as R. V. The persons are the same as in the preceding clause, "they that work wickedness."

These Jews looked around and saw the great Persian empire prosperous and growing, and the nearer Samaritans were stronger and richer than themselves, who looked upon their half-built city, and poor and devastated harvest fields, as described in Joel 1: 1-12 (which is thought to belong to about this time). They did not understand the reason. They were puzzled over the problem. They did not see that their condition was part of a loving discipline because they were God's people and he loved them. "Whom the Lord loveth he chasteneth." (See Heb. 12: 6-11). A parent lets other boys go, but he disciplines his own son.

16. THEY THAT FEARED THE LORD. With reverential awe that led them to trust and obey him. SPEAK OFTEN ("often" is not in the Hebrew) ONE TO ANOTHER. Thus encouraging and strengthening one another. "A large part of our wisdom and strength and hope comes from conferring with others. It gives sympathy, broader views, new suggestions, correction of errors."

THE LORD HARKENED, AND HEARD. Compare Matt. 18: 19, 20. "Where two or three are gathered together in my name." A BOOK OF REMEMBRANCE WAS WRITTEN. "An expression after the manner of men, intimating that their pious affections and performances are kept in remembrance as punctually and particularly as if written in a book."

THAT THOUGHT UPON HIS NAME. Which expresses his character, his power, his glory. Thinking upon God (1) helps to keep us from sin. We do not wish to have his eye upon us when we do wrong. Either we will stop thinking of his name, or we will stop sinning. (2) It helps to change us into his likeness.

17. AND THEY SHALL BE MINE, etc. Rather, "And they shall be to me, saith Jehovah of Hosts, in the day that I am preparing a peculiar treasure." compare the expression "a peculiar people" in Tit. 2: 14; and in 1 Pet. 2: 9. See also Ex. 19: 5; Deut. 7: 6; Psa. 135: 4. They shall be my jewels, my peculiar treasure.

(1) They cost a great deal. (2) As jewels are taken out of the sand or common rock, because they are so precious, so God has taken his children out of the world. I WILL SPARE THEM. Keep them from harm, preserve them, treat them tenderly and carefully, let only those trials come upon them which are for their good. AS A MAN SPARETH HIS OWN SON THAT SERVETH HIM. That is, an obedient and dutiful son, for whom it is possible and safe to do much more than for the disobedient son, no matter how much he loves him.

18. THEN SHALL YE RETURN AND DISCERN. Look again, and then ye shall see a broad distinction, nay, more, a real contrast, between the destiny of the righteous and the destiny of the wicked. The problems that troubled them (vs. 13-15) shall all be solved.

We are like the tapestry weavers who stand on the reverse side of their web, and see the ends and thrums, but not the beautiful picture they are making.

II. THE CONTRASTS OF THE JUDGMENT DAY.—Vs. 1-3. First The Wicked. 1. FOR connects this verse with the previous one. They should see the contrast between the righteous and the wicked, because the scenes of the judgment day would be before them. THE DAY COMETH, THAT SHALL BURN AS AN OVEN, or furnace. A fire burns more fiercely in a furnace than in the open air. The wicked are said, in the Old Testament as well as the New, to be destroyed by fire.

THE PROUD. Who are unwilling to repent and forsake their sins and accept of God's law, but are self-willed and defiant. BE STUBBLE. The dry stalks of grain left in the field after reaping. It catches fire easily and burns quickly and entirely.

Compare Christ's description of the judgment day in Matt. 25.

Second. The Righteous. 2. SHALL THE SUN OF RIGHTEOUSNESS ARISE. Righteousness has here the not uncommon sense of deliverance, salvation, blessedness. The sun which God in his righteousness—his love of right, his goodness—sends, and sends to produce in his people righteousness, and the blessedness which comes only with righteousness. WITH HEALING. Healing from trouble and from sin, and all the miseries with which they were surrounded. IN HIS WINGS. His swift rays flying from the sun to us. This doubtless refers to the Messiah.

Christ is to the moral world what the sun is to the natural world. (1) He is the source of light. (2) He is the source of power. Nearly all the power in the world comes directly or indirectly from the sun. (3) He is the source of life. (4) He is the source of comfort and cheer. (5) He is the source of the beauty of holiness; all the glories of color come from the sun.

AND YE SHALL GO FORTH, from your difficulties, from your prison-house of trouble and misfortune. AND GROW UP AS CALVES OF THE STALL. Rather, "leap or gambol as stall-fed calves," which, when let out to the fields, caper and frolic in the exuberance of healthy life.

3. AND YE SHALL TRAD DOWN THE WICKED. All those who are willing shall be overcome by being transformed into good, while the incorrigible shall no longer live to oppose and destroy the good. IN THE DAY THAT I SHALL DO THIS. At the time when Messiah shall come and shall have perfected his reign. This was already begun. It is going on till Jesus shall be King of kings, and his kingdom rule over all.

III. THERE SHALL BE PREPARATION FOR THIS JUDGMENT.—Vs. 4-6.

4. REMEMBER, so as to obey, THE LAW OF MOSES. The Ten Commandments, and all the other laws, which were the constitution and laws of the Jews. ("even") the statutes and judgments. WHICH I COMMAND UNTO HIM: i. e., which I entrusted to him to deliver, which I gave in charge to him.

5. BEHOLD, I WILL SEND YOU ELIJAH THE PROPHET. VIZ., one who should be a second Elijah, who should come with a spirit and power like his, sternly rebuking sin, and earnestly calling all men to repentance. Our Lord on two occasions (Matt. 11: 14 and Mark 9: 11, 12) interpreted this of John the Baptist. BEFORE THE COMING OF THE GREAT AND DREADFUL DAY OF THE LORD. In the original, this is taken verbatim from Joel 2: 31. It must refer to "the day that shall burn as an oven" (Malachi 4: 1). The day of the Lord is the time when he appears on earth. To warn in mercy before he smites in judgment is evermore the order of God's throne. Hence the second Elijah should come before the Jewish people and the polity should be smitten down by the terrible Roman arms.

