

Messenger and Visitor.

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Misinterpreted. Writing of matters in Great Britain, Mr. Henry Norman remarked in his letter to the New York 'Times' of January 29: "English statesmen are growing rather impatient of the American charge that the English want the United States to help them fight their European battles." To this Mr. Andrew Carnegie, of Philadelphia, who is a strenuous opponent of the policy of expansion in the United States, replied the next day in the 'Times,' saying:

"No wonder we receive this impression. Your cable despatches this morning report Mr. Chamberlain telling the people at Birmingham that 'we now see our cousins across the Atlantic entering the lists and sharing in a task which under the circumstances might have proved too heavy for us.' I hope Mr. Norman will not think hard of the American people for believing that Mr. Chamberlain is reported as generally knowing what he talks about."

A copy of this paper was in due time forwarded by Mr. Norman to Mr. Chamberlain, with the suggestion that possibly he might think it worth while to prevent his attitude being again twisted into serving the ends of American partisan politics. The following is Mr. Chamberlain's reply to Mr. Norman, which the latter has embodied in his letter of February 18 to the 'Times':

"MY DEAR SIR,—I have never concealed my satisfaction that the people of the United States are likely to take their part in the gigantic work of tropical civilization, which seems to me, in a special sense, the mission of the Anglo-Saxon race. It is, of course, a truism to say that Great Britain alone could not undertake the whole of such a task, but if Mr. Carnegie, in his endeavor to tie the United States down to that policy of national isolation and selfishness which on this side we associate with the name of 'Little Englander,' means to imply that I seek the co-operation of the United States for some purely British interest, he is entirely mistaken. The old country and its colonies are perfectly able to take care of their direct interests without help from any quarter whatever, and I have never desired nor spoken of co-operation except in cases where I am convinced that the interests of other nations are at least as much involved as our own. If I hope that the United States will be equal to its opportunities, it is because I am a friend to the United States, and not because I am striving by underhand and insidious methods to draw them into our quarrels.

I am, yours faithfully,

J. CHAMBERLAIN."

Remarking upon this letter Mr. Norman says it expresses in a characteristically lucid manner the ideas of intelligent Englishmen generally. "The British have their own share of fools," says the 'Times' correspondent, "but not a man fool enough to believe that America could be dragged at their heels into a European quarrel which did not concern her. Beyond what Mr. Chamberlain so well says, they only hope and believe that if the British empire were about to be crushed out of existence by an irresistible combination of enemies deliberately thrusting an unjust quarrel upon her, the American people would enter the arena, inspired by what Mr. Olney has finely called 'patriotism for the race,' just as I am perfectly certain that if an European combination were formed to crush America there would not be a British sword left in its scabbard. Recent events should have sufficiently shown this."

The International Commission Adjourned. The Joint High Commission which was appointed for the purpose of promoting reciprocity in trade and to secure the settlement of certain international difficulties between the United States and this country, and which, with some intermissions, has been in session since August last, first in Quebec and later in Washington, has now adjourned until August next, and without having been able to agree upon the basis of a treaty which would cover the points in dispute. According to a joint statement put forth by Sir Wilfrid Laurier, acting for the British commissioners in the absence of Lord Herschell, and Senator Fairbanks, on behalf of those of the United States, it appears that, while the Commission has made substantial progress toward the adjustment of many of the questions

upon which it has been engaged, it has not been able to agree upon the settlement of the Alaskan boundary. The commissioners have neither been able to effect an immediate delimitation of the boundary nor to agree upon conditions under which the question might be submitted to arbitration. The British commissioners desired that the whole question should be referred on terms similar to those provided in the reference of the Venezuelan boundary line, and which, by providing an umpire, would insure certainty and finality. The United States commissioners, on the other hand, thought the local conditions of Alaska so different that some modification of the Venezuelan reference should be introduced. They thought the reference should be made to six eminent jurists, three chosen by each of the high contracting parties, without providing for an umpire, they believing that finality would be secured by a majority vote of the jurists so chosen. They did not see any present prospect of agreeing to a European umpire, to be selected in the manner proposed by the British commissioners, while the British commissioners were unwilling to agree to the selection of an American umpire in the manner suggested by the United States commissioners. The United States commissioners further contended that special stipulations should be made in any reference to arbitration that the existing settlements on the tidewaters of the coast should in any event continue to belong to the United States. To this contention the British commissioners refused to agree.

