

Messenger and Visitor.

THE CHRISTIAN MESSENGER,
VOLUME LX.

Vol. XIV.

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

{ THE CHRISTIAN VISITOR,
VOLUME XLIX.

No. 8.

Home Rule. The subject of Home Rule for Ireland claimed the attention of the House of Commons for a time in connection with the debate on the address in reply to the speech from the throne. Mr. John Redmond moved an amendment which was to the effect that, while the House regards with satisfaction the bill foreshadowed in the speech for the reform of local government in Ireland, the proposed measure will in no wise meet the demand for an independent Irish Parliament. Mr. Redmond said that the executive had declared that the celebration of the centenary of the Irish rebellion showed that Ireland hated England. There had been times when England could have changed that feeling and he believed it possible that it might yet be changed. Mr. Redmond proceeded to criticise the changed attitude of the Liberals since the retirement of Mr. Gladstone, and asked for some expression from the Liberal leaders. Sir William Vernon Harcourt replied, emphasizing the sacrifices the Liberals had made on behalf of home rule, which also he had reiterated in all his speeches. But he reminded the Irish members that the supremacy of the Imperial Parliament was a material feature of Mr. Gladstone's bill, and had been accepted by the leaders of the Irish Nationalist party. The present amendment demanded an independent parliament, and therefore he would oppose it. Mr. John Dillon admitted the departure from the policy of the late Charles Stewart Parnell, who had accepted Mr. Gladstone's bill as full satisfaction for the Irish demands. Nevertheless Mr. Dillon said he would support the amendment and he warned the Liberals that they would lose the Irish vote unless home rule headed their programme. Mr. A. J. Balfour, Government leader in the Commons, said that the local government bill was not intended as a step toward home rule or as a compromise, but rested solely on its own merits, to confer upon Ireland the same local liberties as enjoyed by England and Scotland. Mr. Balfour added:—"I firmly believe that sooner or later the people of the two Islands will be as closely united as those of any nation in the world." This remark called forth Irish cries of "Never!" to which Mr. Balfour retorted:—"The Irish members neither desire nor hope that. I both hope for and desire it. From study of history I am convinced that the scheme for a subordinate parliament is not workable." The amendment was eventually rejected by 233 to 65 votes. Only two Radicals supported Mr. Redmond's motion. The remainder of the Opposition voted with the Government, or else abstained from voting.

The United States and Spain. Senor de Lôme, late minister of Spain at Washington, is a man of ability and a diplomat of experience, but he did a foolish thing when he wrote to his friend Canalejas a letter, in which he permitted himself to speak freely of United States politics and to criticise President McKinley, in highly uncomplimentary terms. The letter fell into the hands of enemies who, acting in the supposed interests of the Cuban insurgents, sent it to the United States authorities at Washington. As Senor de Lôme could not deny the authorship of the letter, the United States Government of course promptly demanded his recall and he as promptly resigned. This, it would seem, should end the incident. Such is the opinion expressed, by the more moderate among the advisors of the President, and this, it is to be presumed, is in accordance with Mr. McKinley's own sentiments, since he has all along been inclined to pursue a pacificatory policy toward Spain. But the American jingoes have to be reckoned with in any such matters, and if they can use the incident to bully the Government into demanding an apology from Spain or to bring about an open rupture with that country, they may be expected to do so. The blowing up of the U. S. Warship Maine, in the harbor of Havana, which occurred on the night of the 15th inst., totally

destroying the vessel and causing the death of some 260 men belonging to her, has naturally had an exciting effect upon public sentiment in the United States and may make it more difficult for the President to maintain friendly relations with Spain. The cause of the terrible disaster is shrouded in mystery. Most of the men were asleep at the time and none of the survivors seem able to throw any light upon the cause of the explosion. It is not impossible, certainly, that it was accidental, resulting from conditions belonging to the vessel. But such an accident is so uncommon in naval experience, and, in view of customary precautions, so unlikely to occur, that there is naturally a good deal of suspicion that the disaster to the Maine was not accidental. A searching investigation will of course take place, but whether the cause of the catastrophe is ascertainable is wholly doubtful. In any case, however, there would seem to be no good reason to suppose that the Spanish authorities were concerned directly or indirectly in the affair. The sad disaster has called forth in the English newspapers many expressions of sympathy which are gratefully noted in American despatches.

In the Far East. It appears that there has been some failure of British diplomacy in respect to the negotiating of a Chinese loan. It has been stated, though the statement appears to lack confirmation, that China no longer desires to negotiate a foreign loan, since Japan has signified her intention of holding Wei-Hai-Wei permanently, and it was for the purpose of redeeming that port from Japan that the loan was being sought. Those who scan the daily despatches for intimations of what is taking place in the world of diplomacy will not, if they are prudent, place implicit confidence in what they read. In his recent speech in the House of Lords, Lord Salisbury made rather light of the fact that the Government had not been able to obtain the opening of the Chinese port of Ta-lien-Wan as a condition of guaranteeing the loan of \$60,000,000 desired by China. But if certain newspaper correspondents are to be believed there was just at this point a serious diplomatic failure for which the indiscretion of the London Times was mainly or wholly responsible. The Times by some side wind—perhaps through the Chinese Embassy in London—had learned, it is said, that the opening of Ta-lien-Wan was made a condition of the loan. This it published as a despatch from Peking. Russia, apprized of the fact, was not slow to look out for her own interests, and at once bullied China into refusing the condition demanded by Great Britain. Just what the situation is now on the diplomatic chess-board is not very clear. Lord Salisbury is said to have obtained concessions from China permitting the construction of a railway from Burmah to Yunnan. This, however, may be contradicted by the next despatch.

France's African Policy. For some time past the relations between Great Britain and France have not been so friendly as, in the general interest of peace and in the particular interests of the two neighboring nations, could be desired. The French people have taken it very much to heart that, despite the protests of their Government, Great Britain persists in remaining in Egypt; and the British, on their part, have been not a little annoyed at the way in which France has ignored her obligations in Madagascar. Of late France has been pursuing a policy in Africa which is extremely irritating to the British Government and which is felt to involve a constant menace to peace. Mr. Harold Frederic, a close student of European affairs, who knows how to tell in a very interesting way what he knows and what he guesses of the doings and diplomacies of the nations, writes to the New York Times concerning France's policy in Africa as follows:

"For two years one band of French buccaneers after another has been provisioned and despatched from the interior of Dahomey to occupy or devastate that territory recognized by the Berlin treaty of 1884 as the hinterland of the British colony, Lagos, and take possession of the Upper Niger, which is as much British as is the Ottawa.

Two other British colonies, Sierra Leone and the Gold Coast, have been previously ruined by precisely the same tactics; that is to say the French gathered an inland cord around them and cut them off from the interior, so as to starve them to death, and then themselves sat down and did nothing. At the present moment the coast population of French Dahomey is actually begging food from Lagos, so little heed does France pay to a colony after she gets it. The British slowly stirred to resolve that Lagos should not perish by this malicious monkey play, have been sending out large forces, including many regular officers and troops beside the West India Regiment. Numerous battalions of natives are also being enlisted and drilled, till I now believe the British have treble the number of armed forces that the French have in the disputed territory. Moreover, the French expeditions are principally a few white adventurers, salaried by a colonial syndicate of politicians in Paris, with an undisciplined crowd of natives, while the British have a hundred picked regular officers, with men well clothed, fed and drilled. The advanced posts of these rival forces are now within twenty-two miles of each other. This is hardly so dangerous as it seems, because the French, when cornered, come cheekily into the British camp, and say they are explorers or hunters, get drinks and food, go away, and write home to Paris what fools the English are. That there is, of course, a constant danger that blows will be struck by these prowling antagonists in the Niger wilds is plain to everybody. Within the next few weeks or months at most, a singular peril will exist in the Upper Nile basin as well, but there seems more likelihood to be a diplomatic rupture between London and Paris first. If popular indignation sufficed to make war, Sir Edward Monson would be recalled tomorrow."

In the Dominion Parliament. The House of Commons during the past week has been engaged principally in discussing the Government's Yukon Railway bill. The opposition leaders evidently believe that the measure affords them an opportunity to make head-way against the party in power, and accordingly the bill and the whole policy of the Government in the matter of opening up the Yukon country have been subjected to vigorous hostile criticism from the opposition benches. The fact is that the uncertain factors in the problem are so important that it seems hardly possible for anyone to say definitely whether or not the Government's bargain with the syndicate is one that ought to be endorsed. It will be generally admitted that it is not wise to place very large areas of valuable land in the hands of a railway syndicate and to grant the same syndicate valuable monopolies in respect to railway building. But everything depends in this case on how the Yukon country develops. If its mineral wealth shall realize the more sanguine expectations that are entertained in regard to it, the land grant to the syndicate will be immensely valuable and the monopoly privileges will be correspondingly so. But it all depends upon that "if." The expectations as to the great mineral wealth of the Yukon country may be disappointed, and if these sub-arctic gold fields prove not to be richer than others situated in a more temperate latitude, they are not likely to be extensively worked, and in that case Yukon land and Yukon railways will not be very valuable property.

The choice of the route by the Stickeen river was determined by the desire to have an all-Canadian route, so that traffic over the road might not be embarrassed by the withdrawal by the United States Government of the bonding privilege or by other vexatious regulations. But for this, the Lynn Canal and Skaguay route would have been preferred to that by the Stickeen. By the route now chosen there is no passing through United States territory except by the Stickeen river the free navigation of which is secured to British vessels by treaty right. But it will be necessary to transship goods at Fort Wrangel at the head of deep water navigation on the Stickeen, since on the shallow waters of the Upper Stickeen only vessels of very shallow draft can be used. But Fort Wrangel is a United States port and it is by no means certain that the U. S. Government will not impose Canadian cargoes transshipping at that point customs regulations which will add largely to the expense of getting Canadian goods into the Yukon country. Judging from legislation projected in Congress, it appears to be the aim of some of the United States politicians to have such regulations made as embarrassing as possible. It is hoped that the American Government will not be disposed or persuaded to play an unfriendly part, since in that case it will be necessary to extend the railway to Fort Simpson or some port which is in Canadian territory. This will add very considerably to its length and cost, and it would hardly be possible to complete it the present season.

Historical Sketches: The Manning Hill in Falmouth.

BY E. M. SAUNDERS, D. D.
No. VI.

The Alline Hill excels the Manning Hill in sentiment but not in power. The great New light was indeed a bright and shining light—leader, declaimer, evangelist, pioneer, singer and poet. The hill on which he spent his boyhood days is fragrant with the memories of his noble character and intense life.

Across Windmill brook there is a higher hill, commanding a more extensive view of the surrounding country. On its crest is an old-fashioned double house, having large rooms and, for the day in which it was built, very high ceilings. Like nearly all the old houses in the Maritime Provinces it took the place of a log-house. Were the latter now standing, it too would have high ceilings, necessarily high. The members of the family required between six and seven feet for head room. Among the many houses visited by Henry Alline was that log-house on the Manning Hill. He, no doubt, paid many visits to that home; but one in particular is remembered on this occasion, after bowing with the household in prayer, he rose to his feet, stood over the boy, Edward, then ten years old, and urged him to seek the salvation of his soul, to flee from the wrath to come. The tears from the eyes of the Evangelist fell upon the flushed face of the tall boy, and he remembered both the tears and the words to his dying day, although it was more than three score years and ten after this event. Edward Manning here received the anointings of the prayers, tears and loving words of the Falmouth Evangelist. To this appeal his heart responded. Conviction of sin and contrition for sin were then felt as never before. What earnest supplications, what pathetic appeals flowed like a living stream from the heart of that sainted man of God—Henry Alline?

This boy, Edward, had a large, bony frame, a serious countenance and a manly bearing. Alline's heart went out to him: A blind consciousness may have taken possession of him that the Lord had a great work for the boy to do. The message, so affectionately given, lodged in the boy's heart. This was sowing time, but the reaping is not done yet. Not till the voice of the Archangel and the trump of God shall wake the dead, will the last sheaf be gathered in from that sowing in tears. That will be reaping in joy. This scene in the log-house on the Manning Hill in Falmouth took place 1776 A. D. Falmouth was not the boy's native place. He was born after the flesh in Ireland. He was born after the Spirit in Falmouth. The emigrant ship that bore the Manning family to the shores of the new world had on board two Baptist ministers—Baptist ministers in the purpose of God. Grand ministers they were to be—James and Edward Manning.

For thirteen years the seed, dropped into the heart of the boy, was buried beneath the rubbish of a worldly life, before it sprang up and bore fruit to the glory of God. When he was about twenty-three years old there came another revival of religion in Falmouth. Young men, young women, people of all ages turned to the Lord. Again Edward Manning heard the voice of the Lord. He felt that the hand of God was laid upon him again. The Rev. John Payzant, brother-in-law to Henry Alline, was preaching in Falmouth at the time. Some of Edward Manning's young friends besought him earnestly and with tears to give his heart to God. His will was broken and so was his heart. He resolved to seek the Lord, and to use his own words, "If he went to hell to go begging for mercy." That state of mind in his case, as well as in every other case, was a certain sign of salvation.

A broken heart, my God, my King,
Is all the sacrifice I bring.
The God of grace will ne'er despise
A broken heart for sacrifice.

The alternative of going to hell begging for mercy was impossible. Had he received at that time, as did Saul of Tarsus when he was smitten to the earth, a message from heaven, it would have been, I will show him how great things he shall do in the name of Jesus of Nazareth. After going through exercises, alternately with hope and despair, he came at last into the light. At a prayer meeting, in Falmouth, on the 20th of April, 1789, he felt himself "in an awful state," "literally sinking into hell." He saw the justice of the eternal God in his eternal condemnation, a most astonishing change having taken place in his views of that justice. "If," said he, "I ever loved any object either then or since, it was the eternal justice of God. . . The view was overwhelming." He was lost for a season to time-things; and when he came to his recollection, God and all creatures appeared different to him from what they ever had before. An indescribable glory appeared in everything. But this was not the end of his trouble of soul. For one month after this he hoped, he feared, he trusted, he doubted, he rejoiced, he lamented. Then final deliverance came. He and a number of young men mounted their horses on the 25th day of May, 1789, to ride across the mountain to Horton to join in the services of the day of thanksgiving to Almighty God for restoring the king to health after a very dangerous sickness. His moods in starting on this

ride through the woods were much like the weather of the month in which the ride was taken, sometimes blue sky and bright sun, then dark clouds and showers. To Edward Manning the things of earth seemed vain. His spirits were grave and solemn. The lost state of sinners was before him. He entreated the young people to turn to God. They shed tears in response to his affectionate appeals. He wept with them. Some of them cried aloud for mercy. This was his state of mind when he mounted his horse to go with other young men to Horton to thank God publicly for saving the life of their king. He had strange experience during that ride. It was a ride never to be forgotten.

At one time when the disciples went up from Jericho to Jerusalem, fear came upon them on the way. Then they were amazed. So was that young man and his companions. They rode on. Bursting life was all around them. Brooks were gurgling and dancing; buds were opening; green leaves were expanding; birds mingled their songs in the general merry making. Touched by the Spirit that made all nature throb and rejoice, the horses beneath their saddles, pricked their ears, and quickened their steps. But a life higher than that which animated the natural world, higher than that which made the birds sing, was working in the hearts of this company of mounted young men.

"We set out," said the aged Edward Manning when calling up this memorable experience. "I was in amazement. I would sometimes feel my heart leap for joy. I discovered the whole world sinking down into eternal misery. . . In this exercise I continued till I got within two miles of where the meetings were to be held, when my mind turned upon the Rev. Harris Harding whom I expected to meet that day. As soon as my mind turned upon him I burst into a flood of tears and cried aloud. I thought of an old Christian man that I had been acquainted with, I felt the same nearness to him that I did to the other, and cried out louder still. My mind now turned upon Christians in general, and love kept increasing. My mind then turned upon God. The enquiry arose in my breast, whether it were possible that God would be infinitely condescending or could be possessed of such a nature as to have mercy upon me. I immediately discovered that it was possible. At this discovery my whole soul was set on fire. I cried out, how loud I cannot tell. . . My soul was wrapt up in God's eternal love. I felt nothing but that glory. The people that were with me were some distance behind. They heard me cry out and said to each other that I was rejoicing. Joseph Bailey, an eminent Christian (he was brother-in-law to Bro. Joseph Dimock) was in the company. He came up and said, Edward what is the matter. I cried out and said, O, Mr. Bailey, my soul is melted with love to God. I had no strength to sit up but leaned on my horse's neck. Mr. Bailey was in the same position rejoicing and praising the Lord. Then I could call heaven and earth, yea God, angels and men to witness, that I knew my Redeemer lived and that I should live also. Then I could cry, holy, holy, holy, Lord God Almighty. The whole earth is full of thy glory. . . It was not a confidence of my own safety, nor merely a certainty of my own individual interest in this love that caused me to rejoice; but the glory and harmony of God's perfections overcame me and a satisfactory belief of my personal interest in his mercy followed as a consequence." The big Irish heart of the young man Edward Manning never before got such a warming as it did on this ride from Falmouth to Horton. It was not merely a flood of emotion. He had thoughts, indeed it was his thinking which stirred his soul to its depths. It was while he mused that the fire burned.

That is a scene worthy of a place in the memory of every Christian. Those strong men seizing the necks of their horses to keep themselves in their saddles, so overpowered were they with visions of God's attributes, God's nature and especially his mercy in human redemption.

This was education. Men of strong convictions, confirmed in the faith, self reliant and assured in all their beliefs in regard to revelation, religion and personal duty, were needed for the field now white for the sickle. As a preacher Mr. Manning was sure to be branded with the stigma of ignorance and newlightism. He is now, in this early stage of his experience, undergoing preparation for work in the face of formidable difficulties. In speaking to Nicodemus, Christ said we speak that we do know, and testify that we have seen. In his measure Edward Manning was coming into the knowledge of spiritual realities in a way so marked that he would be confident in proclaiming them to others. He went down into deep darkness. He was carried high into the regions of ineffable light. His views of the attributes and ways of God, of his own depraved nature and sinful life, were such, that he could afterwards speak of them as one whose utterances were untouched by the enfeebling effects of doubt. A great work was before him, and from the first of his experience his preparation for it began. Many years after this when preaching and enjoying a renewal of these marvellous exercises he was wont to say "I would not thank an angel from heaven to-day to tell me that I am a Christian."

Sermon.

A synopsis of a sermon preached by Rev. A. J. Hughes to his people in Phoenixville, Pa., from Rev. 3: 4, "They shall walk with me in white for they are worthy."

Sardis was a city, in the province of Lydia, in Asia Minor. The Apostle John preached the gospel there and founded a church. Churches, like individuals, are susceptible to their surroundings. Sardis was a prosperous and an opulent city, and the church planted in its midst was affected thereby and became worldly. The enthroned Christ, through His servant John, pronounced upon it His condemnation. "Thou hast a name that thou livest, and art dead," are His words. Dead churches elicit their Lord's condemnation to-day as they did then. The church may be very pretentious, its architecture may be of a classic sort, its furnishings may be easy and elegant, its pews may be filled with rich and cultured people, its services may be stately and impressive, but if there is no spiritual life the sentence of its Lord's condemnation has been spoken against it.