6. AND HE SHALL TURN THE HEART OF THE FATHERS TO THE CHILDREN. The family is the foundation of religion. Religion has there its greatest power of propagation and growth. In the beginning of a revival of religion there is almost universally a revival of deep, all-absorbing "love for others," especially within the

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circle of the domestic relations How often do we see the hearts of parents borne down with almost crushing solicitude in the tenderness of their love for the souls of their children. LEST I COME AND SMITE THE EARTH WITH A CURSE. Unless there should be a new development of religion, and the people began to turn to the Lord, the world would soon be ruined by its own wickedness,—there must be a turn in the disease, or death would soon come.

NORMAL STUDY.

Lesson No. 4.

THE BOOK WE STUDY.

The Sunday School should be most truly a Bible school. Those who teach in it should be men and women of one Book. Helps may be used but should not be abused. The Bible is the best commentary on the Bible. (1 Cor. 2: 13).

1. ITS TITLE. Usually called the Bible or the Book. It is such pre-eminently. It has been called not only the Book of God, but the god of books. These, however, are but human appellations, though most true. It is self-termed the Scripture (Rom. 4: 31); the Scriptures, (Luke 24: 27); the Word of God, (Eph. 6: 17); the Oracles of God, (Rom. 3: 2).

2. ITS AUTHOR. God. It is his Word, (Heb. 4: 12). Inspired of him, (2 Tim. 3: 16). Given through human instrumentality, (2 Peter 1: 21).

3. ITS AUTHORITY. Its authorship constitutes its authority. (Isaiah 8: 20; 1 Thea. 2: 13).

4. ITS SUBJECTS. — The most grand things and the sublimest. "Great things," (Hosea 8: 12). A revelation of God, (Heb. 1: 1, 2); the declaration of his nature, mind and will. Also a revelation of man (1) His origin, Gen. 1: 26, 27; 2: 7. (2) His fall, Gen. 3. (3) His redemption, John 3: 16. Christ is all and in all in the Bible, Luke 24: 27; John 5: 39.

5. ITS COMPLETENESS. It is perfect, Psa. 19: 5, 7. Contains the whole character of God, the whole will of God, the whole scheme of redemption. Nothing must be added, nor ought taken away, Deut. 4: 2; 12: 32; Rev. 22: 18, 19.

6. ITS UNITY. Though containing many books, yet essentially one. It has been well put thus: "The Bible is a volume composed of 63 parts, written by 40 or more authors, at different places and different times, during a space of 1,600 years, yet marked by no essential difference." One part is complementary to another, but there is no contradiction. There is development, but no disparity. There is a gradual revelation, but not a different revelation. Whether we take the Bible in its entirety or examine it in its component parts we have to say it is "true and righteous altogether," Psa. 19: 9.

7. ITS EFFECTS. Enlightening, Psalm 119: 130; regenerating, James 1: 18; 1 Peter 1: 23; sanctifying, John 17: 17; cleansing, Eph. 5: 26; edifying, Acts 22: 32; seeking, 2 Tim. 3: 15; comforting, Rom. 15: 4; nourishing, 1 Peter 2: 2.

For numerous other effects and also excellencies of the Word of God let the student read carefully Psalms 19 and 119.

In some succeeding lessons I hope to deal with the books of the Bible individually. I shall treat them as briefly as is consistent with clearness and accuracy. In our next we begin the Old Testament. C. W. TOWNSEND.

Hale Old Age.



Sad to see people advanced in years suffering from Backache, Lame Back, Urinary Troubles and Kidney Weakness. A hale old age, free from pains and aches, can only be attained by keeping the kidneys right and the blood pure.

DOAN'S KIDNEY PILLS

benefit the aged by freeing them from pain and correcting all Disorders of the Kidneys and Urinary System.

Mr. Thomas Ash, an old resident of Renfrew, Ont., spoke as follows:

"I am 72 years of age, and have been troubled for a number of years with pains across my back. When I would stoop over it gave agonising pain to straighten up. I was so bad that I could scarcely walk. I have taken many kinds of medicines, but got nothing to help me. Being recommended to try Doan's Kidney Pills I got a box. After taking three doses I noticed a great change for the better, and I can now get around as smart as a cricket. I can split my own wood and am, in fact, just like a new man."

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From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present Convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S. Envelopes for gathering these funds can be obtained free on application to A. Cohoon, Wolfville, N. S.

MARYSVILLE, N. B.—On Sunday, Nov. 26th, another happy believer, a mother, was buried with Christ in baptism. Others are deeply interested. H. B. SLAOT.

ARCADIA, N. S.—Eight believers were baptized on Sunday, Nov. 26th. One of these was a young man received by the Chebogue church and baptized for that church. Others have been received, and others, we trust, will be guided by the Word into the same path of obedience. Bro. Martin's two weeks of labor in this place has been greatly blessed of God, and will long be thankfully remembered by the faithful among us. P. R. FOSTER.

UTICA, N. Y.—The Tabernacle church has prospered both materially and spiritually since the pastorate of Rev. William B. Wallace began, three years ago. From the first the congregations gradually grew until they were too large for the auditorium, so in June last the house of worship was closed for alterations, the services in the meantime being held in the large chapel. On the second Sunday in October the church was re-opened for services. The auditorium had been thoroughly renovated, remodeled and enlarged, and 250 sittings had been added, making a total seating capacity of 900. The auditorium has been improved in many respects, including new carpets, new electric lights and a new baptistry. A new organ costing \$6,000 was presented by Mr. Edward Thorn, and stands as a memorial to the late John Thorn, who was for nearly 60 years a beloved member of the church. Mr. Wallace preaches the pure gospel of Jesus Christ, and as a result has been privileged to baptize 111 converts into the church. The prayer and conference meetings are well attended, and are seasons of spiritual blessing and profit. The church is harmonious and united in all its work, and in cordial sympathy with Pastor Wallace in his efforts to advance Christ's kingdom.

CLEMENTS, N. S.—Nine months ago we came to labor on this large field and found the church in bad shape. We held some special meetings and as a visible result eight persons were baptized and united with God's children. But at the end of three months we were, on account of ill health, compelled to take a two months' rest, resuming regular pastoral work again on the first of August last. Feeling the great need of a spiritual awakening among church members, and of the salvation of sinners, we felt constrained to put forth an extra effort. Accordingly Evangelist J. A. Marple was invited to come over and help us. More than a week has passed since he came to our assistance. He preaches the gospel "in demonstration of the Spirit and of power." Last Sabbath morning a bright young man, nephew of the late Rev. Jos. F. Kempton, was baptized, and in the evening with two others received the hand of fellowship. Others have accepted Christ as their personal Saviour, and many are seeking the Lord. Bro. Marple is a man of prayer, full of faith and in dead earnest. He is very humble

and a great student of the Word. For the past seven years he has won souls for Christ in every place where he has labored. And now he has work engaged with different churches for the next six months. We are looking to God for a great blessing. I Thes. 5:25 L. J. TINGLEY, Clementsville, N. S. Nov. 28th.