A Disappointment. The adjournment of the International Commission without having reached any results and because of a dead-lock upon the Alaskan boundary question naturally causes keen disappointment both in this country and in Great Britain. So far as it was concerned with an endeavor to promote reciprocity in trade between the two countries, the work of the commission did not from the first give promise of large results. The policy and practice of extreme protection has so thoroughly permeated the commercial life of the United States, and every large protected interest has so large and so immediate an influence upon the treaty making powers of the nation, that any great hope of more than unimportant concessions in the interest of freer commercial intercourse was precluded. The temper of the United States, however, did seem favorable to the settlement, on equitable terms, of certain matters which have been more or less sources of friction in the past and which constitute potential sources of more serious trouble in time to come. Of these matters, the question as to the disputed Alaskan boundary seemed the most serious, and it was hoped that the Commission would be able to agree upon conditions for its settlement, either directly or else through the submission of the points in dispute to a council of arbitration whose decision could be received as final. This hope unhappily has been disappointed. The Canadian Commissioners, with Lord Herschell representing directly Imperial interests, earnestly desired to have the boundary question settled on such terms as could be accepted as reasonably equitable and satisfactory to Canada and to the Empire. Our commissioners therefore have doubtless gone as far in the way of concession as they felt it possible to go, at least without feeling the pulse of the country through its representatives in Parliament and further consultation with the Home Government on the subject. The position taken by them as to the conditions of arbitration seem entirely fair and reasonable. They are conditions which have had the endorsement of the United States in the Venezuelan dispute, and they are the only conditions which would seem to offer any guarantee of reaching a final

settlement in the matter. It is to be hoped that when the Joint Commission shall resume its sittings, some five or six months hence, it will have become possible for it to agree upon conditions upon which both this and other troublesome questions between the two countries shall find settlement. There is some danger, however, that a heated and imprudent discussion of these matters in the press, if not in the Parliaments, of the two countries, shall render the international temper less favorable than it has recently been toward a fair and amicable settlement. We are pleased to note that leading Canadian journals for the most part appear inclined to discuss the subject with praiseworthy moderation. The Toronto 'Globe,' in the course of an admirably fair and dispassionate article on the subject, says: "When the commission reassembles may we not hope to find at Washington a cordial recognition of the good disposition and self-respecting attitude of Canada, and thorough understanding of the fact that we seek no favors, no coddling, no consideration based on charity, or even on sentiment, but that we are concerned for international good neighborhood, and that we do seek a fair, straightforward business settlement of all questions that may cause friction or misunderstanding between the United States and Canada, or between the republic and Great Britain? We shall not rush off into any vulgar, blatant assertion of Canadian rights, nor into any passion of invective against the United States. We know that Canada is not merely seeking food for that small pride and petty complacency which come from driving a harder bargain than fair dealing warrants, and we will not believe that the United States has any deliberate design to harass and humiliate this country."

France and its New President. Considering the present condition of France and the excitable temperament of its people, it was inevitable that there should be more or less of disturbance at such a crisis as that precipitated by the sudden and wholly unlooked for death of President Faure. There has been disturbance, demonstrations of anti-Loubet factions, and some futile efforts to bring about a *coup d'etat* in the interest of the monarchists. It is possible that demonstrations of a more serious nature will follow, but the present outlook seems favorable to a continuance of government along regular lines. M. Loubet, the new president, is a man of moderation and considerable strength of character. He has the advantage (otherwise his election would have been impossible) of not having taken any active part in the Dreyfus agitation. In his message submitted to the Legislative Chambers on Tuesday, M. Loubet congratulated the country on the regular transmission of power to the new president at a time when misguided persons were seeking to shake the confidence of the country in its institutions. The president dwelt on the necessity of appeasement, union and respect for the essential organs of society,—Parliament, Government and the National Army. He magnified the Republic and called attention to its work as seen in the promotion of liberty and peace, the founding of a great Colonial Empire and the establishment of alliances and precious friendships. The President's address was received with demonstrations of approval both in the Chamber of Deputies and in the Senate.