But there were a few members of the church in Sardis who had not "defiled their garments" with the prevailing worldliness about them. Thank God for the faithful remnants in the many different spheres with which we find them identified. It may be in the family, it may be in the nation, it may be in the church,—wherever we find them, it is they who save from the shafts of retributive vengeance. Christ says concerning these faithful ones in the church at Sardis, "And they shall walk with me in white, for they are worthy." The promise is for the comfort of faithful disciples in all the ages. Let us consider it.

I. "They shall walk with me." The expression stands for fellowship. "Enoch walked with God,"—lived in communion with Him. So these faithful ones walked with their Lord, were admitted into terms of intimate fellowship with Him.

Here is an unspeakable privilege. Charles Lamb, with a number of literary men, were discussing the manner in which they would welcome some of the great ones of earth—sages, poets, warriors, diplomats—should they enter the apartment where they were assembled. And they were of one mind that the greeting accorded should be most respectful. "But suppose the Lord Jesus Christ should present Himself?" was the query of one of the company. "Ah," said Charles Lamb, "before that Presence we would bow with reverential homage; we would prostrate ourselves at His very feet!" And yet it is this august Personage who says that the faithful members of the church in Sardis, and faithful disciples in all the ages, though humble they may be, and poor, shall walk with Him,—not cringe at His feet, but share His companionship.

II. "They shall walk with me in white." Where? For one place here.

(a) Here they shall walk with Him in the white of a justified condition. Justification by faith is not a figment, but a reality. Pardon is not enough for the believer in Jesus Christ. He desires more than that. Pardon alone does not satisfy any freed criminal. John Bardsley is pardoned, but is suffering from disabilities as a one time criminal. Social recognition is denied him: No bank would make him its cashier. The treasurer of Philadelphia is an office from which he is forever barred. So with God's people. Pardon is not enough for them. They want something more than that, and God wants them to have something more than that. So he justifies them, that is, He accords them the standing not only of innocent, but also of obedient souls. And to make this clear to them and to the world, He removes from them all their spiritual disabilities, and inducts them into office weighty and responsible. "We are ambassadors for Christ," says Paul. Governments select for ambassadors men the most capable and trusty. God gives His people His confidence, and sends them forth as ambassadors to treat with their fellows in the interests of His eternal Kingdom and their own destiny.

In thus justifying believing souls, God defers to their wishes touching the moral law itself. The redeemed soul, looking at the law, says, "Oh, how I wish that I sustained to this a relation different from that of a violator, a criminal!" God says to such an one, "You do. My son, Jesus, has obeyed the law, and you have obeyed it in him." "There is that figure of imputed righteousness," I hear some one object. So be it. The realm of faith is not the only one in which an action performed by one is imputed to another. And the imputation stands as in accord with both sense and fact. A man determines to build a house. An architect draws the plans. A builder puts them into execution. But the man for whom they wrought is said to have built the house, and he did through his representatives. So believers have fulfilled the law through Jesus, their representative, the only difference being that Jesus was not commissioned by us, but by the eternal Father, to thus act for us. Paul says, "We thus judge, that if One died for all, then all died." And as the death of Christ was that of the redeemed multitudes saved, and to be saved, by His power, so His obedience is theirs. And thus, in the Court of Heaven, are they regarded not as law-breakers, but as fulfillers of the law. And thus do they walk with their Lord in the white of a justified condition.

(b) Again, he in the white of mean sinlessness attainment, and so qualify and nullity. But I redeemed soul does not simply upon his person sin itself. believer is given. They may be given them, as David sounding challenge and no doubt to terrify David, terrible than the power of the light, the lightning, from summit to so, too, with the The might of issues in a groans of which

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Jesus has going! He led Olivet, gave the benediction, and straining their the angel said to the departing Christ. His Ascension For, arrived in seat of power, to heaven came for brow the crown.

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Rev. A. J. Hughes
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(b) Again, here shall Christ's people walk with Him in the white of a sanctified character. This does not mean sinlessness. The best people do not claim that attainment, and some very good people who do claim it so qualify and conditionate the claim as to make it a nullity. But it means a sin-loathing state. The truly redeemed soul loathes the sin that once enthralled it. He does not simply deplore the consequences of that sin upon his person or estate, but there is a loathing for the sin itself. Moreover, it is a sin-subduing state. The believer is given power to subdue his sinful tendencies. They may be formidable, but he does not quail before them, as David did not before the giant. It was a high-sounding challenge that the giant flung at the stripling, and no doubt the Philistines applauded, but it did not terrify David, for he was armed with something more terrible than sword and spear and shield, namely, with the power of God. The presumptuous oak may challenge the lightning, and the trees of the forest may applaud him, but the oak will not be formidable at all to the lightning, which, with one thrust, will rive the tree from summit to root. So with David and his antagonist; so, too, with the believing soul and its baser tendencies. The might of subjugation has been given it, and that issues in a growing sanctity of character, in the whiteness of which the believer walks with his Lord.

(c) But not only here, but above, is it the faithful Christian's privilege to walk with his Lord. There he will walk with Him in the white of a glorified state.

Heaven is a place. Said Jesus, in parting with His disciples, "Let not your heart be troubled. Ye believe in God; believe also in me. In my Father's house are many mansions. I go to prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also." As Phoenixville, or Pennsylvania, or America, or the earth, is a place, so is heaven a place. The word of the truthful and infallible Christ for that.

Jesus has gone to heaven. What an event was His going! He led the company of His followers out to Mt Olivet, gave them parting counsel, spread His hands in benediction, and was received up, and to the apostles, straining their eyes for a last look at the ascending form, the angel said that now they were to cease looking after the departing Christ, and begin to look for His return. And His Ascension day was also the day of His Coronation. For, arrived in heaven, and ere yet He had taken the seat of power, the thrones and dominions and powers of heaven came forth, I believe, and put upon that radiant brow the crown of universal sovereignty.

Because Jesus has gone to heaven, His people are going there too. One thing that justifies this statement is that He prayed that they might. In His intercessory prayer He prayed, "I will also, Father, they also whom Thou hast given me be with me where I am, that they may behold my glory." And what Jesus prays for He gets. His sigh, "Ephphatha," for the blind man, was a prayer in his behalf, and He got His request in the boon of vision for the man. He prayed that Lazarus might be given back to life, and he that was dead came forth. So His prayer that His people be with Him in glory shall be answered. And they shall be with Him freed from all the limitations of their present sinful and perishable estate. A most significant and inspiring utterance is that in Philippians 3:21—"Who shall change our vile bodies, that they may be fashioned like unto His glorious body." In the Revised Version it reads, "Who shall fashion anew the body of our humiliation, that it may be conformed to the body of His glory." Said a gifted and sainted minister, commenting on the passage, "Christ in the garden, on the cross, in the sepulchre, was in the body of His humiliation. Christ risen, ascended, and seated at God's right hand, is in the body of His glory, and yet it is the same body—flesh and bones still; wearing the authenticating nail-prints still; only transfigured and glorified. So we are taught that our bodies shall be changed—not sloughed off as too ignoble to share in Christ's redemption, but 'fashioned anew,' all traces of sin and deformity and disease banished—the mortal body made immortal, and 'conformed to the body of His glory.' How vast the change, and yet not to be discredited because so vast. Put the dull, black, lustreless piece of charcoal side by side with the brilliant and sparkling diamond. How utterly unlike! And yet science tells us that the two are the same in substance. Charcoal is carbon in its humiliation; diamond is carbon in its glory. The wise do not mock at chemistry for asserting their identity. "Why should it be thought a thing incredible with you that God should raise the dead?" It is not incredible, and in their risen and glorified bodies, the saints shall be in heaven with their Lord.

In heaven His people shall walk with Him. They will find Him an approachable Christ. Some mothers in Palestine brought Him their little ones when He was here, and His disciples sought to make Him unapproachable by warning them away, but He rebuked them saying, "Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven." The Christ who was accessible to the little children when here, will be accessible to the least of his followers in heaven. His people will find Him a communicative Christ. What a scene that was on one of the spurs of Mt. Hermon

when Moses and Elijah came down and talked with the transfigured Christ! He was communicative, for He talked with them of the decease so soon to be accomplished at Jerusalem. So will He be communicative with His people in heaven, conversing with them touching all the events and verities of His kingdom.

His people will find Him a companionable Christ. With the two who walked to Emmaus with sad hearts He joined Himself as a companion, and they never forgot the walk. "Did not our hearts burn within us as He talked with us by the way, and opened to us the Scriptures?" they asked one of another, after He had vanished from their sight. So will the saints in glory find Him the companionable Christ as they shall walk with Him in Paradise, and He shall interpret to them, not only the inspired Oracles, but the mysteries of God's providences, and the deep things of His kingdom, as well.

III. Christ's people are to walk with Him thus because "they are worthy." Not in a legal sense, for that consists in doing. Said a psalmist, "Not unto us, not unto us, O Lord, but unto Thy name be the glory, for Thy mercy and for Thy truth's sake." And another said, "If Thou, Lord, shouldst mark iniquity, O Lord, who shall stand." Not for what they do are they worthy. Their worthiness is evangelical rather than legal, and that consists in receiving, not in doing. They have received Christ. That makes them fit for service here, and for glory hereafter. Have you received Him? Then give Him a still larger reception into your life. Are you rejecting Him? Then for you is reserved, not the privilege of "walking with Him in light," but the doom of walking without Him in eternal darkness.

Paul Weeping—Why?

From "How Christ Came to Church," by A. J. Gordon.

"Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." 1 Cor. 3:16, 17.

We do not judge that the defilement here mentioned is that of personal impurity, in which one sins against his own body by the indulgence of fleshly lusts and passions. Though the words are often applied in this way there seems to be no good ground for so construing them. It is the corporate body which is spoken of, not the individual body; and to defile the temple of God is to profane that temple by bringing into its precincts idolatrous rites and ceremonies, secular and carnal indulgences, unsanctified amusements and frivolous entertainment to minister to "the lusts of the eyes, the lusts of the flesh, and the pride of life." Here we shall refer only to what we know as being carried on within the circle of Protestant and Evangelical churches, confessing as we do so, that it is a shame even to speak of the things done by them in public. Nevertheless we must look at the unseemly catalogue: Performers brought from the opera or from the theatre on Sunday to regale the ears of the church with some flighty song of artistic musical display; a star violinist dressed in the style of his profession, preparing the way for the sermon by a brilliant and fantastic solo; a curtain drawn across the pulpit platform on a week-night, footlights and scenery brought from the play house, and a drama enacted by the young people of the church, ending with a dance by the gaily dressed children; a comic reader filling the pulpit on Monday evening, delivering a caricature sermon amid the convulsive laughter and hand-clapping of the Christians present. There are but a few acts in the comedy which the god of this world is performing weekly in church assemblies. Taken with the dramatic readings, literary entertainments, amateur theatricals, fairs, frolics, festivals and lotteries, the story is enough to make the angels of the churches blush, and to give fresh occasion for an apostle's tears while he utters the solemn verdict. "For many walk of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is destruction, whose God is their belly, and whose glory is their shame, who mind earthly things."

COM.

Testimony of a Courageous Preacher.

The growth of wealth and of luxury, wicked, wasteful and wanton, as before God I declare that luxury to be, has been matched step by step by a deepening and deadening poverty which has left whole neighborhoods of people practically without hope and without aspiration. At such a time, for the church of God to sit still and be content with theories of its duty outlawed by time, and long ago demonstrated to be grotesquely inadequate to the demands of a living situation, this is to deserve the scorn of men and the curse of God! Take my word for it, men and brethren, unless you and I and all those who have any gift or stewardship of talents or means, of whatever sort, are willing to get up out of our sloth and ease and selfish dilettantism or service, and get down among the people who are battling amid their poverty and ignorance—young girls for their chastity, young men for their better ideal of righteousness, old and young alike for one clear ray of the immortal courage and immortal hope—then verily the church, in its stately splendor, its apostolic orders, its venerable ritual, its decorous and dignified conventions, is revealed as simply a monstrous and insolent impertinence!—Bishop Potter.

Faith.

By faith, by faith, the everlasting hills
Shake to man's cloven way
By faith, by faith, the great, defiant sea
Yields to his god-like sway;

For faith is will,—and will is strong
To move the giant world along.

By faith, by faith, the dust of yesterday
Speaks in a living tongue;
By faith, by faith, the universal pain
Fills all the air with song;

For faith is will, and will hath might
To keep the giant world alight.

If ye had faith—O ye of little faith!
What greater works were yours!
For God will save his world through faith,
If only faith endures;

For faith is will—through struggles of
To lift the giant world aloft.

—BLANCHE BISHOP.

A Divine Call.

Dr. Cuyler says: Reduced to the shortest and simplest English—it is the ability to preach the Gospel of Jesus Christ in such a way that people will come to hear it. This last clause is very important. More than one young man of fervent piety and scholarly culture has failed sadly in the ministry because he had not the gift of preaching. People would not come to listen to him; and it is very certain that we can do but little good to those who do not like us, and none at all to those who will not come to hear our message. Good health, the gift of speech, a Christ-loving heart, industry and a holy zeal to win souls; if you have these, you may prepare for the ministry at whatever cost of toil or self-denial. A faithful, soul-winning minister need not wish to change thrones with an archangel.

Just to Supplement.

Bro. D. B. Updegraff, in Old Corn, has this striking passage: "There are so many that think they could get along with some help from Christ; they need him, to be sure, but it is just to supplement what they lack. A man in New York was smothered by gas, and when found, the doctors said nothing could restore life, unless it was an infusion of fresh blood. A strong man promptly offered his arm for the surgeon's lance. Eight ounces of blood were taken and injected into the veins of the man who was practically dead. He lived again, and his estimate of the favor done him was expressed by the gift of a five dollar bill! You see, he did not realize that he had received life from the dead; to him it only meant resuscitation, assistance. But Christ died for the ungodly." It was not a question of so many ounces of blood; but he "poured out his soul unto death," to redeem us, and nothing short of that could accomplish the work."

We never like to hear persons say, "that one drop of the blood of Jesus was sufficient to wash away the sins of the world." No! a whole offering was required—the sacrifice of himself.—Sel.

In the American Monthly Review of Reviews for February Mr. Walter Wellman gives a valuable summary of the achievements thus far made in arctic exploration and of plans now maturing for the immediate future—including Mr. Wellman's own expedition projected for the years 1898-99. This is followed by a collection of opinions on the value of polar discovery from such experts as Dr. Nansen, General Greeley, and Commodore Melville, and from several eminent scientific men.

The table of contents for the February Number of the Missionary Review of the World reveals a varied and valuable list of articles by eminent writers and workers. President Vahl of the Danish Missionary Society, chief among Missionary Statisticians, contributes an article on "Missionary Statistics" which is crammed full of valuable information and suggestions. "Work Among the Chinese Blind," by Miss Gordon Cumming and "The Land of the Lamas" by Dr. Ernest Neve give striking and stirring information in regard to almost unknown work and a little known country. China being the field of the month is extensively treated in articles by Dr. Hunter Corbett, Wm. Aperaft, Robert E. Speer, Arthur E. Claxton, and J. Hudson Taylor; also in the Field of Monthly Survey and other departments.

The Missionary Digest Department contains striking testimonies to Missions from Henry M. Stanley and Julian Hawthorne, and a caustic arraignment of the Sultan of Turkey by Dr. Cyrus Hamlin.

Published monthly by Funk & Wagnalls Company, 30 Lafayette Place, New York. \$2.50 a year.

Eleven persons dead, twenty-six missing and eighteen injured and a property loss of \$1,500,000, with about \$7,000,000 insurance, is the record of the big fire at Pittsburg on Wednesday night.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

TERMS } \$2.00 PER ANNUM.
 } \$1.50 IF PAID IN ADVANCE.

S. MCC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 63 Germain St.

PLEASE EXAMINE THE LABEL ON YOUR
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—Of the \$426,000 which the American Baptist Missionary Union requires to meet its obligations the present year, more than half remained to be raised during the last two months of the Union's financial year, February and March. The Baptist churches of the United States have, many of them, the unwise habit, too common among our own people, of putting off until near the end of the year the business of raising funds for missionary and other denominational work. If the churches took up this work at the beginning of the year and worked systematically through to its end, it would save Boards and treasurers much anxiety which they must suffer when they are obliged to borrow money to meet current expenses and pay interest on it, being all the time uncertain whether or not the contributions from the churches will enable them to pay back this borrowed money at the end of the year. It is easy to see how much more wholesome it would be for the churches and how much better for all the interests involved if the raising of funds were carried on regularly and systematically.

It is well that our churches should be reminded that about two-thirds of our convention year is now past. In four months more the treasurers of the different Boards will have to be balancing their accounts. How many of our churches have raised two-thirds of the amount they hope to raise for denominational interests during the year? How many have set anything definite before them in this respect, for which they are working regularly month by month? No doubt but that many have good intentions in this matter. They perhaps made good resolutions at the beginning of the year that some plan of systematic work would be undertaken—the pastor spoke earnestly about the matter and the deacons said it ought to be done, but the time is slipping away very rapidly and nothing is being done. When July comes, the church will wake up to the fact that, except what has been gathered by the Women's Aid Society, little or nothing has been done for missions or any denominational interest. Then there will be a scramble to get something collected before the books shall close, and something will be gathered, but probably not half so much as might have been if the work had been taken up energetically at the beginning of the year and collections made month by month. The pastors and deacons have a large responsibility in the matter of developing systematic benevolence in the churches. Where the pastor and his deacons energetically lead, the church will follow, but of course the church naturally looks to its officers for leadership in this as in other matters.

—The announcement of the death of Miss Frances Willard, which occurred on Friday morning last, in New York city, will have been received with real sorrow by millions who have known and loved her personally and by other millions who, having fellowship in the great philanthropic interests to which she gave her life, have known her indirectly through her writings and the organizations she inspired, and, thus knowing her, have loved her for her work's sake. Probably no woman ever lived whose name has been more widely and truly a household word than that of Frances Willard. She was a woman of great and versatile ability. Her talents as a public speaker, as a writer and as an organizer were such as to give her a place among the greatest women of the century, while the purity of her personal char-

acter, her broad and womanly sympathies, her engaging personality and her brave and unselfish devotion to a great philanthropic cause won for her the admiring love of millions. But the wide popularity and profound esteem in which Miss Willard was held are not significant merely of her own great powers of head and heart. They bear testimony also to the fact that the cause of temperance reform, to which so largely Miss Willard devoted her life, finds a warm and eager response in the hearts of millions of pure women all over the Christian world, and in this fact to a great degree lies the hope of this good cause. There are many, of course, who have not been able to agree with Miss Willard in regard to all her opinions and methods, but there can be none who esteem what is admirable who do not admire her great qualities, and who do not profoundly respect the purity of her motives and the nobility of the purpose which has inspired her life work.