MAUGERVILLE, SUNBURY CO.—The second year of our pastorate has just closed, and as we look back over these two years we see much to thank our God for. He has given us tokens of His love in saving souls, reviving Christians, and providing for us the necessities of life; never have we gone hungry, and our raiment has been good as we deserve. Fifty-nine were baptized at our hands and one for us at Fredericton, one from the Free Baptists joined our communion, and nine have been received by letter. The three churches to which we minister have shared in these additions as follows:—Maugerville 49; 2nd Sheffield, 17, and 1st Sheffield, 4. We have also to mention a new house of worship at Upper Maugerville, which is up and almost finished outside, but we need more money than what we have in hand to finish it inside. The Lord has shown His kindness in opening the hearts of many to aid us financially, and we trust He will continue to, as He knows our great need. Peradventure He might use a word from our pen now, allow us to say, money from any friend for this building would be thankfully received. The kindness these people have shown us, which is as manifest now as when we came, is another thing for which we are grateful, for only last week the 1st and 2nd Sheffield churches made Mrs. Brown a present of all but enough to buy her a nice fur coat that will make the cold winter up here seem warmer, and she desires to most heartily thank those friends who so kindly considered her comfort. However, amid these blessings from above and kindnesses from about us we have had some reasons to mourn. Death has visited our churches and taken quite a number of the older members. But pray for us that we mourn not over the departed, but for those who know not Christ. O. P. BROWN, Nov. 28th.

2ND HILLSBORO, DAWSON SETTLEMENT.—As it is some time since I reported to MESSENGER AND VISITOR I will now send a short report of how things are moving with us. We do not enjoy all the spiritual prosperity that we would desire, still our services are fairly well attended and the presence of the Lord is frequently realized. In consequence of the failing health of the pastor all the work has not been done in the church that should have been; but we find ourselves among a very kind and sympathetic people. Some time ago the people turned out with their teams and literally blocked our yard with wood. On the same evening about one hundred people, young and old, gathered at the parsonage, and after a bountiful repast prepared by the ladies, and spending a very pleasant evening, the company dispersed leaving with us a considerable quantity of groceries, and a small amount of cash, which will reduce the expenses of the house very much for some time. Somewhat later a number of friends came with sawing machine, driven by horse power, and sawed up the entire wood piles pre-

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viously hauled, ready for the stoves. So we are not likely to be cold this winter at least. We were very thankful for these favors so generously bestowed, and were assured by them that we did not lack friends in the community. But this is not all, for while the pastor was beginning to think seriously of having to resign his charge in consequence of poor health, the church and congregation moved to his relief and have generously granted him a three months' rest, while his salary continues the same. We cannot but feel drawn even nearer to the people on account of this act of Christian sympathy. Our prayer is that the Lord will bless this people both spiritually and temporally, and that they may realize the truth that "it is more blessed to give than to receive." As the church does not intend engaging any regular supply during the pastor's rest we would be glad to have a visit from any brother in the ministry who could spend a Sabbath with us. We very sincerely ask the prayers of God's people that the rest and medical treatment may have its desired effect of restoring the pastor to perfect health again that he may be able to resume his loved work for the Master.

S. W. KHRISTRAD, Dawson Settlement, Nov. 27th.

- Denominational Funds, N. S., from Nov. 1st to Nov. 24th.
- Wolfville Ch. \$13.45; Isaac's Harbor, \$14.70; Lunenburg, \$14.50; New Tusket, \$3; Rawdon, \$11.35; Kentville, \$8.33; do. S. S., \$5.95; Hantsport Ch., \$13; Tatamagouche, \$2; Dartmouth, \$24.73; Cambridge, \$5.80; Estate Capt. G. K. Trefry, Yarmouth, \$50; 1st Ch. Yarmouth, \$33.23; Hubbard's Cove, 2nd St. Margaret's Bay Ch., \$2.10; East Apple River S. S., \$2; Sidney Ch., \$25; Mahone, \$17.75; North West, \$5.20; New Cornwall, \$2.50; Manchester, \$5.50; Bass River, \$13.25; do. special, \$5; Chester, \$30; Wilnot Mt., \$10; Arcadia Ch., "Christian Workers" Little River, \$5.46; Arcadia S. S. \$4; do. special, \$1.54; Chebogue Ch. \$2.40; Yarmouth Co. S. S. Convention, \$5; Tusket Ch. \$11.35; Argyle, \$6.84; do. S. S. special, 60c; Milton, Yarmouth Co. Ch. \$9.75; do. special, \$6; Dea. James McKeen, Aspen, \$2; E. A. McKeen, do. \$1; Mrs. Allen McConnell, do. \$1; Mrs. David McKeen, 50c; Samuel A. McKeen, 25c; Great Village Ch. \$13; West Jeddore S. S. \$3; Port Clyde, \$2; W. C. Shaw, Berwick, \$6; Jordan Falls S. S. \$4.10; Pleasantville, \$5; Deerfield and Pleasant Valley S. S., \$10; Westport, S. S. \$2.60; Woods Harbor Ch. \$1.25; Daniel Rogers, Springhill, \$10; Goshen Ch. \$13; Annapolis and Roundhill African Churches, \$3.50; do. \$6; Granville Ferry for African Chs. \$2; do. \$2; New Harbor, \$1; Bridgetown Ch. \$50; Woods Harbor B. Y. P. U. \$1; Hampton S. S. \$2.50; New Germany and Foster Settlement \$15.41; Lewis G. Hamilton, West Jeddore, \$1; Half Island Cove S. S. \$1.25; Wolfville, special collection for Foreign Missions, \$71.40; Antigonish Church, \$18.33; River John \$5.61; New Annapolis \$5.66 and Temple S. S. Yarmouth, \$10—\$642.64 Before reported \$1019.64. Total \$1662.28
- A. COHOON, Treas. D. F. N. S. Wolfville, N. S. Nov.

- Proposed Meetings to be Addressed by Rev. A. J. Vining.
- Wednesday, " 6.—Havelock.
 - Thursday, " 7.—Harvey.
 - Friday, " 8.—Albert.
 - Sunday, " 10.—11 a. m. German St., St. John.
7 p. m. Main St., St. John.
 - Monday, " 11.—Leinster St., St. John.
 - Tuesday, " 12.—Carleton.
 - Wednesday, " 13.—Brussels St., St. John.
 - Thursday, " 14.—St. George.
 - Friday, " 15.—St. Stephen.
 - Sunday, " 17.—Fredericton, 11 a. m.; Gibson, 3 p. m.; Marysville, 7 p. m.

The contributors to the December Ladies' Home Journal include Finley Peter Dunne (author of "Mr. Dooley"), Rev. Cyrus Townsend Brady, Ian MacLaren, S. T. Pickard, Mrs. Burton Kingsland, Edward Bok, George W. Cable, Albert W. Smith, Dan Beard, Franklin Fyles, Sara Beaumont Kennedy, and a half score of other equally well known writers. To the pictorial embellishment of the same number A. B. Frost, W. L. Taylor, H. C. Christy, Frank O. Small, Walter Russell,

Lucius Hitchcock and others have contributed their best efforts. The Christmas Journal covers an unusually wide, field of interest. The great festival day is the theme of carol, story and pictures, and of various practical, useful articles, while numerous topics that are uppermost in the minds of women and helpful in the conduct of the home, are practically discussed. By The Curtis Publishing Company, Philadelphia. One dollar a year; ten cents a copy.

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whether suffering from consumption or impaired digestion, should make every effort to build up and fortify their systems against a further and more complicated development of their ailment.

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MARRIAGES.

SMITH-WILSON.—At the Baptist parsonage, Sussex, Nov. 29th, by Rev. W. Camp, Stephen Smith, of Sussex, to Addie Wilson of Dunsmuir, Kings Co.

STAPLETON-MARSH.—On Nov. 14th, at the residence of the bride's parents, by Rev. F. E. Roop, Jacob Stapleton, of Central Economy, to Emma, daughter of Wilson G. and Mary Marsh, Lower Economy, Colchester Co., N. S.

FISHER-WELCH.—On Nov. 22nd, at the residence of the bride's parents, by Rev. F. E. Roop, Edgar Fisher, of Bass River, to Florence, youngest daughter of John Welch, Upper Economy, Colchester Co., N. S.

TEDFORD-DURKER.—At the home of the bride, Beaver River, N. S., by pastor E. A. Allaby, William H. Tedford, Springfield, N. S., and Susan A. Durkee of Beaver River, Yarmouth Co., N. S.

ROGERS-HARRIS.—At the Baptist parsonage, Digby, on Nov. 29th, by Rev. Byron H. Thomas, James Arthur Rogers to Priscilla Leah Harris.

SIMPSON-WILSON.—At the home of the bride's parents, New Annan, Colchester Co., Nov. 15th, by Rev. J. T. Dimock, John Simpson, of Tatamagouche, to Eliza, daughter of deacon Robert Wilson.

ROSS-GRAVES.—At Harvey, Nov. 26th, by Rev. Truman Bishop, J. Stewart Ross of Moncton, and Avola E. Graves of Harvey Bank.

COON-ZWICKER.—At Windsor, N. S., Nov. 14th, by pastor A. A. Shaw, John E. Coon, of Windsor, and Eva May Zwicker of Indian Point, Lunenburg Co.

ASHE-PARRIS.—At the home of the bride's parents, Windsor, Nov. 28th, by pastor A. A. Shaw, John J. Ashe, of Truro, and Mabel, daughter of Isaac Parris.

PYE-DRYDEN.—At the Baptist church, November 29th, by Rev. F. D. Davidson, Hedley V. Pye and Mary A. Dryden, both of Hopewell Cape, Albert Co., N. B.

FREEMAN-SMITH.—At the home of the bride's parents, Nov. 23rd, by Rev. Frank E. Bishop, B. A., Enock W. Freeman and Annie B. daughter of George Smith, Esq., all of Greenfield, Queens Co., N. S.

DEATHS.

WILBUR.—At Harvey Bank, Nov. 5th, infant daughter aged one month, of Samuel and Rachel Wilbur.

THOMPSON.—At Windsor, N. S., Sunday, Nov. 26th, Mary Ellen, infant daughter of Fred and Minnie Thompson, aged three months.

COHOON.—At Windsor, N. S., Nov. 26th, the wife of William Cohoon, leaving a husband and four young children. Mrs. Cohoon was a member of the Kentville Baptist church.

PRICE.—On the 29th Nov. the infant daughter of Mr. and Mrs. Bev. Price of the Fredericton Road, Havelock. The service was conducted by Rev. F. T. Snell. Many friends attended.

WELLS.—At St. John, West, Oct. 23rd, John P. Wells in the 84th year of his age. During his last illness, which extended over quite a time, he frequently spoke of his desire to depart and be with Christ, which is far better.

HAMILTON.—At St. John, West, Tuesday, Nov. 7th, Raymond Eldon Hamilton, aged 5 months, only child of Mr. and Mrs. H. Hamilton. Much sympathy is expressed for the bereaved parents. "Suffer the children to come unto me, and forbid them not."

PERRY.—On the 29th Nov., Rachel O. Perry, widow of the late Chas. L. Perry, in her 70th year. The funeral was conducted by the Rev. F. T. Snell. A large number of friends attended and followed the remains to the church in Caanan where the services were held Dec. 1st.

BLACK.—At the Archibald House, Amherst, Nov. 28th, James D. Black, son of the late Calvin Black, aged 35. Bro. Black

though apparently robust, succumbed to an attack of pneumonia. He was baptized some years ago, and has been a constant attendant on the means of grace.

BARNES.—At Bear Island, York Co., on Nov. 4th, after a short illness, Mr. John Barnes, aged 57 years, leaving a wife and a number of friends to mourn their loss. Funeral service was conducted at the Union House, Bear Island, by Chas. Stirling, Lic.

REICKER.—At Kars, Nov. 21st, Elizabeth, aged 58 years, beloved wife of Martin Reicker, Esq., passed quietly to her reward, leaving a husband, a daughter and a son, and many others to mourn. Deceased was a lover of Jesus, a member of the Free Baptist church, and left the evidence that she possessed a good hope of the glory of God. May God bless the bereft.