—As an illustration of the great harm that a little carelessness may cause, the Standard of Chicago alludes to the history of the gypsy moth in Massachusetts, as follows: "In 1869 a Harvard professor, an entomologist, was studying some specimens of the gypsy moth which he had brought from France, and one day a gust of wind blew from an open window of his laboratory a bunch of eggs. The scientist made some effort to find them, but was unsuccessful. Fifteen years later the people of Cambridge and many surrounding towns began to wonder what pest was destroying their shade trees and shrubs. Soon the moths had multiplied to such an extent that they threatened the complete ruin of the trees of many entire townships in the neighborhood of Boston. A State commission was appointed to fight the moths, and each summer hundreds of men have been employed to examine every tree, destroy all moths or eggs found upon or beneath the bark, and protect the trees against further harm by girdling them with specially prepared tarred paper or other material. Up to the present time these operations have cost the State \$750,000, and at times the fight seemed to be hopeless, but now it is thought that the moths will spread no further, and in a few years will be entirely eradicated." All this of course goes to show how much may depend on what a professor lets drop inadvertently.

—She was born a cripple and never walked, but was always happy and died at the age of thirty, strong in the Christian's hope. Such in substance are the facts, concerning one who recently passed away from earth, as given by one of our pastors in an item which appeared last week in our obituary column. These few words say more than many a long obituary. Before that brief record of a short life we may well pause for a moment with bowed and uncovered heads. To be always a cripple and dependent on others, never to be able to take one's place among the romping children or the active men and women of the world, seems sad indeed. For one so handicapped by the conditions of birth we could make much allowance if some moroseness of temper, some bitterness of soul were manifested. How often we who have the full use and enjoyment of all our faculties fail to maintain a cheerful and a grateful frame of mind! But the testimony concerning this sister is that, in spite of her life-long affliction she was happy, and doubtless by being cheerful and maintaining a trust in God, she helped to cheer those whose lives touched the narrow circle of her own life. So was she enabled to fulfil the chief end of human existence by living to the glory of God, and, being dead, the good influence of her life is perpetuated in others.

—The death of Rev. W. H. Richan, notice of which appears in our obituary column this week, will be received by a great number of our readers with very sincere regret. Mr. Richan spent many years in the Baptist ministry, as pastor of churches in the western part of Nova Scotia. He was a man of fine ability and noble Christian spirit. His ministry resulted in much blessing. His unassuming disposition led him to avoid publicity and he was consequently less widely known than many a man of far less real power. It is safe to say that those who knew most of the man and his work esteemed him most highly. A few years ago Bro. Richan removed to Boston, where we believe some of his sons reside. We have received no particulars as to his last illness. Many of our readers will, we know, join with us in a hearty expression of sympathy to

the bereaved family. A suitable sketch of our departed brother's life and work will appear in another issue.

—At the head of the B. Y. P. U. department on our seventh page will be found the names of the editors appointed at the annual meeting of the B. Y. P. Union, and also a request that all communications for the department be addressed to one of the said editors, Rev. G. R. White. Compliance with this request is necessary to secure prompt publication of B. Y. P. U. items. Several correspondents have been sending such matter direct to the MESSENGER AND VISITOR office, but this is a case in which time is saved by taking the indirect route.

—The many friends of Dr. Ansten K. de Blois in these provinces will be glad to know that Shurtleff College is enjoying a very marked degree of prosperity under his presidency. During the last three years the number of students in the college has increased nearly three hundred per cent. Its Freshman class of the present year is larger than was its entire enrollment three years ago.

—Every one who can should hear Rev. J. T. Burhoe's lecture on "The Fat and the Lean or the Drama of Life," in the Leinster Street church, on Thursday evening of this week. Few men know how to combine wit and wisdom more happily than does Mr. Burhoe.

The Sternness and the Tenderness of Love.

In the passage selected for the Bible lesson for next Sunday we find sentences stern and denunciatory, followed by others full of tenderness and profoundest sympathy. But they all flow from the lips of truth and are all inspired by the divine love. Jesus loves men too much not to tell them the truth about themselves when their highest interests are concerned. It is necessary for the Christian preacher to warn men to flee from the wrath to come as well as to invite them to the embrace of God's love. These are very solemn and stern words which Jesus uttered against the cities of Galilee. We may be sure that he would not have spoken them if they were not true, and if it was not necessary to utter them as a warning against the fatal mistake of rejecting the Son of God. The ground on which we was denounced upon these cities of Galilee was not that they were more immoral than all other cities. As a matter of fact they were probably in that respect better than most cities of the time. But the ground of condemnation was that they repented not. They had heard God's truth from the lips of God's Son and they had not believed. The light had shone for them and they had loved darkness rather than light. The ground of condemnation is forever the same. If men are not saved it is because they repent not. Men are not lost simply because they are sinners, for God has made provisions for saving sinners through faith in his Son. But how can they be saved who shut their ears and harden their hearts against the revelation of God's truth and the pleadings of his love? These stern words of Jesus are as true today as they were when he spoke them, and they are as applicable to those of this present generation who repent not, as they were to the people of Bethsaida, Chorazin and Capernaum.

The preachers and teachers of Christian truth in our generation are often troubled because of the attitude of men toward Christ and his gospel. There are so many who utterly despise and reject, and there are so many who, while professing the name of Christ, seem to possess so little of his spirit and to know so little of his fellowship. It should help us, when we are in danger of being dismayed and discouraged by this condition of things, to remember that it is one which our Lord also had to meet. It troubled his spirit, and caused him to utter this sorrowful and stern arraignment of those who in wilful blindness despised his gospel. But though his spirit was troubled, it was not weakened or discouraged because of the impotence and opposition of men. He adores the wisdom of the infinite Father which has hidden these things from the wise and understanding and has revealed them unto babes. Doubtless the great truths concerning the relation of humanity to God were clear to Jesus as they are not to us. There is more in his words than we can yet fully comprehend. But what is plain is that salvation for men is through Christ. The consciousness of his Divine Sonship is clear in him. The Father has committed all things into his hands.

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Men do not understand, they disbelieve, oppose and reject the Son of Man; but the Father knows him. Men do not know the Father, else they would know the Son also, but the Son knows him and reveals him to the simple-hearted, to all who are willing to be taught of God. Here is the great truth which Paul afterwards learned and preached, that "God was in Christ reconciling the world unto himself." Men do not come to know the Father except through the Son. The fatherhood of God is revealed only through the sonship of Jesus. Those who come into fellowship with him are thereby brought into fellowship with God as their Father in heaven.

It is because of the unique relation in which he stands to the Father and the authority which the Father has committed unto him that Jesus Christ is enabled to cry to all the world of humanity: "Come unto me; all ye that labor and are heavy laden and I will give you rest." The rest which Jesus offers to men does not mean freedom from all labor, endeavor and strife. It means the rest of right relationship. It is such rest as the imprisoned wild bird finds when its cage door is opened, such rest as the fish cast upon the shore finds when it is returned to its native element, such rest as the rebellious child finds when its rebellion is conquered and it moves again within the circle of the parents' love. There is perpetual service to be rendered, but it is the easy yoke of love. The rest which Jesus gives is harmony with God, it means fellowship with the Father and with Jesus Christ, his Son.

Progress of the Forward Movement Scheme.

BY PRESIDENT TROTTER.

The amount aimed at is \$75,000. Towards this amount Mr. Rockefeller has pledged, conditionally, \$15,000. The effort of the Governors is now to secure, in pledges, the balance—\$60,000—by the 1st of November next.

As the winter in our climate is not a favorable time for a general canvass, the Governors are contenting themselves for the present with the personal efforts of the president, who is releasing himself from his duties at Wolfville from time to time, and is visiting the centres of population which can be reached by rail. So far the places which have been visited are: Amherst, Truro, Moncton, Yarmouth, Halifax, Nictaux, Hantsport and Bear River. The subscriptions obtained in some of these places do not represent the amounts which will be ultimately forthcoming. It may be that considerable additional subscriptions will yet develop at some of these points. The president has met with cordiality everywhere and the financial outcome is encouraging. About \$20,000 is now assured towards the sixty thousand needed.

It was the purpose of the president, having visited the more important centres in Nova Scotia, to spend considerable time during February and March in the more important towns of New Brunswick. The effort of the brethren there, however, to discharge the debt of honor in connection with the St. Martin's Seminary, makes it undesirable that we should enter that field just now. The first duty of the New Brunswick churches is plain, and we should be unwilling to divert attention till that obligation has been grappled with. Probably by April our way will be open.

Should the hand of the Lord continue to be upon us for good, it is hoped that by the anniversary, at the beginning of June, the subscription may have come in sight of \$30,000. At that stage the plan of campaign will need to be extended, and instead of one person, many must go forth soliciting and gathering. Not only will the professors be free to give time and energy, but many others, ministers and laymen, must throw themselves into the work. Not a few have already intimated their willingness to lend a hand in thoroughly canvassing some limited field, without expense to the college beyond necessary traveling expenses. In the extended campaign alluded to, the churches of Nova Scotia, in the Valley, on the South Shore, in the eastern counties, the churches of New Brunswick, east and west, and the churches of P. E. I. and Cape Breton, must all be visited and thoroughly canvassed. The field must be partitioned into small sections, and so many helpers must be enlisted for longer or shorter periods, as will make it possible to ascertain approximately by Convention time how the effort is likely to issue. Failure is not to be thought of. But on the way to complete success, it is conceivable that this movement may become the "burning question" at Convention.

The effort so far has made clear certain important facts. Despite a good deal of stringency in business life, the money needed is in the hands of the people. There is also a large spirit of devotion to this cause of Christian education. If the abundant means and the devoted spirit are not always in union, yet there is much ground for thanksgiving and encouragement.

It is clear also that the effort will reach success only at

the cost of strenuous faith and abundant patient toil. We shall continue to pray and look for surprises in generosity from those whom God has blessed with larger means—surprises that will fire our hearts, and send a thrill of gratitude and confidence through the denomination, but many thousands of the forty thousand yet to be raised must be raised in comparatively small sums from those whose means are limited. This means a vast expenditure of labor. And why should we expect or wish it to be otherwise? If our brethren in every other department of our work must reach their ends through stress and toil, why not we? If the magnitude of the task quickens the sense of dependence upon God, provokes prayer, deepens the spirit of self-sacrifice, and calls out the consecrated activities of a host of people, who would ask that these blessings be denied us?

Let the richer and the poorer all over the country be taking this great cause to their hearts, let them be praying for it, let them be devising liberal things concerning it, and with the blessing of the God of our fathers, effectual deliverance will again be granted to His people.

P. S.—If the obtaining of the pledges is an important work, not less important will be the task of collecting the yearly instalments over a period of four years. The Executive of the Board have taken steps to have this matter attended to with the utmost care. To this end the Executive have appointed the Rev. S. B. Kempton, D. D., of Dartmouth, Receiver and Collector of the Forward Movement Fund. Dr. Kempton's ripe experience and great devotion to the work in hand, are guarantees that this "important task" will be performed with all wisdom and fidelity. Notice of instalments due will issue from him, and all payments on pledges should be forwarded to him, at Dartmouth. T. T.

What Others Are Doing.

GRANDE LIGNE RECEIVES HONORABLE MENTION.

There appears in the Presbyterian Record for January a very informing article, entitled "History of French Canadian Protestantism," from the pen of Professor John Campbell, LL. D. In this interesting paper due recognition is given to the share of the Baptists in the work of evangelization among French Catholics. The coming to Montreal in 1834 of the Oliviers, and the formation of a small Baptist church, with the subsequent additions of Madame Feller, "whose name stands so high in the annals of French Mission work," and of M. Louis Roussy is noted. The sentences, "Memoir of that sainted woman by Dr. Camp," and "all honor to the Swiss Baptist Missionaries," shows how our Presbyterian brethren look upon us. "They broke the fallow ground, and inaugurated the educational system which has been followed with most beneficent result." The effect of the Grande Ligne example is referred to. "The undenominational French Canadian Society, emulating the Baptist Mission, engaged in four branches of missionary work—primary Protestant education, colportage, evangelization by preaching, and the training of missionaries.

But this article is chiefly of value to us as showing that other influences have been at work for the same object, and that other societies are doing their share. From the beginning of the settlement of Canada the antagonism between Catholic and Protestant has been constant. The Huguenots were on the ground among the earliest. "The utmost freedom of worship was allowed the followers of De Monts at Port Royal," and "Catholic and Huguenot must have been equally matched about this time," (1623).

Our curiosity is awakened by the reference to the establishment of "a hundred Scotch colonists at Port Royal." Are there any descendants of these in Annapolis now? "Dr. Gregg seems to indicate that descendants of a Huguenot remnant are to be found about Lunenburg and River John." Anyway, by prescription, and all the appliances brought to bear, the Huguenots waxed feebler and fewer, and Rome became dominant.

In the last century a good deal of effort has been expended to lead Roman Catholics to see the truth as Protestants see it. "Prior to 1795, two Frenchmen were found selling Bibles (Martin's Version) in the Province of Quebec, and were compelled to retire before the activity of the priesthood." "The British Wesleyan Conference sent out French-speaking missionaries." The Bible Society distributed the Scriptures in French, by colporteurs. The French Canadian Missionary Society, an undenominational body, was formed in 1849, and was sustained almost exclusively by Presbyterians. The Society made an effort to unite all French preaching ministers in a French Canadian Reformed church, but this effort, though prolonged for a time, was not an ultimate success. The ministers, and others, returned to the denomination of their choice. This society (French Can. Miss. Society) is not known among Baptists in the Maritimes, but evidently did a good work. They trained missionaries at a Seminary of their own at Montreal, and afterward (1869) at Point aux Trembles. The remarks of Dr. Campbell are to be pondered: "It is hard to over-estimate the importance of the influence brought to bear upon French-speaking Canada by this Society. . . . Nevertheless there was a weakness in the administration, not arising out of the character of the men who composed it, . . . but out of the lack of cohesion, which undenominational enterprises are apt to exhibit, and partly out of the impatience of ordained missionaries of

being dictated to by a committee composed largely of laymen."

The Presbyterian church of Canada (in connection with church of Scotland) has its separate mission since 1862. The Canada Presbyterian church also began work. The Church of England had its mission, and the Methodists were working up toward their present flourishing French Institute in Montreal.

Father Chiniquy's appearance, and his work, with which our readers are more or less familiar, is detailed at some length. This is important because, out of the great controversy, provoked by his onslaught, finally liberty of speech was an understood phrase in Quebec. The first act of the Presbyterian united church, 1875, was to pass a resolution that the work of French evangelization be henceforth united under a General Assembly board. The training of missionaries is to be a first charge on the funds. The gross income of this board was last year \$30,000. They engage at present 28 pastors, 17 evangelists, colporteurs and students, and 20 teachers, in all 65 toilers in the French Canadian vineyard. The average Sabbath attendance was 2,415. 153 members were added during the year. Total amount expended \$7,520, that is for last year.

Our readers will learn with satisfaction that we are not alone engaged in the good work. We are apt to think that we only are doing anything. But on lifting our eyes from our own field, we see our neighbors busy as we are. This will also stimulate us to sustain by our prayers and money that noble institution, the Grande Ligne.

It is held that there are now 30,000 French Canadians who call themselves Protestants, besides which there are probably 50,000 in the United States. This is the fruit of good seed laboriously sown through long years. The bread cast upon the waters is found after many days.

D. A. S.

Amherst, Feb. 19th.

Welcome to Rev. M. C. Higgins.

Services of a highly interesting character were held in the Carleton church on Thursday evening of last week, at which Rev. M. C. Higgins was formally welcomed to the pastorate of the church. Mr. Higgins, who is a son of Dr. D. F. Higgins, of Wolfville, is quite a young man but is not without considerable experience in the ministry. He is a graduate of Acadia College and Rochester Theological Seminary. After preaching for a time in the United States, he accepted a call to the churches of the North River field, P. E. Island, where he rendered faithful service for four years, resigning last autumn.

The meeting was presided over by I. E. Smith, Esq. Most of the Baptist pastors of the city were on the platform, also Rev. Mr. Penna, pastor of the Methodist church in Carleton. There were also present Revs. J. H. Hughes, J. W. Manning of the F. M. Board and C. W. Townsend of The Narrows, Queens County. The new pastor was given, on behalf of the Baptists of St. John's, a very cordial welcome by Rev. G. O. Cates of German St. church, the senior Baptist pastor of the city. Rev. G. R. White of Fairville, Moderator of the Southern Association welcomed pastor Higgins to his new relations to the denomination as a member of the association. An excellent address on the relation of the pastor to the church was given by Rev. J. A. Gordon of the Main Street church. Rev. C. W. Townsend was heard with much pleasure as he spoke of the relations of the church to the pastor. Rev. Mr. Penna of the Methodist church spoke briefly, extending, on behalf of himself and his congregation, a cordial welcome to the new Baptist pastor. Rev. J. W. Manning spoke of the relation of pastor and church to the denominational work, setting forth the importance of this larger relationship. Rev. J. T. Burhoe, acting pastor of the Leinster Street church, followed in a humorous and very effective speech. Then Pastor Higgins spoke briefly, thanking the brethren heartily for the cordial welcome that had been given him and expressing his desire that by the blessing of God his ministry in Carleton might be made largely helpful to the church and congregation. The speeches had been interspersed with appropriate music. The programme was a long one, but the interest of the congregation was held to the end. At the close of this service the chairman announced that refreshments would be served in the room below, to which, accordingly, a large number repaired and made proof of the excellence of creature comforts which the good sisters of Carleton know so well how to provide. Pastor Higgins and his wife have evidently gained already a large place in the affections of their people. The outlook is encouraging, and we trust that they may be very happy in their new home.

Prof. N. S. Shaler, of Harvard University, says: "We know more of the actual conditions of the fixed stars than we have yet learned about the central parts of the earth. The deepest mine does not go down to the depth of a mile, and no well-boring extends further toward the centre. In other words, we have by our arts penetrated hardly one four-thousandth of the distance from the surface to the centre of the globe." Professor Shaler has written a most interesting article on this subject for The Youth's Companion.

uv 'em; an, how d'ye s'pose ye ever wandered roun' and roun' in the dark when ye wuz lost 'thout fallin' in a dozen uv 'em?"

"I don't think I could have fallen into a dozen," John laughed, nervously, "for one would have been plenty."

"It's well nuff ter laugh now," said Mr. Martin, "but it seems leetle short uv a merikle that you be alive to tell the story."

And right before them was the tree over which John had clambered, with a yawning pit at each end of it. Had he gone around it, as he at first attempted, he would have gone down into a pit whichever side he took.

"I shall ask it every day of him," thought John; and in his heart he understood the miracle.

John passed his examination successfully and got a school in Scioto county at a salary of \$37.50 per month, which made him feel far richer than his present salary of \$5,000 a year, for John boarded around among his scholars, and dressing very plainly, he saved most of his money and took a course in law, moved to the far West and now represents his State in the United States Senate.—Independent.

The Drummer Boy.

The following story is told in Our Army Nurses by one of the noble women who cared for the suffering soldiers in the great Civil War:

On entering her hospital ward one morning, she was attracted by one of the new faces she saw there. It was a child's face, and it wore a smile.

"His name is Henry—not yet twelve, but he has been in the army over three years," the attendant said.

The nurse went to the cot where he lay.

"Good-morning, mother," he said cheerfully, holding out a thin hand.