HATT.—At East Boston, Nov. 8th, Sophia, widow of the late Simon Natt, aged 65 years. For some time she had suffered poor health but the end came suddenly. About forty years ago she was converted and her life ever showed in a marked degree many Christian characteristics. She was held in very high regard and respect by her numerous friends. She leaves five sons and four daughters who cherish the memory of a faithful Christian mother. Rev. D. N. Hatt, at present studying at Rochester Theological Seminary, is one of the sons. The body was brought to Port Melvey for burial.

CHRISTOPHER.—At Mill Village, N. S., Nov. 7th, Elsha Christopher, aged 58 years. When a young man he united with the Baptist church at Mill Village. Though loathe to leave his family and deprive them of care and affection of husband and father, yet he was resigned to the will of Him whose wisdom is above questioning, his faith in Christ as a personal Saviour cheering and supporting him to the last. Kind in manner and deed, though full of comfort and welfare of others he will be greatly missed in the church and community. He leaves a widow and two daughters to mourn the loss of a kind and devoted husband and father.

CHARLTON.—At his home in Milford, Annapolis Co., Aug. 30th, Solomon Charlton peacefully passed on to his eternal reward, aged 74 years. When only 16 years of age he professed faith in Jesus Christ, and was publicly baptized by the late Rev. William Rideout, and was received into the Port Lorne Baptist Church, there remaining a member till death. Bro. Charlton was a praying man, he loved peace and pursued it. He was twice married, and leaves a widow, seven sons, and four daughters to mourn their loss. May all the bereaved ones be comforted with the possession of a well grounded hope in the gospel, of meeting in the better land.

JONES.—Oliver Jones, Esq., passed away at his home, Moncton, Nov. 15th. Mr. Jones had been identified with Moncton since his boyhood, when it was a straggling village of eight homes. He has been a successful business man and by providence and increasing attention has for many years held high position in financial circles. Mr. Jones was largely instrumental in providing the Moncton Baptist church, of which he was a member, with the church home, as it stood before the present additions, and has from time to time given of his means to help our Foreign Missions, and to other good objects. Some of his children were educated at Acadia, among them being Doctors A. P. (deceased) and Samuel Jones of National City, California. His third wife, formerly Miss Beer of Charlottetown, three sons and two daughters survive him. Funeral services were observed on Saturday the 18th ult., conducted by Dr. Steele and participated in by Revs. Prince, Teed, and Lodge of the Methodist church.

There were twenty-five business failures in the Dominion this week, the same number as in the corresponding week of 1898.

The Victoria bridge, Montreal, has been opened to the public for traffic.

Furniture. The newest designs are always to be found in the large stock of Household Furniture maintained in our warehouse. We make it a point to sell only such goods as are strongly and thoroughly made and that will give the greatest satisfaction, and also at prices which will be found to give the best value possible. In Bedroom Suits of three pieces, Dining Tables and Sideboards at a low price we are showing exceptionally good values, and it will pay to write for our photos of these goods. Write us for anything desired in Furniture and we will furnish photographs and prices. Manchester Robertson & Allison

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Dissolution of Partnership. The partnership heretofore existing between A. A. Ford and W. H. Snyder, as real estate and insurance agents, under the firm name and style of FORD & SNYDER is this day dissolved. The business heretofore conducted by the firm will hereafter be conducted by the subscriber. A. A. FORD. Berwick, N. S. A LARGE NUMBER OF FINE FARMS NOW OFFERED. A. A. FORD. Berwick, N. S.

H. M. Spears' Story. Nova Scotia Cheesemaker's Experience with Backache and Dodd's Kidney Pills. Says Pain has all Left Him—Can do a Good Day's Work Again—Entirely Cured by Dodd's Kidney Pills. ANTIGONISH, N. S., Dec. 4.—Nova Scotia cheese commands as good a price in the English market as any shipped from Canada. And just as good cheese is made in the town of Antigonish as is manufactured in Nova Scotia. One of the most successful cheesemakers here is Mr. H. M. Spears. It was thought last winter that Mr. Spears would have to quit work owing to the fact that his back was giving way. Nothing renders a man so incapacitated for hard work like that in a cheese factory as Backache. But he didn't quit work, and what is more, he is no longer troubled with backache. Mr. Spears is always willing to give people the facts of his case, and when asked recently to explain his recovery, replied as follows: "When I came to Nova Scotia two years I was so troubled with Backache that I began to think I could not attend to business. I am a cheesemaker as you know, and before I left home I told my folks I did not think I could attend to my work unless I got help. After I came to Antigonish, however, I purchased a box of Dodd's Kidney Pills, which benefited me so much that I did my work for the season without trouble. "I had so much faith in them," continued Mr. Spears, "that I purchased half a dozen boxes last winter for lameness about my body and limbs. There was not a day last winter but I was lame somewhere till I began taking Dodd's Kidney Pills and by the use of three boxes my lameness has all left me and I am able to do a good day's work. I recommend Dodd's Kidney Pills to any one troubled with backache or lameness in any way. I would not be without them."

Walter Baker & Co.'s Breakfast Cocoa. "A PERFECT FOOD—as Wholesome as it is Delicious." The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand. Dominion Medical Monthly. A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. Ltd. ESTABLISHED 1780. Branch House, 6 Hospital St., Montreal.

1899. have contri- Christmas de, field of the theme of various numerous e duct of the d. By The Philadelphia. copy. at not access- house tomers are. Winter here at ma- UR, n, N. B. War. complete His- the earliest ion of Cape eat "treks," s, and finally the Transvaal ul, General 81-1884, will ast and pres- to them,— Special por- in Canadian and complete Send 30c. in This amount Terms and Act wise. iding outfits. idress le Co., Ltd., eople nsumption ould make and fortify urther and opment of et both the of the Pul- strengthen the entire possible and king on of far toward and vigor It is easy d of all the the crude purest Cod the chemi- s and Qual- ruggists. y— ylius, S.

News Summary

G. H. Bertram, Liberal member for Centre Toronto, is seriously ill.

Robert Brown, a well-known shipbuilder who went to Vancouver from Richibucto, died on Sunday.