"You dear little fellow, how came you here? You are so young."

"My father was drafted, and I got them to take me with him for a drummer-boy. I've got no mother, nor brothers, nor sisters."

"Ah, so you called me mother. You do need some one to take mother's place, I'm sure."

"Yes'm. The boys told me you would take care of me."

"And where is your father?"

"He was killed three months ago at Antietam. I was wounded then, in my hip, the same ball that killed my father. The surgeon says I shall be a cripple always."

The eyes of the nurse were growing moist. "My little boy looks very happy, after all. What makes you so?" she asked.

The child pulled a little Bible from under his pillow, and replied, "In the Bible it says, 'When my father and mother forsake me, then the Lord will take me up.' If I get well, and try to be good, I guess I shall have a home somewhere. If I don't get well, I am sure I shall."

There was more than one deeply interested listener now; and each had some new question to ask the lad. Childlike faith like his was rare, even in the hospital, where it was common for men to feel that they could not die unless they were listening to a hymn or prayer.

"My little lad," some one asked, "who taught you to trust in God?"

"My mamma until she died; then my papa."

When he got better he was heard one Sunday morning plaintively to say, "I wish I could go to Sunday School." Then there followed a pleasant sight. Two of the ward attendants said, "Get the child ready. We'll look after him." They crossed their hands and carried the cripple to Sunday School every Sunday while he was in camp.

But they did not go alone. By ones and twos and threes the big soldiers followed the little fellow and stole into church. They all loved him, and some one looking on said, "A little child shall lead them."

One day a surgeon came to the nurse and said: "Here is a man looking for a soldier orphan boy to adopt. Tell him all you know of Henry."

The nurse told him of the lad's brief life, his beautiful spirit, and his longing for an education and a home.

"You have interested me greatly," said the man, with moistened eyes. "My wife and I had planned to go to Camp Denison, but we both dreamed on the same night that we should come to Camp Chase. I think God has led us. I am sure she will wish to take the boy."

In a few minutes the lad's feeble arms were twined about the man's neck. He was crying for joy. To those who clustered around to bid the little fellow good-bye, the child said:

"I was sure God had a home for me."—Youth's Companion.

Tryon, P. E. Island.

We are pleased to report that our B. Y. P. U. is progressing very favorably. The meetings are largely attended. Our active members do not forget that they have pledged themselves to be loyal to Christ, and thus we are trying to win our associate members to Him who died to save them. Our pastor kindly takes charge of the Conquest meetings and gives us some very interesting and instructive addresses on the topics. At our last business meeting the officers were all re-elected. Feb. 8th.

L. BOULTER, Sec'y.

The Young People

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

B. Y. P. U. Prayer Meeting Topic—February 27.

Good cheer in dark hours, John 16:33; Acts 23:11. In this world ye shall have tribulation! Yes, but that is not the Master's legacy to his faithful ones. "My peace I give unto you," is his bequest. "Because ye are not of the world... therefore the world hateth you." "But be of good cheer, I have overcome the world." And "Lo I am with you always." So the blessed Master comforts his disciples in the quiet of the upper room just before his betrayal and death. Paul was in imminent danger at his last visit to Jerusalem. He had been rescued from his own countrymen by the Roman authorities, but they were still seeking to destroy him. In the night following the Lord stood by him and cheered him with the promise that he should yet bear witness at Rome.

These texts bring before us two marked occasions when, in the darkest hours, the voice of Jesus is heard urging to good cheer.

First. The believer should "rejoice in the Lord always." There will be dark hours as there were to the Master Himself when here. But no more than are necessary for our highest good. "When darkness veils his lovely face" we learn to "Rest on his unchanging grace." "All things work together for good." Weeping may indeed sometimes endure for a night, but joy comes in the morning. It is our loving Father who leads in the rough as well as the smooth places. And if we are only following him there is every cause for good cheer.

Secondly. We should be of good cheer because Jesus has conquered the world for us. Our foes are defeated foes. Their weapons are broken. Their power to injure us is destroyed. Their malice and threatenings may be as great as ever but our great Captain has disarmed them. We are no longer in their power. The lions are chained. Like Pope and Pagan in Bunyon's Allegory our adversaries may threaten us but they cannot come near us to injure or harm.

Thirdly. Jesus has not only conquered the world for us but continually abides with us. "I will not leave you comfortless, I will come to you," he says. However dark the hour, faith sees the light from his loving countenance. It was so with Paul in this lesson when in danger in Jerusalem. The Lord stood by him. It was so with Stephen when stoned by the Jewish mob. It was so with John in Patmos. It was so with Luther, Knox, Judson and all the other saints of God when passing through fiery trials. "I will never leave them," is his word.

Fourthly. It is not only true that Jesus is always with us, but he goes before at all times. "When he putteth forth his own sheep he goeth before them." Whether that putting forth be into service, suffering, sorrow and self-sacrifice, his blessed footsteps mark the path ahead and his loving presence leads. Surely if the Lord is our Shepherd, it matters not whether the way be dark or bright, when we but follow him. But darkness cannot abide his presence. How true as he himself has said, "He that followeth me shall not walk in darkness but have the light of life."

But again there is abundant cheer in the thought that our Great Leader is finally to "bring us off conquerors and more than conquerors." He is leading us home to himself. However dark it may be at any stage on the way it is always bright ahead. He knows the pathway to the Celestial City. He has already led vast hosts safely through and never lost one. Sometimes the way may be dark. Sometimes the path may be rough and thorny. But it is always the right way which "slopes through darkness up to God."

Let us be cheerful, happy, bright-faced Christians. Only such can serve him rightly and win others to that service. Let our faces catch the glow of the blessed dawn of the day that will never end. Let us live above the clouds of doubt and unbelief, in the sunshine of his presence.

Conquest Lesson on Guysboro County.

1. What is the population of Guysboro County? In 1891 it was 17,195.

2. How were these people classified religiously? Baptist, 3,696; Roman Catholics, 5,386; Church of England, 3,364; Methodist, 2,350; Presbyterian, 2,284; All others, 115.

3. Were all these people thus classified members of churches? No. They were adherents.

4. What is an adherent to a church? A member, supporter, or sympathizer of a church.

5. How many Baptist church members are there in the County? Last year 1186 were reported, but a strict report would probably reduce this number to about 1,000.

6. How many Baptist churches are there in Guysboro County? Fifteen.

7. Name them. Canso, Cole Harbor, Whitehead, Crow Harbor, Guysboro, Manchester, New Harbor, Seal Harbor, Country Harbor, Isaac's Harbor, Goshen, Little Hope, St. Marys 1st, St. Marys 2nd, Port Hillford.

8. Have all these churches Sunday Schools? They have.

9. Have all these churches pastors at the present time? All except Manchester, which has had no pastor since Rev. John Miles left in November last.

10. Name the pastors and tell of what churches they are pastor. Rev. F. H. Beals, Canso; Mr. F. P. Dresser, Crow Harbor, Cole Harbor, White Head; Rev. R. Os-good Morse, Guysboro; Mr. A. G. Colburn, New Harbor, Seal Harbor; Rev. A. J. Vincent, Isaac's Harbor; Mr. W. M. Field, Country Harbor, Goshen, St. Marys 2nd; Rev. R. B. Kinley, Port Hillford, St. Marys 1st, Little Hope.

11. How much money did these churches expend for their own work last year? \$6,060.00. This includes the cost of the meeting house at Half Island Cove.

12. How much did they give for mission and education work? \$475.05. To this should be added \$73.32 raised by the W. M. A. S., and \$40 given by the Canso Sunday School.

13. How many of these churches must have help to support their pastor? Those at Cole Harbor, White Head, Goshen, Country Harbor, 2nd St. Marys and Little Hope.

14. How are these churches aided? By the Maritime Baptist Home Mission Board to the extent of about \$300 annually.

15. What can you say as to the strength of the various churches? The church at Isaac's Harbor is the largest and strongest financially. It has about 250 members. Of the other churches those at Canso, Port Hillford, New Harbor and Crow Harbor have from 100 to 150 members; Manchester has 80 members; Guysboro, 68. All the others have less than 50 members.

16. Are any of these churches doing mission work near their own place? Yes. Several have out-stations. And distinctively mission work is being done by Mr. John Cunningham and his daughter, Louisa, of Guysboro, in the Gosbie Settlement near Guysboro.

17. Where is there need of missionary work by Baptists? Wherever the Bible is not recognized as the only rule of faith and practice, and wherever Christ's teachings are not fully taught.

18. Is there still need for Baptist mission work in Guysboro County? There is great need for such work in many parts of the county.

The exercise given above was prepared by the writer and used as the Conquest Missionary lesson for the Junior Union for the month of January. It is sent to the MESSENGER AND VISITOR with the hope that it may prove suggestive to Junior, Mission Band and other leaders. A great variety of detail could be worked out for such lessons. Information in regard to leading men, movements and methods would add much interest to any such program.

It is sometimes objected to the M. C. Course of the Baptist Union that it scarce touches the work of our own Convention. Here is a solution of the difficulty. You may use some of the lessons of the Union in order to come into connection with the broad work of others. You may also substitute such lessons as the above in order to keep informed of our own work. Leaders will themselves be surprised at the information they will themselves gain by the preparation of such lessons as outlined above.

While we study our Telugu Mission, the Grande Ligue work, the Northwest, let us not pass the work in our own provinces by as unworthy of study. R. OSGOOD MORSE. Guysboro, February 1.

Our Juniors.

The Tired Girlie.

"I'm, oh, so tired, mamma! I'm weary with my play; My dolls they are such stupid things, They're not one word to say; Yet I've asked them many questions, And told stories all the day."

"S'pose now that I'm a dollie, And take me on your knee; Then tell me quick a story true, Or sing a song for me. For I'm, oh, so tired, mamma, Just as tired as I can be."

"The song grew fainter and fainter To the little weary one; The misty eyes soon closed in sleep, And all her trials were done. Wee mistress of stupid dollies, She was resting from her fun."

—A. Harper, in The Examiner.

Rules for Dolls.

A wooden-headed doll should be careful not to hit her head against her mother, lest she should hurt her. A doll should keep from under the rocking chairs. A wax doll should avoid the fire if she wishes to preserve a good complexion.

Often an old doll with a cracked head and a sweet smile is more beloved than a new doll with a sour face. It is a bad plan for dolls to be stretched out on the floor, as people are apt to tread upon them.

Dolls should never stay out of doors after the sun goes down: in the darkness they might become lost; if it should rain, they might grow ill.

Marjory was reading these rules to her doll with a sober face. When she had finished reading she began to laugh, but in a moment said: "Dolly, it's funny; but I really believe that these rules are more for me than they are for you."—Our Little Ones.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Mr. and Mrs. Corey and Miss Clark that many more souls may be won to Christ in Kimediy. Thanksgiving for those lately baptized on that field.

At Chicacole.

Home at last! After all the wanderings and anxieties of the last seven weeks it is pleasant beyond measure to find a haven of rest. The new life is being gradually revealed. Caste first made itself known in this way,—My attention was suddenly arrested by bananas being swiftly thrown in the car-window, barely escaping my head, and the money being as swiftly thrown out the window. "Why," I exclaimed, "what were you quarreling about?" "We're not quarreling," was the laughing reply, "that is caste."

At Bombay I received eight or more letters of welcome from missionaries on the field. My uncle joined us at Samulkota. Here we met some of the Ontario missionaries and just missed seeing Mr. Lafamme, as we came by an unusual route in order to avoid those regions under the ban of the plague. At Vizianagram we met Mr. and Mrs. Gullison and Mr. Morse. They seemed in good cheer.

I had read about the low mud huts where the hens are at home and the fattle freely enter—and here they are. At every turn I see the bejewelled, painted, scarred faces of the heathen. I had decided not to allow myself to be either seriously shocked or surprised by the strange "sights and sounds,"—yet when one comes face to face with heathenism as it is the shock is inevitable. All that I had ever heard or read gave me but a comparatively slight idea of the darkness that covers this land. But there is a real source of joy and real inspiration to engage in this work with a more abounding earnestness that is found in the fact that the light has dawned. I was delightfully impressed with the first Telugu service I attended. It was on Xmas day, that about 85, majority heathen, gathered in the pleasant mission chapel, situated in the heart of the town. The routine of the service I might be able to describe but not the spirit of earnestness, joy and love which was plainly manifest in the words and presence of these native Christians. Although the language was not understood, yet I "took knowledge of them that they had been with Jesus."

The other day I went with Miss Clark and the Bible women to visit a village some miles away. As the huts are all connected quite an audience can be easily gathered, providing there is a disposition to hear. Some of the women eagerly listened to the "old, old story of Jesus and his love"; others were far more anxious to learn whether we were married or ever hoped to be. Among those who seemed to be seeking after the truth was quite an elderly man who is now living on a pension and spends his time in gratuitously teaching the boys of his village. Some of these boys gathered around and how eagerly they read aloud tracts given them—thus the seed is sown.

I believe that we have every reason to press on in this glorious work. Among the eighteen million Telugus along the coast there are over sixty thousand church members. Although only three hundred of these have been won from the two million Telugus on our own field, yet the signs now betoken a bountiful harvest. We cannot expect to reap that which we have not sowed. O Lord Jesus may we be faithful! We rest in Thy faithfulness!
Yours in His service,
January 3. MABEL E. ARCHIBALD.

We heard much of constitution at Sackville, yet still it must be "line upon line, precept upon precept."

There are some Aid Societies and at least one Mission Band that send Home Mission money to Mr. J. S. Titus, Treasurer of Home Mission Board N. B. Con. Why is this?

Dear sisters, do we not owe loyalty to our organization, to our own constitution, which says "all moneys raised by this society shall be forwarded to the Treasurer of the W. B. M. U." Whatever risk there may have been, in other years, of losing improperly designated money, certainly there was none this year.

The sum total from the Aid Societies of N. B. suffers loss, and the Home Mission Board of N. B. gains nothing thereby.

Let us be true to our constitution. The work of the W. B. M. U. does not interfere with the work we should do for other objects, but all money raised by our societies as societies should be sent to the Treasurer of the W. B. M. U.

Mrs. Mary Smith, Amherst, N. S., Sec'y W. M. A. S., constitution Sec. 5. "In Union is strength."

M. S. COX.

The members of the W. M. A. S. of Mahone Bay, observed Crusade day, Dec. 29. An invitation had been extended to all the sisters of the church to unite with us. Accordingly at 3 p. m., quite a number of them gathered at the church. An address of welcome to the visiting sisters was given by the President, which was followed by a most enjoyable devotional service. Our hearts were greatly cheered by the addition of some new members. The next on the programme was the tea at the parsonage.

A public meeting was held in the evening, the President of the society being in the chair. After singing by the choir and devotional exercises, the Secretary read a report of the work done by our society, during the past fourteen years, which was followed by a recitation by Miss Veinotte, and a reading by Mrs. Miller, Miss Wier (Methodist) and a missionary from Japan gave an address which was listened to with great interest and was very instructive. This was followed by a recitation from Miss Hirtle. Pastor Allaby gave a short address, after which the collection was taken amounting to \$3.27. The whole service was interspersed with music by the choir. Thus closed the day which we trust was profitably spent in the Master's service.

LOIS B. KENNEDY, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

It is known to many in these provinces that the late Dr. Gordon was instrumental in founding a Training School for Christian workers in the city of Boston. It bears his name, and called "The Gordon Missionary Training School." Early in January a Volunteer Band was organized. The idea is to keep in touch with the "Student Volunteer Movement" of the day. There are about twelve students in the school from the Maritime Provinces—of whom five belong to the Volunteer Band, which means that they are looking forward to the time when they shall be engaged in telling the story of Jesus and His love to those who know nothing of its sweetness and power. The Band has for its President Mr. Harry B. Dickson, late of Sussex, who has it in his heart to work for Jesus in the Foreign field. Mr. Dickson writes, "I am delighted with the school and believe it is just the place for any one who wants to be instructed in God's word and soul-winning."

In the parable of the great feast as recorded in Luke 14: 16-24, the gospel is presented to three classes. The latter class affords a very impressive illustration of the work of the Christian church in giving the gospel to the heathen and how they are to do it. It is to those living outside under the shelter of the hedges and in the open highways. These are the outcasts. Those who seem beyond the reach of a helping hand, and were considered by some to be almost beyond hope. To these the Saviour especially came. To these He sends us; and we will soon part company with many of them unless we bestir ourselves to much greater activity than we have ever yet done.

What are some of the most frequent and effecting scenes in our Saviour's life? The finding of the woman at Jacob's well, the weeping penitent at the house of Simon, the dinner among the publicans and sinners, the salvation of Zacchaeus, the love in His dying hour of the poor thief by his side, the conversion of Paul the chief of sinners.

What is the burden of the most precious of His parables? That of the unmerciful servant, the Pharisee and the Publican, the lost coin, the lost son, and the lost sheep, twice given and the good Samaritan. His heart is still the same, and the nearer we get to Him and catch His spirit the more will we love and long to save His lost ones.

Who is responsible for the sad neglect of these men and women—these lost ones—wherever found? Shall we say the church of Christ—the multitude of men and women who have heard the voice of Jesus and have come unto Him for life—and save our own consciences by casting the responsibility upon a number? Or shall we remember that this message was to the individual servant, and ask: What have I done to seek and to save the lost? What has He bidden me to do? "Go out." Meet them, seek them, find them, and do not wonder if they are far out and far off, indifferent and unwilling to come. Constrain them to come in. They will need much constraint. They will seem often very hard and hopeless—as our missionaries so often find among the Telugus. And they may often fall back again, and are we then to give them up?—to pass them by and to turn aside to others? Ah, no, no. That is not what "constrain them" to come means.

But how are we to go? With a love that is tireless—a love that never gives up—a love that cannot take "no" for an answer. Remember that the shepherd sought his sheep till he found it. Yea, go forth with holy tenderness as shepherds of the lost—with holy promptness as reapers in the world's great harvest field, to gather the ripened grain for the garner, with holy humility and holy urgency as rescuers from the flames "pulling them out of the fire" and from the flood, standing on the shore and seeking if by any means to save some.

Acadia Seminary.

Receipts for Interest Account for Quarter Ending Jan. 31st, 1897.

H. H. Crosby, Hebron, \$25; Zach. Phinney, Paradise, \$5; Samuel Freeman, Amherst, \$5; Mrs. W. H. Warren, Bedeque, P. E. I., \$10; "A Friend," \$1.63; Rev. S. B. Kempton, D. D., Dartmouth, \$5; A. Cohoon, Wolfville, \$11.35; T. S. Rogers, Amherst, \$4; J. S. Clark, Cavendish, P. E. I., \$5; J. L. Franklin, Wolfville, \$2.50; Jennie S. Walker, Yarmouth, \$1; Mrs. Geo. W. Sanderson, Yarmouth, \$5; Hon. J. W. Johnstone, Dartmouth, \$5; Mrs. M. P. Freeman, Billtown, \$10.

FURNISHING ACCOUNT.

From Mrs. Eleanor A. White for furnishing a room in memory of her husband, the late Gilbert White, Esq., of Sussex, N. B., \$40.

Also since close of the quarter from Mrs. M. P. Freeman, Billtown, in memory of "our Lottie," \$40.

This makes three forty dollar donations made to this fund during the year. Twelve more donations of \$40 each will pay the debt on the furnishing account.

The three donations have been in memory of loved ones gone home. Are there not twelve more who can make similar donations?

Manual Training Department, Donations for Quarter Ending Jan. 31, 1897.

W. G. McFarlan, St. John, \$10; T. S. Rogers, Amherst, \$5; Rockwell & Co., Wolfville, \$5; J. W. Caldwell, do, \$5; L. W. Sleep, do, \$5; G. W. Munro, do, \$5; Principal I. B. Oakes, do, \$10; Edward Sweet, Hantsport, per I. B. Oakes, \$5; Capt. H. A. Taylor, Wolfville, \$10; C. I. Margeson, M. D., \$5.

We hope that other subscribers will respond to the calls made upon them and forward the amounts of their subscriptions to these funds now due.

Wolfville, N. S., A. COHOON,
Feb. 12th. Treas. Ac. University

Denominational Funds N. B. and P. E. I., from December 1 to February 1, 1898.

NEW BRUNSWICK.

Eunice Bartlett, P. M., \$2; Germain Street, P. M., \$4.40, D. W., \$37.25, Willing Workers, support native preacher, P. M., \$10—\$51.65; Moncton, 1st church, P. M., \$34, B. Y. P. U., P. M., \$12.50, Grande Ligne, \$12.50—\$59; St. John and Kings Co. quarterly meeting, P. M., \$3.64, Mrs. Rachel Smith, P. M., \$1, 1st Kingsclear church, P. M., \$1, per J. S. S.,—\$7.64; Bartlett's Mills church S. S., P. M., \$3; M. Alice Clark, P. M., per Mr. Corey's support, \$5; Coverdale, 3rd church quarterly meeting collection, D. W., \$3.30; Salisbury church, Mount. Section, \$2.35, Creek Section, \$2c., Corner, \$3.45, P. M.—\$6.62; Alfred E. Worden, P. M., \$5; Hopewell church, P. M., \$3.50; Fairville S. S., H and F. M., \$5.78; Rev. Calvin Currie, P. M., \$1; Carleton church Mission Band, support of child in India, P. M., \$15; Elgin 1st, Mapleton section, S. S. and Mission Society, Grande Ligne, \$15; Rev. I. B. Colwell, P. M., \$5; St. George 1st church, J. Dewar & Son, \$10, Jas. Anderson, \$1.50, Dr. Dick, \$2—\$13.50; Springfield 3rd church, (Beilisle), Kings daughters, support of Misses Harrison and Newcombe, \$10; Albert Mann, F. M., \$1; Carleton, Victoria and Madawaska counties quarterly meeting, P. M., \$2.55; Germain Street, D. W., \$21.40, Ac. coll., 25c.—\$21.65; Abraham Steeves, P. M., \$2; Hampton Village church, H and F. M., \$4; Germain Street Mission Band, Cheerful Gleaners, support of children in India, F. M., \$24; Norton church, F. M., \$4.74; Florenceville church, D. W., \$5, I. H. Estey, \$5—\$10, Total, \$286.93. Before reported, \$365.48. Total N. B. to February 1, 1898, \$652.41.

PRINCE EDWARD ISLAND.

Summerside church, D. W., \$4.36; Mrs. Henry Barrett, F. M., 75c; Uigg church, Grand View section, D. W., \$2; Eastport church, D. W., \$12; A. Friend, P. E. I., D. W., \$20; Lizzie and Bertie Bradshaw, H. M., \$2, F. M., \$3—\$5; Charlottetown, D. W., \$19.50; Alexandra church, D. W., \$3. Total, \$66.61. Before reported, \$113.94. Total P. E. I. to February 1, 1898, \$180.55. Total N. B. and P. E. I. to February 1, 1898, \$1,032.96. J. W. MANNING, Treas. Con. N. B. and P. E. I. St. John, February 1.

Dreadful Misery

"My wife was a terrible sufferer from dyspepsia. The dreadful misery was constantly with her. She tried many remedies recommended. We saw Hood's Sarsaparilla advertised and she began taking it. I cannot express the good results my wife realized after the first bottle. She took three bottles and is perfectly cured, now being a well and hearty woman." T. W. COVERT, Cape Sable Island, Nova Scotia.

Wonderful cures of Scrofula, Salt Rheum, Ulcers, Dyspepsia, Rheumatism and other diseases, prove

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. All druggists. \$1 six for \$5. Get Hood's and only Hood's.

Hood's Pills act harmoniously with Hood's Sarsaparilla. Cure all liver ills

A Common Cold

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

S. HAYNES, M. D., Saranac, N. Y., says:—"I have used Ayer's Cherry Pectoral in my practice since 1853, and have always found it reliable for the cure of colds, coughs, and all lung diseases."



Free advice on any disease from our eminent physician. Address, Medical Department, J. C. AYER CO., Lowell, Mass.

Notices.

The P. E. Island Baptist Conference will meet in quarterly session with the church at Belmont (Lot 16) Tuesday and Wednesday, March 1 and 2. Those going by train will be met either at Misconche Station or Summerside by sending a card to Samuel Simpson, Esq., Belmont. A large attendance is desired. C. W. JACKSON, Sec'y.

The 62nd session of the Albert County quarterly meeting will be held with the Peticotodiac Baptist church on the first Tuesday in March, at 2 o'clock p. m. The quarterly sermon will be preached by Pastor S. W. Keirstead. Alternate:—A paper on Temperance by Pastor E. Hopper. Subject of Missions opened by Pastor H. G. Estabrooks. We hope all the churches will send delegates. Will the delegates to the quarterly and the S. S. Convention please send their names to D. A. Jonah, Peticotodiac, a week before the meeting, if possible, so that accommodation may be provided. The Harvey and Salisbury R. R. have agreed to return delegates free, having paid full first-class fare going. S. W. KEIRSTEAD, Sec'y-Treas.

The Queens County Quarterly Meeting will convene with the Canaan Baptist church on Friday, March 4th, at 2 p. m. The afternoon and evening sessions of Friday will be devoted to the meetings of the Queens County Baptist Sunday School Convention. A large attendance is requested. F. W. PATTERSON.

The next District meeting of Lunenburg County will convene with the church at Mahone Bay on the 6th and 7th of March instead of at Chester as before announced. A good programme is being prepared and subjects of universal interest will be discussed. The meetings will begin on Monday evening and be continued throughout the following day. The first meeting will be evangelistic. Tuesday afternoon will be devoted to B. Y. P. U. and Women's work in our churches. All the societies of the churches are requested to send delegates. A County Association of the B. Y. P. U. will be organized (d. v.) on this occasion. Let all the churches without this Society for the young begin to arrange for such an organization in their midst. We hope to see a large representation from all the churches. E. P. CHURCHILL, Sec'y.

The York County Quarterly Meeting will convene (d. v.) with the 2nd Kingsclear Baptist church at Hammondvale on second Friday, 7 p. m., March 11th. Pastor C. N. Barton to preach the introductory sermon. Pastor Geo. Howard to preach the Quarterly sermon. We hope all the Baptist churches of the county will send representatives. C. N. BARTON, Sec'y. pro tem.

The next session of the Annapolis County Conference of Baptist churches will be held at Clementsport, Monday and Tuesday,

March 7 and 8. First meeting Monday evening at 7 o'clock. Addresses will be given on Education, Home and Foreign Missions and Northwest Missions. Speakers: Revs. F. M. Young, S. Langille, L. F. Wallace and G. W. Schurman. Conference will continue through Tuesday morning and afternoon. Papers on "Who shall Ordain?" "The Invitation to the Lord's Supper," and "Should Baptist be Aggressive?" will be given on Tuesday. An interesting and profitable session is expected. J. W. BROWN, Sec'y. Nietsux, February 18.

The next meeting of the Yarmouth Co. quarterly meeting will be held with the Temple church, Yarmouth, March 8. Opening session at 10 a. m.—General Business; 2 p. m.—An address on Personal Preparation for Service, by P. S. McGregor; 7:15 p. m.—Social worship, followed by a Gospel address by P. R. Foster. Let every church be represented in this meeting. W. F. PARKER, Sec'y. Yarmouth, N. S., February 17.

The Carleton, Victoria and Madawaska Counties Baptist quarterly meeting will convene with the Jacksontown Baptist church on the third Friday in March at 7 o'clock p. m., preaching by Bro. Merritt. Missionary sermon by Rev. J. W. Rutledge, quarterly sermon by Rev. A. H. Hayward. We hope to see a large attendance of ministers and delegates. THOS. TODD, Sec'y-Treas. Woodstock, N. B., Feb. 18th.

The Albert County Baptist S. S. Convention will meet with the Peticotodiac church on Wednesday, March 2.

PROGRAMME.

2 p. m.—Half hour devotional service, J. H. Colpitts, leader; Reports from schools and parish organizers; General business; Normal lesson by President, G. M. Peck; Collection.

7 p. m.—Half hour devotional service, Rev. W. W. Corey, leader; Address by Rev. S. W. Keirstead, subject, Practical Teaching; Paper by Rev. J. Miles, subject, What should be the chief objects of the S. S. Teacher; Address by Rev. I. B. Colwell, subject, The Necessity of S. S. Teachers' Mental Cultivation; Paper by J. B. McAlpine, subject, Who should teach in the Sunday School; Collection.

Parties going to the quarterly meetings or S. S. Convention by the S. & H. Railway, who buy first-class tickets, can return free upon presentation of certificate of attendance signed by the Secretary of quarterly or convention. This applies to S. & H. Railway only.

By order of committee, WILLIS C. NEWCOMB, Sec'y.

The next quarterly session of the Hants County Baptist Convention will (D. V.) meet at Avonport, Tuesday and Wednesday, the 1st and 2nd of March. An interesting program has been prepared and a number of students from Acadia are expected to assist. All churches, Aid Societies, Sunday Schools and Young Peoples' Unions are requested to send delegates. A. A. SHAW, Sec'y.

The next meeting of the Hants County Baptist Convention will be held at Avonport on Tuesday and Wednesday, March 1 and 2. An excellent program is being prepared and a good time may be expected. Will all the pastors please send names of delegates from their circuits to Percy Reid as early as possible, to ensure entertainment. D. E. HATT, Sec'y pro tem.

The Annapolis County Baptist S. S. Convention will hold its semi-annual session at Clementsport on the 8th of March.

Programme, afternoon session and evening session:

- 2 p. m.—Business; (1) The Successful Superintendent; (2) "Evergreen Schools," Miss Millet; (3) "Better Teaching produced by Normal Classes," J. W. Brown; (4) Model Normal Class," E. E. Steeves. Address, Rev. J. G. C. White, Sunday Schools I visited in my trip abroad. L. W. ELLIOTT, Sec'y.

Denominational Funds, Nova Scotia.

The total amount received by Treasurer of the Denominational Funds for Nova Scotia, up to the end of the half year, Jan. 31st, 1898, is \$2653.89.

This amount is divided as follows:

Home Missions,	\$922.48
Foreign Missions,	769.08
Acadia University,	402.17
Ministerial Education,	100.50
Ministerial Relief and Aid,	100.50
North West Missions,	234.76
Grande Ligne Mission,	124.40
	\$2653.89

This is about \$400 less than the amount received to same date last year.

We are hoping to hear from a large number of churches this month. Wolfville, A. COHOON, Feb. 15. Treas. Den. Funds, N. S.

A SUCCESSFUL EVANGELIST

Rev. W. A. Dunnett, a Man Whose Good Work is Widely Known.

He Relates Events in His Career of General Interest—For Years He Suffered from Heart Trouble, and Frequently from Collapse—On One Occasion Five Doctors Were in Attendance—He is Now Freed from His Old Enemy, and Enjoys the Blessing of Good Health.



REV. W. A. DUNNETT.

From the Smith's Falls Record.

Throughout Canada, from the western boundary of Ontario to the Atlantic Ocean, there is no name more widely known in temperance and evangelistic work than of the Rev. W. A. Dunnett. Mr. Dunnett has been the Grand Vice-Councillor of Ontario and Quebec in the Royal Templars, and so popular is he among the members of the Order that in Montreal there is a Royal Templars council named "Dunnett Council" in his honor. For more than ten years Mr. Dunnett has been going from place to place pursuing his good work, sometimes assisting resident ministers, sometimes conducting a series of gospel temperance meetings independently, but always laboring for the good of his fellows. While in Smith's Falls a few months ago in connection with his work he dropped into the Record office for a little visit with the editor. During the conversation the Record ventured to remark that his duties entailed an enormous amount of hard work. To this Mr. Dunnett assented, but added that in his present physical condition he was equal to any amount of hard work. But it was not always so, he said, and then he gave the writer the following little personal history, with permission to make it public. He said that for the past thirteen years he had been greatly troubled with a pain in the region of his heart, from which he was unable to get any relief. At times it was a dull, heavy pain, at others sharp and severe. Oftentimes it rendered him unfit for his engagements, and at all times it made it difficult to move. His trouble was always visible to the public and frequently when conducting service he would give out and doctors had to be called in to attend him. This occurred to him in the Yonge street church, Toronto; the Baptist church, Woodstock, N. B.; the Methodist church, Carleton Place, Ont. On another occasion while preaching to an audience of 2,500 people in the Franklin

Street Congregational church at Manchester, N. H., five doctors had arrived and were in attendance before he regained consciousness. In all these cities and towns the newspapers freely mentioned his affliction at the time. Mr. Dunnett said he had consulted many physicians, though he said, to be entirely fair, he had never been any great length of time under treatment by any one doctor because of his itinerant mode of life. In the early part of the summer of 1896, while in Brockville assisting the pastor of the Wall street Methodist church in evangelistic services, he was speaking of his trouble to a friend who urged him to try Dr. Williams' Pink Pills, and next day presented him with a dozen boxes. "I took the pills," said Mr. Dunnett, "and I declare to you I am a well man today. I used to worry a great deal over the pain about my heart, but that is all done now, and I feel like a new man." All this the reverend gentleman told in a simple conversational way, and when it was suggested that he let it be known he rather demurred, because, as he put it, "I am almost afraid to say I am cured, and yet there is no man enjoying better health today than I do." At that time, at Mr. Dunnett's request, his statement was only published locally, but now writing under the date of Jan. 21st, from Fitchburg, Mass., where he has been conducting a very successful series of evangelistic meetings, he says:—"I had held back from writing in regard to my health, not because I had forgotten, but because it seemed too good to be true that the old time pain had gone. I cannot say whether it will ever return, but I can certainly say it has not troubled me for months, and I am in better health than I have been for years. I have gained in flesh, hence in weight. I would prefer not to say anything about my appetite; like the poor, it is ever with me. Yes; I attribute my good health to Dr. Williams' Pink Pills, and you have my consent to use the fact."

Dyspepsia

With her. She tried We saw Hood's Sarsaparilla taking it. I can write realized after bottles and is per and hearty woman." land, Nova Scotia. Salt Rheum, Ulcers, other diseases, prove Sarsaparilla Blood Purifier. All and's and only Hood's. with Hood's Sar-Cure all liver ills

Much in Little

Is especially true of Hood's Pills, for no medicine ever contained so great curative power in so small space. They are a whole medicine

Hood's Pills

chest, always ready, always efficient, always satisfactory; prevent a cold or fever, cure all liver ills, sick headache, jaundice, constipation, etc. 25c. The only Pills to take with Hood's Sarsaparilla.

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

AVONDALE, Platon Co., January 14, 1898. Messrs. C. Gates, Son & Co.:

Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly,

DAVID MURRAY.
Sworn before me this 15th day of January, 1898.
ANGUS McDONALD, J. P.

A Business Education

at a reasonable rate, in as short a time as is consistent with

THOROUGHNESS

is imparted to the Students of the HALIFAX COMMERCIAL COLLEGE by skilled instructors.

Write for particulars to
S. E. WHISTON, Principal
95 Barrington St., Halifax.

PUTTNER'S Is the best of EMULSION all the

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

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



You need it to bear the daily burdens of life. If your back's weak—Doan's Kidney Pills will strengthen it. If it pains and aches—Doan's Kidney Pills will cure it. No experiment in taking Doan's Kidney Pills. They cured hundreds of weak, aching backs long before other kidney pills were dreamed of.

Mr. JAMES ROW, Belleville, Ont., suffered for nine years with terrible pain in the back, rheumatic pains, and pains in the bladder. He spent \$300 doctoring, but got little relief. Doan's Kidney Pills have completely cured him, banished the back pains, and all the other pains and aches.

The Home

Tidiness.

In days gone by, before the new woman appeared upon the scene of action, girls were rigidly taught the good old-fashioned way of tidiness. "Neatness" hardly expresses my meaning as well as does the quaint old-time word. To be "tidy," Webster tells us, is to be arranged in good order; neat; kept in proper and becoming neatness. Nowadays girls are neat to a certain extent and in a certain way. They bathe freely and wear clean clothes; but are they tidy? Frequently they are not. The hair is often loose and prone to tumble down, and their gloves are sometimes ripped at the finger-tips, and one or two buttons are lacking from their boots. The stock-collar is often fastened on with an ordinary white pin that is very obvious, and the veil has occasionally a hole over the nose or chin. Our girl is charming; but is she as careful as she ought to be?

The other day I was making a morning call at a friend's house, and there met another caller, a woman who made an agreeable impression upon me. She was not elaborately dressed, but her black tailor-made gown fitted her well, and there was not a spot or speck of dust on it. I knew that it had been brushed carefully before she had left her room. Her linen collar and cuffs were snowy white, and did not twist or shift from their proper places. Her gloves did not wrinkle, and buttoned smoothly over the wrists; her shoes were like the rest of her attire—jainty; and her bonnet rested firmly and straight on soft brown hair, that, while wavy and fluffy, was neatly dressed, and so securely pinned that I fancy a high wind would not have caused it to come down. A thin veil covered a fresh complexion and bright face. The tout ensemble gave one the idea of daintiness and delicate finish. In speaking of this woman afterward to a man who knows her, I said:

"There is something about her appearance that charms one. What is the secret?"

"I will tell you," he said. "She is a well-groomed woman. There are never any rough or loose ends about her."

"You mean that she is tidy," I said to him.

"You can call it 'tidy,' I say 'well-groomed.' We both mean the same thing."

However one may express it—in sporting terms or with the old-fashioned word—is the condition not well worth striving for?—Harper's Bazar.

Take Care of Your Pearls.

"She isn't exactly pretty, but she has such fine teeth that she is very attractive."

Dear girls, make a note of this remark. You desire to be attractive, and I can assure you that to care for the mouth vigilantly is to make yourself charming.

I will not enlarge upon the fact that if you are scrupulous with your teeth, there will be no danger that any other part of the body will be neglected. I lately heard this dialogue:

"Your windows, Mrs. S—, are a joy to the neighborhood; they are always so brilliantly clean!"

"Yes," laughed Mrs. S—, evidently gratified; "John calls our cottage the Crystal Palace; but if I have a weakness, it is for bright windows; it seems to make the whole house tidy."