James Kent, at present superintendent of the Montreal division of C. P. R. telegraph, has been appointed manager in succession to C. R. Hosmer.

London Truth announces that Emperor William has induced Queen Victoria to give a conditional promise to visit the Prussian Court during the last week of April.

A freight train collided with a local at Pinworth, Ont., Monday. Fireman Ellison, of Rat Portage, on board the freight engine, jumped. The tender fell on him killing him instantly.

The Buffalo express, east-bound, while waiting outside the depot on the Delaware, Lackawana and Western road at Paterson, N. J., Wednesday evening, was run into by a swiftly moving accommodation train bound from Phillipsburg, N. J., to Jersey City. At least five persons were killed.

Sir Edward Clarke, Conservative member of Parliament for Plymouth since 1880, and from 1886 to 1892 Solicitor General, has addressed a letter to his constituents announcing his intention to retire at the next general election; in view of the fact that he is not in agreement with the government's policy.

It is announced that Pierpont Morgan has given \$350,000 to the new lying-in hospital in addition to the \$1,000,000 already given by him for the building. He has also conveyed to the societies the properties 236-8 E. 18th street, adjoining the hospital site, this making 21,750 square feet of building space available.

A Toronto despatch says:—So much lumber has been run over to Buffalo during the past season that there is now a famine scarcity of it in Canada. Already the box lumbermen have put up rates 100 per cent. higher than they were this time last year, and to meet this the box manufacturers of Toronto will also go up fifty per cent.

During his presidential address to the British Medical Association, Dr. J. Ward Cousins mentioned that it had recently been stated by a French observer that fleas were dangerous disseminators of the bubonic plague. As the result of a series of experiments, that observer affirmed that fleas taken from rats suffering from plague could communicate the disease to healthy rats, which, in their turn became centres of infection.

The author and composer of "Shall we gather at the river?" "Where is my wandering boy to-night?" "I need thee every hour," and other such popular religious songs, has passed from earth at the age of seventy-three. He was Rev. Robert Lowry, native of Philadelphia, who became a Baptist minister and held several pastorates, among them that of the Hansonplace church in Brooklyn; he was for a while professor of belles lettres at his college, the university at Lewisburg, Pa., but since 1874 his home had been Plainfield, N. J.

The New York World publishes a letter from Havana stating that United States officials, after months of secret investigation, have discovered that the battleship Maine was blown up by gun cotton torpedoes planted in the bay for the purpose. The gun cotton, seven hundred pounds of which were used, was sent from Barcelona to Admiral Manterola, commanding the port of Havana, and was either stolen from the magazine where the stuff was stored or taken away with the knowledge of the officials in charge. The torpedoes were exploded by contact with the keel of the Maine as she swung at anchor.

The I. C. R. authorities find it necessary to secure more room on the northern side of the yard at the St. John station, and they will be compelled to take possession of Lombard street. In doing this, of course, they will be obliged to make a new street, and for that purpose will have to take properties now facing on the street. The operation will seemingly be an expensive one, as property has become very valuable in that locality. Property owners have been approached, but the prices they have asked are considered so high that expropriation proceedings may be resorted to.—Globe.

The students of Aberdeen University of which Lord Strathcona was recently elected rector, have an additional spice to academical life in the shape of a long-standing feud with the engineers' apprentices of the town. Lord Strathcona's election was celebrated by a torchlight procession, which was guarded by police on account of a threatened onslaught by the mob. But the 'prentices broke through the cordon of police, and came to close quarters with their hereditary foes. They found, however, more than their match, for the torches proved very handy weapons and, as the students laid on with a will, several of the attacking party were badly hurt.



THE DUCHESS OF SUTHERLAND.

NO effort has been spared to make the forthcoming volume of The Companion worthier than any that has gone before it. Among the many articles and stories of absorbing interest to appear during 1900 are:

- A Highland Industry, Duchess of Sutherland.
- A Long Chase, Edward W. Thomson.
- The Boyhood of Napoleon, Prof. W. M. Sloane.
- A Historic Game of Football, Walter Camp.
- How Rosamond Made Up Her Mind, Margaret Deland.
- Photographing the Stars, Prof. C. A. Young.
- How Jim Went to the War, Jacob Riis.
- Farming in Shakespeare's Day, Prof. W. J. Rolfe.
- Up in the Great Woods, C. A. Stephens.
- Ambitions, True and False, Bishop Potter.

To give even a tenth part of the titles of contributions already in hand, or to print the names of more than a handful of the famous men and women who will write for the new volume is impossible here. We shall be glad to send to any address, free upon request, our illustrated Announcement Number, containing a full Prospectus of authors and contributions engaged for the 1900 volume.

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will be preserved as a beautiful souvenir—the last Calendar of the century—and the most exquisite in the long series of fine Companion Calendars. It is given to every one paying the subscription for 1900.

The Youth's Companion, Boston, Mass.



BISHOP POTTER.

Literary Notes.

With its drawings by such artists as Howard Pyle, Frank Du Mond and C. K. Linton, and its reproductions of some of these in color, and its beautiful, seasonable special cover, McClure's Magazine for December is a very notable artistic achievement. But it is no less notable from the strictly literary standpoint. In the introduction and prologue of Dr. John Watson's ("Ian Maclaren's") "Life of the Master," there is a more than satisfactory opening of what promises to be a unique and valuable feature throughout the year. Dr. Watson frankly announces that he does not expect those who follow his work will be much the wiser regarding sites and dates, but he does let himself hope that they "will have a clearer vision of the august Figure who invites the judgment of each man's conscience, who lays his hand on each man's heart."

Joel Chandler Harris contributes to the Christmas number of the Saturday Evening Post an authentic account of the daring attempt to warn the Confederate cabinet of the great movement whereby Grant and Sherman were to co-operate in crushing the Confederacy. How the attempt failed and why it failed are the subjects of a chapter of the little-known history of the Secret Service. Mr. Harris has his facts first-hand, and he has woven them into a story of such absorbing interest

that it might easily be mistaken for pure fiction. The Christmas number of the Post bill be on all news-stands December 21th.

'Suspense,' by H. S. Merriman. (Published by the Copp, Clark Company, Limited, Toronto.) Price, Paper, 75 cents; Cloth, \$1.25. There is a subtle strength about Mr. Merriman's men and women which is very difficult to put into words. The personality of each seems to impress itself upon the reader without his knowing exactly why it does so. We would emphasize that word personality in speaking of them, for it is the personal rather than the intellectual or physical element in them that influences us and makes them so different from the creations of many other authors. They are not paragons of wit and beauty, and yet they are far from being commonplace. There is in his heroes and heroines a quiet forcefulness of character which is very pleasing, a certain reserve force, as it were, which gives the reader confidence in them in any emergency. And Mr. Merriman has the art of bringing his readers into very real contact with his people, so that one experiences, after reading the book, much the same feeling of invigoration that comes from meeting strong, self-reliant men and women whose very presence effects us.

A word about lesson helps: Are you using the best in your school? By best

we mean those that distinctively teach Baptist doctrines; those whose articles are prepared by the best biblical scholars; those whose editors are abreast with the latest methods of Sunday school teaching and training. We can unqualifiedly state that the Baptist Periodicals published by the American Baptist Publication Society are today the very best periodicals for Baptist schools, and in addition to being the best, they are also the cheapest—two good reasons why they should be used in every Baptist Sunday school.

★ ★ ★

J. Malette, seventeen years of age, mill hand, who worked for J. R. Booth, while jumping on the front end of an electric car at Chauder Wednesday night, fell and was run over and killed.

The Porte has addressed notes to the powers re-demanding the suppression of the foreign post offices in Turkey. It is not believed the demand will be acceded to.

A neglected cold is very dangerous, and the farther it goes the faster it goes. A very small quantity of Adamson's Botanic Balsam will cure a "young" cough. An older one requires more Balsam to stop it—but no cough is too old for it to cure. 55c. at all Druggists.

Wint

The appl all-importan many of th other crops proper atten in the sens cultivated, and time valuable through ca two-thirds l

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Late best, an thought larly co of trees later tha mostly l learned native t October, English upon T is very leafless also slow leafage. where t seems li the leav are offe the den mock o ready f another get a bi his me green. brillian plant a These b Thank open ar

The Farm.

Winter Care of Apple Trees.

The apple orchards of our farms are all-important because we have them, but many of them are not as profitable as other crops because they do not receive proper attention. They are not cultivated in the sense that corn and potatoes are cultivated. Why is it so? Much money and time are expended to grow the trees, valuable land is devoted to them, and through carelessness the whole is at last two-thirds lost.

We know that land occupied by any one crop season after season for many years, will become, for that crop, "land-sick" and unproductive. This may not be true of carrots, onions and grasses, but it is true, generally speaking. Grassland, even, will not remain healthy and productive unless cultivated by mowing, pasturing, fertilizing and harrow-working, with reseeded. Agitation by the hoofs of animals, cultivation, and renews vigor; mowing does the same and imparts new life, if such work is done before the seed matures. The orchard does not provide self-cultivation. In neglected orchards the bark becomes dull and lifeless, a limb cut or broken off, leaves a dead stump, and decay ultimately recedes with blighting effect into the heart of the tree. Many hundreds of little suckers fill its body, and thereafter such trees will not produce clean or full-sized fruit. Such results are the direct effects of neglect, either from want of knowledge or attention. Orchards of this class may be resuscitated and made profitable by the application of the pruning-knife and scraper at this season, and other care later on.

Winter pruning should be done carefully, removing as few of the large limbs and as little healthy wood as possible; but do not fear to open the tree so that no limbs cross, and so that daylight will flow freely through in every direction. Three barrels of first-class fruit can be quickly gathered, easily marketed and will bring more money than twice that number of inferior stock. Do not fear to cut. Then scrape away all dead or weak, small limbs, rough bark, and, as far as possible, leave only healthy wood and an occasional strong "sucker" to fill the head. Crisp, bright, sound fruit will grow only on absolutely healthy wood, no matter what amount of ground cultivation, tree pruning or spraying you may do.

One growing season's management of an old orchard is worth separate and special attention, particularly when such management will produce results beneficial to the orchard and profitable to the owner. But put the above work in hand at once.—D. R. Howatt in Country Gentleman.

Brightening November.

Late autumn is a weeping, sorry time at best, and requires that we give special thought to its amelioration. I am particularly comforted at this season by a group of trees that hold their foliage a few weeks later than the rest of the trees. They are mostly of English origin, and have not learned Yankee habits. Nearly every native tree is defoliated by the end of October, but the English oak and the English elm hold fast their leaves till close upon Thanksgiving. The oak especially is very rich in its leafage in this almost leafless season. The Norway maple is also slow to let go its superb great golden leafage. You may sit under its branches where the reflection is so yellow that it seems like a sunset—so deeply golden are the leaves. On the shrubbery the lilacs are often fresh in November, and so are the deutzias; while the forsythias and mock orange have been in no hurry to get ready for winter. The apple orchard is another place where one may generally get a bit of November comfort and freshen his memory that all the world was lately green. But if you wish to have a really brilliant spot on your lawn at this season, plant a good sized crop of euonymus. These bushes are in their glory just about Thanksgiving time. The seed pods burst open and display the most gorgeous crim-

son hearts—as fine as the soul of a pomegranate.

These will not endure the very heavy freezings of midwinter, but are eminently the glory of late autumn. You may reasonably plant around such a group the mahonia, which being an evergreen, will furnish you clippings much later in the season. Of course you have a plenty of barberries to sight. If not, you are neglecting a real friend. There is no bush so cheerful or one that so positively refuses to recognize winter blasts. A hedge of barberry is not a bad thing if you can have it in sight of your windows. It is a neglected bush simply because it is so common and so generous. Over it should stand a few high bush cranberry trees. These, if well cultivated, will stand fifteen feet high and loaded with crimson fruit. Every one should also consider the advantages of windbreaks during the cold days. I have seen dandelions blossoming of late under the lee of a good row of closely planted hemlocks. So you can, by forethought, make your home proof against the softness of November as well as the rawness of December. Let our city people who are crowding out of the cities and taking up our farms remember these hints when they do their first planting.—(E. P. Powell.

* * *

Crossed and Thoroughbred Hogs.

It is natural that the offspring of pigs brought up under adverse circumstances should be more hardy than those which are carefully bred. The real value of thoroughbreds can be classed differently. One might be raising thoroughbreds for the butcher, another might be raising for distributing breeders to all parts. But we find it a very good and profitable method to do both. If you can so arrange your sow as to be supplied at all times with pigs of all ages, first weed out the litter and those marked well and suitable for breeders, and dispose of such, which can very easily be done if bred of first class stock. The remainder of the litter fatten for the butcher.