It did make her whole house tidy; for what woman ever took pride in bright windows and was unmindful of her andirons and table-cloths?

To care for the teeth does not mean hasty thrusts of the brush two or three times a day, after hot coffee, sweets, and frozen creams. The teeth are to be kept sound and gleaming by wholesome food, well masticated, and by thorough brushing, inside and out, up and down, with a moderately stiff brush, after each meal.

Once a day a tooth powder authorized by dentists, and not merely a patented preparation, should be used, but not more frequently, as nothing is better than sim-

ple warm water; and the mouth should be thoroughly rinsed.

Dyspeptics, and other invalids, too, are apt to have unpleasant teeth, but this is usually due to wilful neglect of the stomach, and enforced neglect of the mouth when weakness has followed indigestion.

A word to the wise, girls, should be enough.—Christian Advocate.

* * *

Chocolate Cake.—One cup of sugar, one-half cup of butter, one-half cup of milk, one square of chocolate, one and one-half cups of flour; one teaspoonful of soda and two eggs. Cream the butter and add the sugar gradually, melt the chocolate and add it to the sugar and butter. Then add the milk and mix the baking powder with the flour and add a little at a time. When thoroughly beaten add the eggs and place in the oven as soon as possible. Bake thirty minutes.—New England Farmer.

Cocoanut Snow Cake.—Three-fourths cup of butter, two cups of sugar, one-half cup of milk, two and a half cups of flour, one-half teaspoonful of soda, one and one-half teaspoonfuls of cream of tartar, whites of eight eggs, one teaspoonful of almond extract. Frost with the white of one egg beaten to a stiff froth and add ten tablespoonfuls of powdered sugar and at the last one-half teaspoonful of lemon extract. Put it on the hot cake and set it in the oven to dry.—New England Farmer.

* * *

"There are some men and women in whose company we are always at our best," says Dr. Drummond. "While with them we cannot think mean thoughts or speak ungenerous words. Their mere presence is elevation, purification, sanctity. All the best steps in our nature are drawn out by their intercourse, and we find music in our souls that was never there before."

* * *

As an ecclesiastical term has it, church services are "diets" of worship. They are meals. All who are hungry will take them, and, if they are wise, regularly. But no workman is paid for his meals. He is paid for the work he does in the strength of them. No Christian is paid for going to church. He goes there for a meal, for strength to do the work of Christ.—Drummond.

* * *

False Representations.

An Ontario Lady Compels a Merchant to Pay for Damages.

A lady writing from Ontario town says: "A month ago I visited one of our town stores and asked for three packages of Diamond Dye Navy Blue for dyeing all wool goods. The merchant informed me that he was out of Navy Blue in the Diamond Dyes, and talked me into buying a dye of another make, at the same time guaranteeing them to do as good work as I could get from the Diamond. A lady friend was with me at the time and heard the whole conversation. I took the strange dyes home, used them according to directions, and was sadly disappointed with the results. The color was anything but a Navy; in truth, my materials were spoiled. I at once took the goods to the merchant and told him his dyes were frauds. He offered to give me more of the same dyes or my money back. I refused both offers, and after I had threatened law proceedings he thought it best to pay for the materials spoiled. This merchant will never again have the chance to sell me any more dyes. I shall go where I can get the Diamond Dyes at any time they are wanted. I have had my last lesson with poor dyes."



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

Delicate children! What a source of anxiety they are! The parents wish them hearty and strong, but they keep thin and pale.

To all these delicate children Scott's Emulsion of Cod-liver Oil with Hypophosphites comes with the best of news.

It brings rich blood, strong bones, healthy nerves, and sound digestion. It is growth and prosperity to them.

No matter how delicate the child, it is readily taken.

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



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WE BEAT

THE RECORD LAST YEAR.



In the number of our students placed in good positions. We are ready to repeat the operation this year and invite correspondence from all who need well trained book-keepers, stenographers and typewriters. Our business practice (latest New York system) is a great success. Business and shorthand Catalogues mailed to any address.

S. KERR & SON,
Odd Fellows' Hall St. John, N.B.

MONT. McDONALD,

BARRISTER, Etc.

Princess St. St. John, N. B.

Can Asthma Be Cured?

To those who have suffered untold agony from this disease, we can say without fear of contradiction

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter.

JESUS AND THE SABBATH.

Lesson X. March. 6.—Matt. 12: 1-13.

Read Matt. 12. Compare Mark 2: 23-28;

Luke 6: 1-11.

Commit Verses 10-13.

GOLDEN TEXT.

The Son of Man is Lord even of the Sabbath day, Matt. 12: 8.

EXPLANATORY.

I. THE RISING OPPOSITION TO CHRIST.—In this chapter Matthew has massed together the acts of opposition to Christ, as he previously had done with his teachings in chaps. 5-7, his miracles in chaps. 8 and 9, and his instructions in chap. 10. Note first the two cases given in the lesson. Because Jesus refused to eat the husks and shells the Pharisees had placed around the corn and meat of Sabbath observance, they held a council against Jesus, whose answer was more miracles of healing and help.

Next they charged him with casting out demons through Beelzebub, the prince of the demons, but Jesus showed the folly of the charge, and warned them against blasphemy. Again they asked a sign, and he pointed to a sign which condemned their conduct. Finally his own relatives, including his mother, thought he was becoming insane (Mark 3: 21) and tried to stop him.

II. A QUESTION AS TO THE WAY TO KEEP THE SABBATH.—Vs. 1, 2. I. AT THAT TIME, or period, during that tour or season in Galilee. It must have been during one of the harvest seasons. JESUS WENT ON THE SABBATH DAY THROUGH THE CORN. Through the grain fields of wheat or barley. The English call all grain corn. They were doubtless on their way to or from the morning service in the synagogue, for HIS DISCIPLES WERE A HUNGERED. The rabbinical law allowed no eating on the Sabbath, except in case of sickness, prior to the morning prayers of the synagogue. A similar canon in the ritualistic churches of today forbids breaking the fast before partaking of the communion. AND BEGAN TO PLUCK THE EARS OF CORN. Luke adds, "rubbing them in their hands," in order to separate the kernel from the chaff. There was no road with fences, but a mere path through the fields of standing grain, so that they did not have to go out of their way.

2. BUT WHEN THE PHARISEES SAW IT. These Pharisees were accompanying Jesus, not to learn the truth, but for the one purpose of finding some fault with him. They hated him because they were wrong and his teaching reproved them; he swept away many of their false rules and customs, and they must either change their lives or prove the teacher to be in some wrong. THAT WHICH IS NOT LAWFUL TO DO UPON THE SABBATH DAY. The act was lawful on any other day, being sanctioned both by custom and the Mosaic law (Deut. 23: 25). But the Fourth Commandment forbade any work on this Sabbath, and the Pharisees had interpreted the law in a most mechanical way, making a great many special prohibitions, the violation of which they insisted was the breaking of the law. They said that reaping and threshing were work, and therefore forbidden, and "it was asserted that plucking corn ears was a kind of reaping, and rubbing them 'a kind of threshing.'"

"The reader will find an immense number of ridiculous ways of breaking the Sabbath in Ederheim's 'Life of Christ,' Appendix xvii." Jewish Sabbath Prohibitions.—"It was seriously argued that to walk upon the grass with nailed shoes was a violation of the Sabbath, because it was a kind of threshing, and to catch a flea upon one's person was a violation, because it was a kind of hunting; and it was gravely debated whether one might eat a fresh egg on the first day of the week, since, in the order of nature, it had probably been prepared by the hen on the seventh."

III. LIGHT ON THE QUESTION FROM TWO SCRIPTURE EXAMPLES.—Vs. 3-5. Christ replies to them calmly, without any rough condemnation or sarcasm, but by two examples from the Scriptures which they believe to the letter, and whose Sabbath law they thought they were fulfilling; and of persons whom they revered as peculiarly holy.

3. HAVE YE NOT READ, SO AS TO REMEMBER AND APPLY. WHAT DAVID DID, WHEN HE WAS A HUNGERED. Note the emphasis on 'hungered.'

4. HOW HE ENTERED INTO THE HOUSE OF GOD. The Tabernacle then at Nob, a hill near Jerusalem. AND DID EAT THE SHEW-BREAD. The "shewbread" was the "bread" that was kept on the golden table in the Holy Place. It consisted of twelve loaves, corresponding to the number of the tribes of Israel (Ex. 25: 23-30; 39: 1-6). It was a significant and sublime symbolism, denoting that Jehovah was the

Provider of his people's food. WHICH WAS NOT LAWFUL FOR HIM TO EAT. . . BUT ONLY FOR THE PRIESTS. Lev. 24: 5-9.

The argument was that if David, to keep himself and his followers from suffering hunger, could, without blame, break a ceremonial law in its form, while keeping it in spirit, it must be right so to interpret the Sabbath law as to allow his disciples to do so much work on the Sabbath as was necessary to satisfy their hunger. The Pharisees adhered to the letter, but not to the spirit of the law.

5. OR HAVE YE NOT READ IN THE LAW. The Sabbath was the priests' busiest day of labor. HOW THAT ON THE SABBATH DAYS THE PRIESTS IN THE TEMPLE PROFANE THE SABBATH. By performing the who temple service. "Not merely does the sacred 'history' relate exceptional instances of 'necessity,' but the 'Law' itself ordains labor on the Sabbath day as a duty." AND ARE BLAMELESS. "Because the greater duty of temple service set aside the law of Sabbath rest. (Compare John 7: 22, 23)." Because this labor on the part of a few was essential to the true Sabbath keeping by the many; and, moreover, such labor really fulfilled the spirit of the Sabbath, even to the workers.

The argument here is "that a literal cessation of manual labor without any exception whatever was never intended by the Lord when he gave the law respecting the Sabbath." So that the Pharisees' interpretation of the Sabbath law was contrary to their own principles and actions in other things. They had been looking at separate acts, and did not see the underlying principle.

IV. THE GREAT PRINCIPLES OF SABBATH-KEEPING STATED.—Vs. 6-8. 6. IN THIS PLACE IS ONE GREATER THAN THE TEMPLE. Jesus Christ himself.

8. FOR THE SON OF MAN IS LORD EVEN OF THE SABBATH. Therefore he knew its full meaning, and could give the right interpretation of its law. He was Lord of the Sabbath; not, surely, to abolish it,—that, surely, were a strange Lordship, especially just after saying that it was made or instituted for man,—but to "own" it, to interpret it, to preside over it, and to enoble it by merging it in the "Lord's day" (Rev. 1: 10), breathing into it an air of liberty and love necessarily unknown before.

7. IF YE HAD KNOWN WHAT THIS MEANETH. If you had understood the principle which underlies my defense of my disciples' conduct on the Sabbath, I WILL HAVE MERCY, AND NOT SACRIFICE. What helps and blesses men, rather than any forms of worship. All forms of worship are to help men, and any use of them to prevent good coming to man is contrary to their spirit and purpose.

V. SABBATH KEEPING ILLUSTRATED BY THE EXAMPLE OF JESUS.—Vs. 9-13. 9. HE WENT INTO THEIR SYNAGOGUE. Luke says it was on another Sabbath. This shows one way in which Jesus was accustomed to keep the Sabbath.

10. A MAN WHICH HAD HIS HAND WITHERED; i. e., dried up from a deficient absorption of nutriment. Luke says his "right hand." This would hinder him in earning a living. THEY ASKED HIM, SAYING, IS IT LAWFUL TO HEAL ON THE SABBATH? The question was still being discussed. Here was another opportunity for Jesus to explain his views about Sabbath keeping. But the object of the Jews was THAT THEY MIGHT ACCUSE HIM, and thus bring him to trial for Sabbath breaking, and both discredit his teaching and prevent him from continuing to teach.

11, 12. ONE SHEEP, AND IF IT FALL INTO A PIT, etc. Jesus appealed to their own interpretation of the Sabbath law; and then turned it against themselves by asking, HOW MUCH THEN IS A MAN BETTER (of more value) THAN A SHEEP. WHEREFORE, according to their own rules, IT IS LAWFUL TO DO WELL, to do good deeds, ON THE SABBATH.

13. THEN SAITH HE TO THE MAN. He did one of the good deeds it was lawful to do. As the cure is wrought only by a word, the Pharisees have no ground of accusation; there has been no infraction of the letter of even their own regulations. Their whole plan was thus frustrated, while Jesus gave fresh emphasis and new light to his teachings.

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From the Churches.

WESTPORT, N. S.—I baptized Bro. Herbert Collins, Jan. 30th. Rev. J. J. Tingley preached a very able and eloquent sermon for us Feb. 1st, after which Bro. William Howard was set apart to the office of deacon. Pray for us.
C. E. PINNO.

FREEMPORT, N. S.—Last Sabbath it was my privilege to baptize twenty rejoicing converts into the fellowship of this church, making thirty in all baptized since the good work began. In the early part of the meetings I was kindly assisted by Rev. C. E. Pingo, of Westport, who preached the gospel with power.
L. J. TINGLEY.
February 14th.

HANTSPORT.—We have recently baptized three and received two on experience. We are making an effort to get our list of members corrected, so that the number reported next year will represent somewhere near our working strength. This is not very inspiring work, but otherwise things are going along encouragingly.
D. E. HATT.

MAIN STREET, ST. JOHN.—A series of special meetings lately held has resulted in greatly quickening the spiritual life of the church and in promoting a hearty Christian fellowship among its members. Pastor Gordon has baptized on several occasions recently. Evangelist Martin, who has recently labored with much acceptance and success in connection with churches in St. John and Fairville, will supply the pulpit during the pastor's absence of two months in Winnipeg.

UPPER WICKHAM, No 3 PREACHING STATION, N. B.—I wish through the MESSENGER AND VISITOR to express my gratitude to the members of my congregation who so surprised me on the evening of February 9th. They met at the home of one of the brethren, furnished refreshments, spent a very pleasant evening, before returning home presented me with goods and cash, leaving me over \$25 better off. The way in which this people have treated me since coming among them has made my sojourn a very pleasant one. And God has blessed us in reclaiming backsliders and adding strength to the more active children of his kingdom; still we pray for each other.
I. NEWTON THORNE, Lic.

ANDOVER, VICTORIA CO., N. E.—A word or two from this place will let our brethren know that we are still living and moving on in the Master's work. Good congregations greet us on mostly every Sabbath and good Sunday Schools as well and our prayer meetings are very well attended by times and the Spirit is present with us. Our Unions on Friday evenings are very good indeed, good attendance. I received one in the church by letter, expect others soon. Our friends of Andover surprised us a night or two ago, by calling at our parsonage or home, late, just as the pastor was about to retire to bed, rushing in and threw on him a beautiful fur coat, value \$42. A grand surprise we received. May the Lord bless our good friends.
Feb. 14. H. D. WORDEN.

WOLFVILLE.—The Wolfville Baptist church at its last business meeting passed with great heartiness a unanimous vote of grateful acknowledgment to Bro. George V. Rand, for his long and valued services to the church in connection with the choir. An address prepared and read by Dr. Jones, set forth on behalf of the church, its appreciation of the ability, zeal and self-sacrificing devotion with which Bro. Rand has served in the choir for more than forty years. Bro. Rand has been chorister for about thirty-four years. His labors in connection with the music began when Father Harding was pastor, continued during the long pastorate of the late Dr. DeBlois and also during the ministry of Dr. T. A. Higgins and of Dr. Trotter. Very few churches have a record like this. The address of the church referred to the unusual musical talent of Bro. Rand, his attendance and energy in all circumstances, his financial contributions to the musical equipment of the church, his influence in securing the musical instruments owned by the body, especially to his aid in obtaining the excellent organ now in use, the gift of Richard Pingo, Esq. It was a well merited tribute, well bestowed, and the church properly emphasized its words by adding thereto a cheque for a substantial sum of money. Bro. Rand's reply was, in words and spirit, worthy of

the occasion. At the close of his remarks, he nominated as his successor, Mr. R. W. Ford, Principal of the High School, who was duly appointed.

ALMA, N. B.—I baptized one young sister here last Sabbath, Feb. 13th. With the assistance of Rev. F. D. Davidson, we began special meetings about the middle of January and continued them about three weeks. And while we cannot report more than this one addition to our number, yet we feel that great good has been done in the direction of strengthening our Baptist interests in the village. Voices which have been silent for years have been heard again and a number of the unconverted have requested the prayers of God's people. We believe that impressions have been made which will never be forgotten. At a business meeting of the church held last week two new deacons were chosen and on the following evening were ordained. Also at that meeting it was decided to immediately proceed to the erection of a new church edifice, which for the past eight or ten years has been under consideration. This being one of the weak churches, it will be quite an undertaking, but the people are now determined to persevere in the course they are pursuing. Any help from outside would be thankfully received. Bro. Davidson is a forcible and fearless preacher of the good old Gospel, and churches needing assistance would do well to seek his services. I close my services with this people about the middle of March, after a pleasant pastorate of two years. It is sincerely hoped that a new pastor will be immediately secured. The coming man will find a kind people, but plenty of work.
M. B. WHITMAN.

WINDSOR.—Our annual church meeting was held on the 2nd inst., at which reports from the different societies were presented and the work for the past year reviewed. Our three Sunday Schools are in a healthy condition. The Women's Missionary Aid Society did good work during the year and the reports from the Senior and Junior B. Y. P. U. were encouraging. The Mite Society and Sewing Circle gave material assistance by the sums of money they raised and donated. Notwithstanding the disaster which befell us last year, the Treasurer's report showed a good sum raised for local expenses as well as for mission purposes, although the latter sum was smaller than for some years past. The pastor's report showed: Total number of pastoral visits, 415; Sermons preached, 134; Prayer, social and conference meetings attended, 92; Baptized, 63; Funerals attended, 15; Marriage ceremonies performed, 15. The pastor has also taught a young men's class in the Sunday School, and held a fortnightly week-night service at Martock, an out station. Special services held there also resulted in much good. The church received much benefit from the Hunter and Crossley meetings. During the year eight members have passed away. The various organizations within the church have been well sustained and the pastor speaks gratefully of the service rendered by active helpers in the church, making special mention of those who for many years past have sustained the work at the outstations. The new parsonage is a monument to the desires of the church for the comfort of the pastor and his family. Alluding to the sad experience of the church, on account of the great fire, the pastor expresses the belief that the loss is not without compensation, and that in ten years time the church will be in all respects stronger and better equipped for the Lord's work than ever before. This, however, will not be attained without self-denial and increased devotion to the work. A building committee was appointed to secure plans, etc., for a new church and, if sufficient funds are raised to warrant us in building, we hope to begin operations in the spring.
CLERK.

Grateful Mention.

On the evening of January 11 the good people of Barton gathered at the parsonage, where a very pleasant time was spent. Our hearts were not only made glad by welcoming these friends, but we were made the richer by some \$16, for which we would desire to offer them our sincere thanks. We would also make grateful mention of the kindness of the people of North Range, who, on the evening of January 12, met at Bro. Thomas Franklin's for the purpose of making a donation. Before separating we were presented with \$15.46 as a token of their good will. May God wonderfully bless the donors, as well as all the people on the field who have been so kind, especially during my late illness.
O. C. CRABER.