Another safe rule for those who raise for the butcher is to crossbreed, if room permits. Take good grade or common sows, and breed only to thoroughbred boars. A grade hog may look just as well perhaps even better, but he is wholly unfit for breeding purposes. Not only should the boar be purely bred, but should be a good representative of the breed to which he belongs. There is a vast difference in thoroughbreds and only the finest should be used. If you pick out common sows for crossbreeding, be careful you don't choose a razorback. If you do, you can never expect squarely built pigs. A bunch of razorbacks are much more difficult to fatten than hogs of good shapes. When ready to market they will not sell as well.—(G. W. Harlacher, in American Agriculturist.

* * *

More Cargoes, by W. W. Jacobs, author of "Many Cargoes." Paper, 50 cents; cloth, \$1.00. To those who read and chuckle and read again the quaintly humorous sailor yarns which Mr. Jacobs collected into "Many Cargoes," this second volume, will need no introduction. Each story in "More Cargoes" is just as delightfully original and just as uproariously funny as those in the preceding volume, and if possible more so. These stories consist mainly in practical jokes played among the crews of the small sailing vessels which ply their trade along the English coast. Every one of them is worth reading, for Mr. Jacobs shows endless ingenuity in turning the tables upon the original joker in the most unexpected way and the shrewd wit of his characters is most amusing.

* * *

Russia, it is said, has decided to establish a permanent diplomatic agency in Cabul next spring. The Ameer's consent has been obtained, and pour parlers have been exchanged between Count Muravieff and Great Britain.

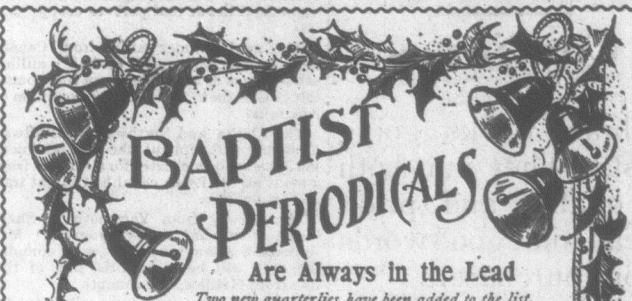
* * *

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News Summary

Black & Thompson, a lumber firm of Cumberland Co., have started a saw mill on the Musquodoboit River and expect to cut 5,000,000 feet of lumber this winter.

The Montreal harbor commissioners have accepted the offer of the Buffalo syndicate to establish immense grain elevator facilities at that port to cost \$4,500,000.

The next steamer sailing from Canada will carry a consignment of half a million salmon eggs as a present from the Dominion of Canada to the budding dominion of Australia.

The Alaska and Northwestern Railway Company will apply at the next session of Parliament for a charter for a railway from a point on the Lynn canal by Chilkat trail to Fort Selkirk.

The railway from Yarmouth to Shelburne is making steady progress. Mr. Robertson is sanguine of its early completion. It will be an essential part of the line from Halifax to Yarmouth.

Napoleon Kavanaugh, an old C. P. R. conductor running on the Halifax express, was killed Friday night at Windsor station, Montreal. As the train was leaving for Halifax an incoming train ran into the express, and Kavanaugh was knocked off and killed.

The appointment of Cleophas Beausoliel, M. P., who was first returned to the Dominion Parliament in 1887 for Berthier, to the postmastership of Montreal in place of Mr. Dansereau, who resigned to return to journalism, leaves seven vacancies in the House of Commons.

The fact that the Marconi Wireless Telegraph Company of America has just been incorporated in New Jersey, with a capital of \$10,000,000, suggests the query what so much money will be needed for when the corporation's right of way and franchise will be as free as the air we breathe.

The cotton mills at Fall River, Mass., have paid a total of \$1,223,627.50 on their capital this year, the last quarter being one of the most profitable for some time. The average for the quarter was a little more than 2.3 per cent., and that for the year was 5.71 per cent., against 2.22 per cent., last year.

The following cable has been received by the Governor General from Sir Alfred Milner, Governor of British South Africa: CAPE TOWN, Dec. 1. — Just said good-bye to Canadian contingent. All well and delighted to be going to the front. People here showed in unmistakably manner appreciation of sympathy and help of Canada in their hour of trial.

At a conference of about twenty-five House Republicans held at Washington Friday night it was decided that the eligibility of Representative-elect Roberts of Utah a polygamist to occupy a seat in the House of Representatives should be investigated and determined and that pending the decision he should not be permitted to take the oath of office.

In the Senate there are six vacancies. Two are in Manitoba, the seats of the late Senators Boulton and Sutherland; one in Ontario, caused by the drowning of Senator Sandford, of Hamilton, last summer, and one in New Brunswick, which was represented by the late Mr. Temple. The other two vacancies are in Quebec, owing to the deaths of Senators Price and Bellerose.

The first issue of the St. John Monitor, published by the Monitor Publishing Company, with Mr. T. O'Brien as managing editor, appeared on Dec. 2nd. The Monitor is a Catholic newspaper, and has been started in the belief that there is in the province a good field for such a paper properly conducted. The first issue of the Monitor makes a good appearance. It is a single sheet, well printed on good paper, and besides interesting reading matter, contains cuts of the Cathedral, Archbishop Connolly, and Bishop Sweeney. The encouragement which the paper has met with in respect to subscriptions and advertising patronage, enable the management to promise immediate enlargement.

Personal

We are pleased to learn by a note from our esteemed brother, Rev. Isaiah Wallace, that his health is so far restored that he is able to preach again. Any church needing a supply for a few Sundays would, we think, be able to secure Mr. Wallace's services. His address is Lawrencetown, Annapolis Co., N. S.

The Second Hillsboro church has done a graceful and generous thing by its pastor, Rev. S. W. Keirstead, in voting him a vacation of three months, continuing his salary, that he may rest and, if possible, recover his health. We trust that at the end of the three months Fro. Keirstead may find himself strong enough to resume with new courage the good work in which he has been so long and so faithfully engaged.



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It's a pure, hard, perfect soap.
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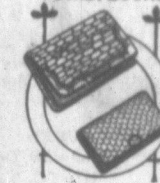


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