Sunday School Convention.

The Nictaux, Springfield S. S. Convention met at the Springfield Baptist church on Feb. 3rd, at 2 p. m. After reading and prayer by Bro. M. P. Roop, an interesting paper was read by Dea. C. R. Marshall, subject, "How to gain and keep the attention of the Sunday School Class" which was freely discussed. Then followed a discussion on the use and abuse of lesson helps in the S. S. hour. Adjourned to meet at 7 p. m. At the evening session, reports of nine schools were received. Miss Hannah Saunders read a paper, subject, "Success a failure in Christian work." Music by choir. Recitation by Miss E. Daisy Webb. Remarks were made by Rev. J. Webb. Bro's W. A. Mason, H. P. Roop, and C. W. Roop, on "How shall we provide substitute teachers?" Rev. J. W. Brown suggested a normal class for the training of persons in the study of the Bible, so that they would be better prepared for S. S. teachers. After singing by the choir a very interesting "Model Bible Class," was taught by Rev. J. W. Brown. The convention adjourned to meet in May. Benediction by Pastor Webb.
E. M. BARTRAU, Sec'y.

Quarterly Meeting.

St. John and Kings County Baptist quarterly meeting convened with the Hampton Station Baptist church Jan. 28, at 7.30 o'clock p. m. Opening sermon preached by Rev. W. E. McIntyre, text, John 1:13, followed by social service. Saturday sessions at 10, 2.30 and 7.30 o'clock. Ministers present: Revs. J. W. S. Young, W. E. McIntyre, N. A. McNeil, J. D. Wetmore, E. K. Ganong, S. D. Ervine and W. J. Gordon, Lic. The business and social services were very interesting and helpful. Saturday evening Rev. N. A. McNeil preached from John 1:29. Sunday a. m. Deacon N. B. Cottle conducted a social service at 10 o'clock. The quarterly sermon was preached at 11 o'clock by Rev. E. K. Ganong, text, John 17:14. At 2.30 Rev. N. P. Gross preached from Ezek. 36:26, after which he gave a very interesting address on our Danish and French mission work. At 7 o'clock p. m. W. J. Gordon, Lic., preached from Jude 21. This sermon was followed by a very inspiring social service. Offerings taken, \$4.17, to be equally divided between Home and Foreign Missions. Also for Danish work, \$5. All the sermons preached were very clear, instructive and helpful in character and the social services inspiring. We know great good will follow such effort. As there was no invitation for the churches to hold next session, if any would like to have it held with them please notify Pastor S. D. Ervine, Springfield, Kings County, or T. A. Leonard, Long Point, Kings Co.
T. A. LEONARD, Sec'y.

District Meeting.

The District Meeting of Kings Co., N. S., met at N. Kingston, Feb. 8th. The County Union of the B. Y. P. U. held its first rally on the previous evening under the leadership of President J. B. Morgan, A. B. Excellent papers were presented by I. P. Neily, Esq., Mrs. J. B. Morgan and Mrs. C. H. Martell. The morning session of the District Meeting began with devotional service led by Pastor G. L. Bishop. Encouraging reports were received from the churches, excepting from three that failed in sending delegates. Billtown reported 32 baptisms, making 46 in all during the recent awakening at Woodville. Gasperaux reported one baptized and a meeting house on the mountain completed and paid for at the cost of \$500. A lady in the United States is donating \$100 to the Pereaux church for a memorial window, to be placed in their new meeting house to the memory of David Freeman, a former pastor. In the afternoon papers were presented by Pastors Read and Saunders. The former on the Sermon of today and the latter on Pulpit preparation. These were highly commended and elicited a lively discussion. In the evening Pastor Williams spoke earnestly and well on the subject of Home Missions. Mrs. Morgan read a paper prepared by Miss Amy Johnston, who could not be present; this was followed by an address by Mrs. C. H. Martell. In both of these the duty of woman in our home churches to give the gospel to their sisters in heathen lands were eloquently set forth. Pastor Simpson gave the closing address, on the Forward movement. In Bro. Simpson Acadia has a most earnest and enthusiastic advocate. If all of Acadia's sons have the same consciousness of obligation

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to their alma mater, and the same readiness to co-operate in the present endeavor, the College is safe. This meeting will have the honor of celebrating a matrimonial alliance. Certain overtures had been previously made indicating a desire for union with the W. M. A. S. As the brethren, however, were tardy in pressing their suit the willing sisters sent a message asking for mutual consultation. An interview was had with happy results. Henceforth they are to be represented on the Executive; report their work; have a paper for the afternoon session, and occupy a place on the platform in the evening, when desirable.
M. P. FREEMAN, Sec'y.

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MARRIAGES.

BENTLEY-WEST.—At 93 North St., Halifax, Feb. 16th, by Rev. Wm. E. Hall, Robie D. Bentley, M. D., of North Brookfield, Queens Co., to Susie B. West, of Folley Village, Colchester Co.

WILLIAMS-DAVIS.—On the 2nd inst., by Rev. J. A. Gordon, Ernest B. Williams, of St. John, and Susan Ann Davis, of Milford.

ALCORN-WATSON.—On the 17th inst., by Rev. J. A. Gordon, Duncan R. Alcorn, of Hartland, and Jennie Cathcart Watson, of St. John.

MCLNOD-RICHARDSON.—At the Baptist parsonage, Sydney, Feb. 15th by Rev. H. B. Smith, M. A., Roderick McLeod, of International Pier, to Alice Richardson, of South Bar.

MARPLE-FRIZZLE.—At the home of the bride's father, Brook Village, Inverness Co., Feb. 16th, by Rev. H. B. Smith, assisted by Rev. W. A. Snelling, Rev. John A. Marple, of Truro, to Emma Grace Frizzle, of Brook Village.

LINTON-MCKENNEY.—At the residence of the officiating clergyman, St. John, Feb. 3, by Rev. J. L. Shaw, assisted by Rev. J. F. Burhoe, Charles R. Linton to Julia N. McKenney, both of Greenwich, Kings Co., N. B.

DEATHS.

CORKUM.—At Black River, on the 8th inst., Cornelius Corkum, aged 24 years.

CONNOR.—At Alma, Jan. 15th, Cora, infant daughter of John T. and Catherine Connor, aged 3 months.

RICHAN.—At Boston, Feb. 17th, Rev. W. H. Richan, formerly of Barrington, N. S., aged 64 years.

MUNRO.—At N. E. Margaree, on the morning of the 3rd inst., passed away to be with Jesus, George, aged seven months, infant son of David and Flora Munro. May the Lord comfort their sorrowing hearts. "He is not dead but sleeping."

HULADA.—At Clementsvalle, Feb. 18th, of consumption, Hattie Hulada, aged 16 years. During her long and tedious illness she was led to confess faith in Christ and so was not afraid of death, temporal or eternal. She longed to be relieved of suffering here that she might be with Christ.

TRIMPER.—At Clementsvalle, Feb. 12th, Mr. Henry Trimper, aged 74 years. Our brother was led to confess Christ when a young man and was baptized by the late Aaron Cogswell, and admitted a member of the Clements Baptist church in which he lived and died. During his brief illness he was glad he had given himself to Christ when young. His end was peace.

WINOT.—At Harmony, Kings Co., N. S., Feb. 9th, John Winot, aged 63 years. Our brother united with the Baptist church in Greenfield, Queens Co., N. S., in early manhood, and some years ago brought his letter to the church by his new home. He enjoyed much in the Christian life and at its close was able to rest entirely upon the finished work of Jesus. A large family with the widowed mother mourn their loss. May the great Comforter effectually minister to them.

FINNEMORE.—At Lilly Settlement on the night of Feb. 7th, James Finnemore aged 79 years. He leaves several sons and daughters and a widow to mourn. He was a member of Forest Glen Baptist church, having been baptized some few years ago by Rev. Chas. Henderson and received to the fellowship of God's people in the church. His trials are over. His triumph is sure. His knowledge and sanctification are complete.

CHUTE.—At Dorchester, Mass., Feb. 8th, widow of the late Daniel Chute of Clementsvalle. Sixteen years ago Sister Chute moved with her seven children, then left entirely to her care, to Boston, where she thought she could better care for them. It was her painful duty to lay three of those children away in their graves. Last Saturday the body of this Christian mother was brought back to Clementsvalle by her sorrowing children for interment. May the Lord comfort and bless those children who so tenderly cared for their mother during her long illness.

STRADMAN.—At Milford, Jan. 24th, Ada Agnes Steadman, aged 13 years and 5 months beloved by all who knew her. About 18th months before her death she was converted to God and baptized by our general missionary, J. A. Marple. Her life was consistent with her profession. During her short illness she was very happy, trusting in her Saviour she was not afraid to die, but said that if it was the Lord's will she would like to get well, she wanted to be a missionary. Her death leaves the home of Mr. Steadman a very lonely one. It was her wish that all her friends meet her in heaven.

LEWIS.—At the residence of her daughter Mrs. King, of Brighton, Shelburne Co., Feb. 5th, of old age, Deborah, widow of the late William Lewis, in the 85th year of her age. Sister Lewis was baptized in the year 1868 by Rev. R. D. Porter and united with the Osborne Baptist church. She lived a very consistent Christian life, and adorned the profession she made. Although for some time past, owing to feebleness, she could not attend the house of God, she took a deep interest in the welfare of God's cause. She leaves a son, three daughters and a large circle of other relatives and friends to mourn their loss. Precious in the sight of the Lord is the death of His saints.

REID.—On Feb. 13th, at Springfield, N. B., James Reid, aged 79 years, passed quietly to his eternal reward, leaving one daughter and her little girl, being the widow and orphan of the late Rev. Wm. Wetmore of precious memory. May God's supporting arm be revealed to solace and sustain them in their loneliness. Deceased was born in Ireland, but in his infancy was brought to New Brunswick where he lived and died. Many years ago he was sought and found of God, became a member of the Lower Cambridge Baptist church of which he remained till he was called away, we trust to his heavenly rest.

GANONG.—At Springfield, Kings Co., N. B., Feb. 14th, after a very brief illness, Mrs. Margaret A., relict of the late George Ganong, aged 73 years, fell asleep in Jesus, leaving 4 daughters and 3 sons to mourn their loss. Over 50 years ago deceased upon profession of faith in the Saviour was baptized by the late Elder J. A. Smith into the fellowship of the 1st Springfield Baptist church. After the organization of the 2nd Springfield church she united with it by letter, and has proved herself a real mother in Israel. In her death her family has lost a kind and loving mother, the community a good neighbor, the church a faithful member.

WEBSTER.—At Cambridge, N. S., Jan. 5th, Catherine Craig, beloved wife of John H. Webster, Esq., passed peacefully away to be with Jesus, in the 58th year of her age. In early life she publicly professed religion and was baptized by Rev. E. M. Saunders. Sister Webster was a devoted wife, a loving, tender mother and a faithful member of the Cambridge Baptist church. A sorrowful husband, a son and daughter, an aged mother, three sisters and four brothers, together with many relatives and friends mourn the loss of one who was true and kind in all the relations of life. The funeral was largely attended and an appropriate sermon was preached by the pastor.

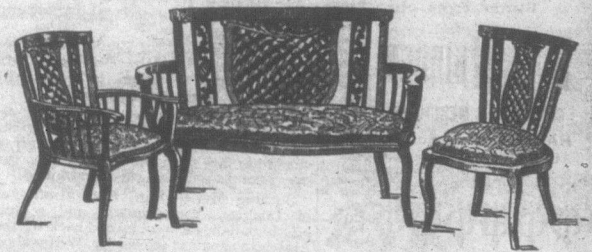
MCKENZIE.—At Westbrook, Me., Jan. 20th, Collins M., eldest son of William McKenzie, of Sinclair Hill, Alma, aged 27 years. Death came to this young man very unexpectedly. While endeavoring to cross the railway track before the coupling of the engine and freight cars, it is supposed he missed his footing and fell, and while in this prostrate position was run over by the engine. In a few moments after the accident life was extinct. In this severe affliction the parents, brothers and sisters of the deceased have this consolation that several years ago Collins professed religion and united with the Baptist church at Westbrook. The local papers of that town bear testimony to the fact that he was highly respected by all who knew him. His remains were brought home, and funeral services were conducted by the pastor assisted by Rev. F. D. Davidson. "Therefore be ye also ready."

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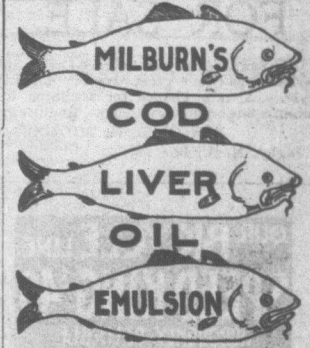
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* * * **News Summary.** * * *

James Hanrahan broke one of his legs in the lumber woods near Kouchibouguac on Saturday.

The Rt. Rev. John Richardson Selwyn, master of Selwyn College, Cambridge, since 1893, died on Saturday at Pau, France.

The daughter of Jude LeBlanc, collector of customs, Butouche, who ate no food for forty-four days, recovered her appetite Saturday.

The by-election in Pembrokeshire on Tuesday resulted in the election of Mr. Wynford Phillips, Liberal, by a majority of 1,670, a Liberal gain of 1,090.

At Oxford Wednesday the six-year-old daughter of Herbert Keefe, while going home to dinner, and walking backwards to shield her face from the storm, was run over by a team drawing hay and killed.

Sterling McLaughlin, labor contractor of Douglas, York county, and several Newfoundlanders were turned back by the American agents at the border, Wednesday. Labor contractors cannot enter the States. —Globe.

At a meeting in Boston on Sunday of fifty-five representatives of textile unions in New England, it was unanimously voted to recommend to all unions to call out the operatives in every cotton mill in New England.

In the House of Commons Thursday Mr. Michael Davitt's amendment to the address in reply to the speech from the throne calling attention to the distress in Ireland and the failure of the potato crop was rejected by 25 to 155 votes.

Rev. J. S. Cook, Ph. D., of Walkerville, a Methodist clergyman, has written a reply to Dr. Workman's "Old Testament Vindicated," and it is now in course of issue by William Briggs, under the title "The Old Testament Its Own Defence."

A recent act of the Virginia Legislature gives authority to the governor of the state to appoint women notaries public. This is regarded as something of a victory to the advocates of universal suffrage, when at the last session the Legislature fought to the death measures to allow women physicians in the state asylums or to license a woman lawyer.

A Vancouver despatch says: A big sensation was caused in town yesterday morning over the fact that J. Bally, a bricklayer, while excavating for a building, blundered on a ruby mine. The gems are pronounced by experts to be genuine, fair sized stones and perfect in quality. The place where the find was made was on a high tertiary level of the Fraser river, above New Westminster. A stampede has set in for the scene of the find.

The very readable series of papers which Edward Everett Hale is writing for The Outlook continues to grow in interest. That printed in the February Magazine Number deals with Lowell's life and friendships in college, and contains some examples of his poetic work when he was one of the editors of "Harvardiana." Dr. Hale in this installment tells the true story of Lowell's suspension from college just before graduation, about which for many years absurd and absolutely unfounded stories have been circulated. The true cause of the suspension was simply and solely young Lowell's lack of regularity in the attendance upon the college chapel exercises. (\$3 a year. The Outlook Company, 13 Astor Place, New York.)

The Commons Monday afternoon considered the amendment of John L. Walton, Liberal, to the address in reply to the speech from the throne and raising the question of the government's Indian frontier policy. Mr. Walton disapproved of the occupation of Chitral as being the source of the present troubles, and urged the government not to tamper with the independence of the frontier tribes, who, he said, were "the natural bulwark of India." Lord George Hamilton, secretary of state for India, said it was impossible to evacuate Chitral without impairing the prestige of Great Britain and the utility of these tribes. Sir Henry Fowler, secretary of state for India in the last Liberal cabinet, rebutted the charge that the Liberal government had agreed to a permanent occupation of Chitral. The future, however, would be more important, he said, than the past, which had been a costly blunder, and the Liberals would resist the forward tendency of the military party in India.

William Briggs will publish, about February 15th, Volume II. of the "Review of Historical Publications" relating to Canada, edited by George M. Wrong, M. A., Professor of History in the University of Toronto, assisted by H. H. Langton, B. A., Librarian of the University. This volume includes reviews of all the literature relating to Canada appearing in 1897, comprising more than one hundred publications. The volume for 1897, unlike that for 1896, includes a survey of the periodical literature for the year relating to Canada. A section is devoted to the works dealing with Canada's relations to the Empire. The history of the North West attracted

special attention in 1897. No more remarkable work has appeared during a generation than Henry's Journals—a detailed account of the life of a fur trader in the North West in the early years of the present century. This work is reviewed at length, Kingsford's, Clement's and Roberts' Histories of Canada are reviewed critically. The review contains this year about three hundred pages. The price in paper cover is \$1; in cloth \$1.50. Orders should be sent to William Briggs, Toronto. The number of copies offered for sale is only five hundred.

* * * **Women and Weak Nerves.**

— **Lives of Misery and Affliction.**

— **Marvellous Case in Manitoba.**

— **PAIN'S CELERY COMPOUND PROVES A WONDROUS BLESSING.**

Miss Parr Says:

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— **PAIN'S CELERY COMPOUND THE GREAT LIFE BUILDER AND VITALIZER.**

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DEAR SIRS:—For several years I have had weak nerves, and was gradually running down, and last March I was prostrated with nervous debility. My sufferings were excruciating in the extreme; I really thought there never was another who suffered quite as much with mental depression and weak nerves. This lasted about three months, and I was taking doctors' medicine continually, but was getting worse instead of better.

One day, while feeling quite discouraged and wondering if I was ever to get out of my dreadful state, a dear friend said to me, "I wish you would try Paine's Celery Compound." As I had intended to try it I acted upon her advice and started using it the very same day, and from the first dose I felt new hope and new life coming. I continued using it, and am still taking it once in a while, always asking God's blessing on each bottle. I am very much improved, and cannot say too much in favor of the medicine, and would recommend it to all suffering from nervous prostration and mental depression.

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STRENGTH CAME BACK.

The Anvil once more rings with the strokes of his hammer.

Mr. THOS. PORTOUS, the well known blacksmith of Goderich, Ont., tells how sickness and weakness gave way to health and strength. "For the past four years my



nerves have been very weak, my sleep fitful and disturbed by dreams, consequently I arose in the morning unrested. I was frequently very dizzy and was much troubled with a mist that came before my eyes, my memory was often defective and I had fluttering of the heart, together with a sharp pain through it at times. In this condition I was easily worried and felt overworked and exhausted. Two months ago I began taking Milburn's Heart and Nerve Pills, since that time I have been gaining in health and strength daily. They have restored my nerves to a healthy condition, removed all dizziness and heart trouble, and now I sleep well and derive comfort and rest from it. That Milburn's Heart and Nerve Pills are a good remedy for Nervousness, Weakness, Heart Trouble and similar complaints goes without saying." Price 50 cts. a box at all druggists or T. Milburn & Co., Toronto, Ont.

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In the y very wide thousand not quite ally a crop it is by no less than can averag self a succ to 500 is the rows, ing from f seed sown the exten attention tion—the size of the The tr advocates, growers; with their The chief crop can h prices are hand the transp is prepare with the h to destroy less weedi plants are yield is lar form in a charged th frame or h desired), t

The Farm.

Fattening Cattle.

The Kansas Board of Agriculture has gathered the opinions of several hundred persons who had engaged in fattening cattle in that state, with a view to disseminating practical information.

Their recommendation for the feeding of calves for the first winter is wheat-bran and shelled corn, or bran and oats, in sufficient quantities, with hay or other coarse feed, to keep them thrifty and growing.

A large majority favor dehorned or hornless cattle, and say that for the fattening lot such cattle have a ten-per-cent. greater value than those with horns. Thirty reports give them a greater value of 17 cents per 100 pounds; 26 place it at \$2.05 per head. The higher price, they say, fat cattle without horns are likely to sell for averages 13 1/2 cents per 100 pounds.

The time required for properly and safely changing cattle from grass to a full or maximum grain diet is twenty-three days, or from corn-stalk fields sixteen days.

With two exceptions, all say, extra labor considered, it is not profitable in Kansas to keep fattening cattle tied in stalls.

Forty-four per cent. advise keeping grain constantly accessible to fattening cattle, and 56 per cent. say it is profitable to grind some or all of the grain; and the average cost of grinding is given as 1 3/4 cents per bushel. Ten per cent. say grinding is not profitable.

Those who have soaked corn for fattening cattle say its value is enhanced 21 per cent. thereby.

Those who have fed wheat-bran with corn esteem it highly, saying it aids digestion, lessens the quantity of other and perhaps more costly food required, and hastens fattening. From 15 to 25 per cent. (by weight) of wheat-bran fed with shelled or ground corn is reported profitable, when bran costs no more than \$3.40 per ton.

Linseed-oil meal is praised by those who have fed it with corn, and forty feeders say they are justified in using more or less of it at a cost not exceeding \$19.70 per ton, as a very desirable adjunct of corn costing 25 cents per bushel. A smaller number report favorably on the use of limited quantities of cottonseed-meal.

Eighty per cent. favor the use of loose or barrel salt, and 20 per cent. prefer rock salt for the feed-lot or pasture. The principal objections offered to rock salt are, that cattle spend too much time licking it, in order to satisfy their wants, and that in doing so their tongues are likely to be made sore.

Onion Culture.

In the yield of onions per acre there is a very wide range, from two hundred to one thousand bushels; and these numbers are not quite the extremes either, for occasionally a crop of 1,200 bushels is heard of, and it is by no means uncommon to see crops of less than 200 bushels; but a man who can average 500 to 600 may consider himself a successful onion grower, while 400 to 500 is a very fair crop. The width of the rows, the quality and quantity (varying from four to six pounds per acre) of seed sown, the adaptability of the soil, and the extent to which it is fertilized, the attention given to cleanliness and cultivation—these are the factors governing the size of the crop.

The transplanting system has many advocates, principally among the younger growers; the older hands seem content with their success by the usual method. The chief advantage appears to be that the crop can be secured early, at a time when prices are likely to be good; on the other hand there is much extra labor attached to the transplanting plan, though if the land is prepared beforehand and kept stirred with the harrow or other implement so as to destroy all sprouting weed seeds, much less weeding will be required after the plants are once set. It is said also that the yield is larger and the bulbs are more uniform in size; but against this must be charged the expense of sowing in cold-frame or hot-bed (if very early onions are desired), the trimming of roots and tops

before setting, and the transplanting itself, the last a job of some magnitude when done on a large scale.—[Country Gentleman.

The Subsoiling Question.

Subsoiling has always been more or less of a bugbear to American farmers. In fact, there are many localities in which it would not be a very easy matter to find a subsoil plough, if you wished to see or borrow one. The beet-sugar and sugar-beet agitation has now brought the subject to the front. The capitalists who are ready to put their money into expensive sugar factories insist on it that the beet-growers subsoil their land before engaging in beet culture. It is well known, and the experience of European beet-sugar makers and beet-growers testifies that sugar-beets are very sensitive to the influence of deficiency in moisture, and under adverse conditions in this respect will fail to develop the percentage of saccharine matter that is absolutely necessary for fullest success in sugar-making. The main root and root-fibres must have a chance to reach well down into a stratum of perpetual moisture—and this necessity has led to the practice of subsoiling beet-lands. Of course, where the sugar-beet is thus benefited, other crops will reap some benefit also, and indeed there are a large proportion of our soils which it would pay as well to subsoil, whether we grow sugar-beets or other crops.—[Farm and Fireside.

Asparagus For Home Use.

Every farmer's family is deprived of one of nature's great blessings if the garden is lacking and has no asparagus bed. It can be had with very little trouble after it is once started. As soon as the ground can be worked in the spring the bed is spaded up and the manure turned under. I use for this work a six-tine spading fork, generally called potato-fork. If the bed has been properly started, this spading can be done eight or nine inches deep; but we have to be careful not to injure the asparagus roots, with which the bed is interwoven at that depth. Especial care must be taken when spading right over the crowns of the plants. They are somewhat near the surface of the soil, and easily reached with the fork and ruptured. But these places can be plainly noticed by the dead stubs of last season's growth. Every time a mess of asparagus is cut and signs of vegetation are noticed, the garden rake is drawn over the bed the whole length and touching every spot. This stirs the ground, and ends all vegetable life for the time being. After we stop cutting, this raking process is kept up more or less all summer, and I would say right here that the better care we take of our bed this summer, the easier work it will be to keep it in proper shape next season.

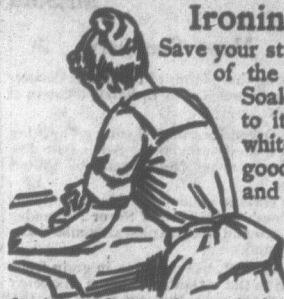
In the fall, or when the bed is to be covered again with the usual fertilizer, all growth of stocks is cleaned off; but the seed-stocks should be removed before the seeds drop, as they are as bad as any weeds if suffered to grow.—[G. C. Greiner, in Farm and Fireside.

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 I am now able to attend to work and cordially recommend all sufferers from Rheumatism to use the EGYPTIAN OIL.
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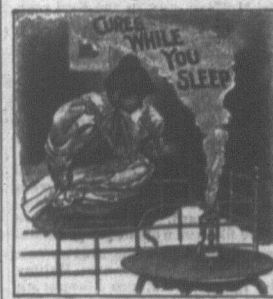
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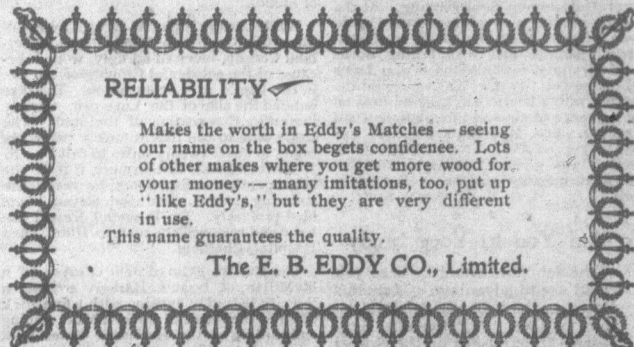
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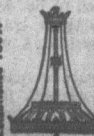
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Established 1897.



The Great Church LIGHT

FRINK'S for electric gas or PATENT oil, give the most powerful, softest, REFLECTORS cheapest and best. They know for churches, halls and public buildings. Send size of room. Book of light and estimate free. Don't be deceived by cheap imitations.

J. P. FRINK, 665 Pearl Street, New York

"Catarrh

was my great affliction for a number of years. Doctors did not help me. By a friend's advice I began using your medicines, and was perfectly cured after taking three bottles of

Ager's Sarsaparilla."

J. MURPHY, 178 Mulberry St., Newark, N.J.

Sunday School Convention Organized.

On Friday, Feb. 11th, several interested in Sabbath School work met at Narrows, Queens Co., for the purpose of organizing a District Convention, said district to include Macdonald's Corner, Narrows, Thornstown, Coles Island, Canaan, Bagdad, Wiggins Cove and Mill Cove.

The first session was held at 3 p. m., and the following officers were elected: Dr. M. C. McDonald, president; Joseph Hetherington, vice-president; Annis L. Briggs, secretary-treasurer. Additional Executive, Rev. C. W. Townsend, Z. O. Wilson, Hugh Cameron, Thomas Thomas, Isaac Hetherington, Sr. Other committees were appointed and the necessary business transacted. Encouraging reports were received from several schools in the District, and interesting talks on Sabbath School work were given. E. G. MacLean read a paper on "Sabbath Schools as a factor in the formation of character."

In the evening after Scripture reading by Rev. E. K. Ganong and prayer by Rev. A. B. Macdonald, the Constitution of the Convention was read. Rev. C. W. Townsend spoke on "Our aims and purposes," F. W. Patterson on "The qualifications of a teacher," Rev. A. B. Macdonald on "Lessons from past experience in Sunday School work," and Rev. E. K. Ganong on "The importance of teaching sound doctrine in Sunday Schools." Dr. McDonald made a few remarks expressing a wish that God might bless the Convention and thereby its success be assured. The addresses were interspersed with appropriate singing. A collection was taken amounting to \$2.37. Doseology and benediction. The organization was a good success and we trust the Convention may be the means of awakening new interest in Sunday School work and of deepening that already existing.

ANNIS L. BRIGGS, Sec'y-Treas.

Quarterly Meeting.

The Pictou and Colchester Counties quarterly meeting was held this month, 14th and 15th, with the historic old church at Onslow. Pastors Waring, Adams, Clements, Armstrong, Dimock, Spidell, Chipman, Sec'y. Manning and many others from the different churches were present. In the absence of presiding officer Raymond, Bro. Wm. Cummings was chosen chairman. On Monday evening Pastor Armstrong preached on Repentance. Tuesday morning was given to two addresses and the discussion evoked thereby. The first address was on Systematic Bible study, by Pastor Adams, and the second on Home Missions, by Pastor Dimock. In the afternoon Rev. J. W. Manning opened the meeting with a devotional service, helpful and inspiring. Pastor Clements spoke earnestly on the Power of the Holy Spirit, followed by Bro. Wm. Cummings in a forceful address on Soul-winning. At the evening meeting two addresses were again given. Sec'y Manning spoke in a soul stirring manner and with telling words upon our duty towards those who know not the gospel. Pastor Waring closed the meeting with a heart reaching address on the influence of sin and the relation of sin to prayer. Bro. Manning's presence was greatly appreciated. The offering of the meeting was given to Foreign Missions. The next meeting will be at DeBert in April.

O. N. CHIPMAN, Sec'y.

To Aid You In Your Study

of the Sabbath School Lessons you could use to advantage "Arnold's Notes on the Sabbath School Lessons for 1898," "Peloubet's Suggestive Illustrations on the Gospel of Matthew." Each of these books is much to be desired. You may have them both for two new paid subscriptions and twenty cents. Or, the first named for one new paid subscription and the second for one new paid subscription and twenty cents.

Get them!

News Summary.

Among the victims of the Maine disaster at Havana was Lewis L. Barry, a native of Halifax.

The Queen Regent of Spain on Thursday signed a decree appointing Senor Polo De Bernabe minister from Spain to United States.

The Havana police have found a dynamite bomb at the door of Senor Fernandez De Castro and other exploded bombs have been found.

The C. P. R. has cut rates in grain from Duluth to the Atlantic seaboard six cents a bushel to meet the cut made by the American roads.

James Cruikshank, of Cruikshank Bros., Toronto, was suffocated by fire Thursday morning in the store next door to his shop, over which he slept.

Sir James Stansfeld, who has held the office of lord of the admiralty, under secretary for India, lord of the treasury, president of the Local government is dead.

It is said the owners of the steamer Beaver are making application to the Federal government for a subsidy for their boat to run on Minas Basin and to St. John.

C. M. Foley, a prominent lawyer of Paris, Ont., has been arrested on a charge of fraud and misappropriation of funds. Several citizens of the town have been ruined.

Mrs. Phillip Brown, 38 years of age, living at Leaman's Brook, Upper Coverdale, Albert County, is the proud mother of 16 children, 13 of whom are living. She has never had twins, and is in good health.

Hon. L. B. Baker has received word that the Yarmouth B. S. Company's new steamer will reach Yarmouth in April instead of May. Nothing definite as to her route will be decided upon until after her arrival.

The Halifax Herald says it is reported on good authority that the D. A. R. are endeavoring to obtain possession of the Windsor Branch. Residents on the line of the railway are taking steps to prevent the exchange.

Richard McKean, of Pictou, died Sunday. Mr. McKean was in the 83rd year. About five o'clock he went out to the barn, and shortly after was there found dead. His third wife survives him, also several sons and daughters.

The lobster fishing across the bay is reported to be very good and some excellent catches are being made. The trim little steamer Westport, Captain Payson, took from Westport a week ago last Wednesday 145 crates of lobsters, and on last Monday 155 crates to Yarmouth, where they were shipped to Boston on the D. A. R. steamship Prince Edward. The lobsters are bringing the fishermen about \$18 per crate.

A correspondent writes the MESSENGER AND VISITOR that at Tockwack, Halifax Co., Feb. 13th, Mrs. Ronzo Haverstock presented to her husband three beautiful and healthy daughters. Mother and children are doing well. Three daughters are a rare gift at one time. We understand the Queen always gives a donation on such occasions. May the Gracious Sovereign smile on these.

A lecture entitled "The fat and the lean, or the drama of human life," will be delivered by the popular preacher, Rev. J. T. Burhoe, in Leinster street church, Thursday evening, Feb. 24. This lecture is a humorous portrayal of human life—taking in the days of childhood, school boy days, the fat days of wooing, and marriage, the days of the eclipse and wane of the blessed moon. Those who have listened to the reverend gentleman's preaching can best understand what a treat is in store for those who are able to enjoy a genuine bit of humor.

While cutting logs last week, John O'Shea, Chaplin Island Road, Northumberland County, received an ugly wound because of the accidental slipping of an axe in the hands of a companion. The axe entered the side of the knee-pan, terribly lacerating that portion of the limb. The roads were so bad that it took a party six hours to cover twenty miles to call Dr. F. J. Desmond and, furthermore, it took the latter gentleman five hours to reach the suffering patient, who for eleven hours bled profusely. Dr. Desmond dressed the knee and removed the man to Hotel Dieu Hospital, Chatham.

The Halifax Echo of Feb. 14 says: Jo'n McMillan, of Isaac's Harbor, arrived in the city Saturday evening with a fine brick of gold, the result of three weeks' mining and milling at the Hurricane Point gold mine. From 185 tons of rock in that time 263 ounces of gold was extracted. Had the company crushed a month they would have made a record, but the organization meeting of the company takes place on Wednesday and it was thought desirable to have a brick of gold there for the encouragement of the stockholders. The brick and samples of quartz were being shown a George A. Pyke's office this morning. Many people saw them and were well satisfied with the operations of the newly incorporated concern.

The CHARM of SUCCESS ATTENDS PEOPLE WHO LOOK INTO THINGS For Business Sake and for Your Own Sake, Look into the Merits of the Flour Offered You.

Do you believe MR. OGILVIE would be the largest individual Miller in the world, if he did not make the best flour? There is more OGILVIE'S HUNGARIAN used in Canada than any other brand. Why?

1st—Because it has no equal, and there is no other known flour made of as high a quality or grade as OGILVIE'S HUNGARIAN.

2nd—No other flour will make as much bread to the barrel.

3rd—It absorbs more water than any other flour, therefore the bread will keep moist longer.

Bakers make 150 two pound loaves of Bread from one barrel of OGILVIE'S HUNGARIAN.

Are you using OGILVIE'S HUNGARIAN? If not, give it a trial and you will soon be convinced that it is the best and most wholesome flour that can be had.

For Bread—Use more water than any other flour; give it time to absorb the water; knead thoroughly; be sure that your sponge is soft enough, and set to rise in a deep pan.

We have testimonials from all parts of the world as to the excellent qualities of OGILVIE'S HUNGARIAN. I add a few of these.

TESTIMONIALS

Hatfield, N. B., Dec. 31st, 1897.
Dear Sir—It affords us much pleasure to state that during the past three years we have used over twenty thousand barrels of your Hungarian Patent Flour. We find it to be the strongest flour we have ever used, and it will turn out more bread to the barrel than any other, while for color and general quality it cannot be surpassed. It is regularly used in such that we have never noticed any deviation in the above-mentioned qualities.
Yours very truly,
MOIR, SON & CO.

Amherst, N. B.,
Dear Sir—James Turner, Baker, hereby certifies that I have made one hundred and fifty two pound loaves of Bread, from one barrel of Ogilvie's Hungarian Flour, and that the said Flour gives me entire satisfaction.
JAMES TURNER.

Winnipeg, Man.
Dear Sir—Having used Flour manufactured by all the large Milling Companies in Canada and the United States, I have no hesitation in saying that I consider your Flour far superior to any other I have ever used. Its granulation is consider perfect, splendid color, and produces more Bread to the Barrel than any other flour in the market. Trusting that you will receive the support that the quality of your Flour merits.
Yours respectfully,
W. M. ANTHONY,
Baker and Confectioner.

St. John, N. B.
Dear Sir—Having used the best Minneapolis flour, and all the best Canadian brands, we consider your Hungarian Patent superior to any other. It produces more bread and bread of a better quality than any other we have ever used.
Yours truly,
J. & W. SHAW, Bakers.

J. N. HARDING, Agent, St. John, N. B.

Mayflower Embroidery Silk IN LARGE SPOOLS

This make is pure Silk, and warranted Fast Color.

Some stores sell it for 20c. a spool. We sell it for 12c., but when we send it by mail it is 15c. a spool.

It comes in 24 colors. Order any shade you like and we can fill the order.

FRED A. DYKEMAN & CO.

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

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THE LINCOLN FOUNTAIN PEN.

Given for two new subscriptions. Taken back if not satisfactory.

THE CHRISTIAN

Vol. XIV.

The United States and Spain.

Havana, is being h authorities. The fa not be given to the gation shall be com from trustworthy ex be nothing to warr was not due to an a dignified attitude of ness and patience s States, as expressed respecting class of of the country, are ately the United St number of men in which are neither p is an army of news is to produce and p a sensational chara to sell. To them a hand is a god-send, gathering tempest, wrath. The talk o be, is always sure o the bogus despatch treachery and the that war is inevitab So the despatches a according to the de politicians too who may be afforded in notoriety and to co thinking by makin is always a large jn able of being strong orators and unscrup worst of it is that t instructors of the p persuade others to know to be untrue. portion of the peopl relations become di erent spirit is develo it is to the highest remain at peace, an which unscrupulou interests take adv into a cruel and apparently a good e nce in the United do all they can to b much prefer, it w question settled by just what influence the counsels of the No doubt President peace. But if the i aster should show r that it was not due Spanish authorities cerned in the affair- avoided. There is Government center with Spain at no d measures to prepare

Dangerous Con ditions.

Frenchmen—in W ace to the friendly That the matter is ernment as a some from the fact the ment it has receiv week. On a t