—Premier Murray of Nova Scotia has laid on the table of the House of Assembly the returns of the expenditure and revenue for the past year. The expenditure has been \$849,330 and the receipts \$855,960, leaving a surplus of \$6,630. The money to the credit of the province at Ottawa is \$1,056,133, yielding five per cent. interest. The mines department the past year have yielded in royalties \$277,870, an increase of about \$7,000 over the year before. The succession duties have yielded \$58,161. The total revenue of \$855,960 is \$14,000 in excess of that of the year before. The coal royalty is charged at ten cents per ton in all coal except that raised by the Dominion Coal Company, which pays 12½ cents. The expenditure was less by \$4,368 than in the year before. The expenditure on capital account for 1898 was \$119,206, and the net debt of the province is \$2,387,314.

Edward Manning to Mr. Jones.

MECHIAS, ME., NOVEMBER 11TH, 1796.

Having received your epistle wherein are many things asserted against the cause and interests of the Redeemer, some false and some, (if they are as they have been represented to you) ought to be opposed with the greatest plainness; and some things that you are so much in the dark about, that every one who has any knowledge of divinity will see as clear as that two and two make four.

In the first place, respecting falsehoods, you mention Mr. Murphy's declaring that no minister ever went to heaven who penned his sermons, preached by notes or that had received a liberal education.

Numbers that were present when Mr. Murphy delivered his sentiments on these points declare it to be a falsehood, though he was not so prudent in his expressions as he ought to be. Mr. Murphy is a young man, exceedingly fond of reading sermons that have been penned. He highly esteems divines who many times preached by notes; and men who have been liberally educated (to my certain knowledge) he speaks of with tears of love; and their performances he respects so much, that he chooses to make them his constant companions. And, for my own part, I esteem such men (if men of grace and the good of souls at heart) as the excellent ones of the earth.

Secondly, in your comparing me to the Pharisee (a character, conduct and spirit I disdain) boldly, and in an unchristian-like manner, asserted that: That I defy any man in the world, with any show or candor of truth, to defend. That was, that I esteemed all as publicans and sinners who did not follow me. For I believe many of the established church to be eminent preachers of the gospel, whose writings I esteem beyond any others in the world, excepting the scriptures; and do I not in like manner, revere multitudes of the church scattered, and so of all the dissenting parties—I believe that of all kindreds, tongues, languages and people, there are some who worship and adore the author of their existence in spirit and in truth; and it is evident that the most of these denominations do not agree with me in sentiment respecting non-essential points.

These, my sentiments, are not kept secret. I have with cheerfulness declared them publicly to hundreds. And I am positive you nor any other person ever heard me intimate anything to the contrary in private.

Now, sir, if your conscience is clear in declaring I say anything of the kind, I am certain mine would not be. If I would say that I ever preached or believed so.

Thirdly, you say it is my intention to drive Mr. Brown out of this town in order to obtain an establishment for myself. This, sir, may be ranked among the greatest of falsehoods. Though, to say much about the offers I have had of a settlement here and many others places, together with the charge of a church at Cornwallis and Horton in Nova Scotia, would appear like ostentation. Therefore I shall observe to you that it is a design that never entered my heart. And though my veracity may not be relied on, yet I assure you that time which has iron paws will unfold this mystery and others, much in my favor.

Fourthly, you say that at the decease of the Rev. Mr. Lyon (a gentleman I have a great esteem for and I hope is now in heaven) that peace, order and harmony pervaded every part of your town. I believe that there was too much spiritual sloth or carnal peace among the people which according to direct information was the cause of old Mr. Lyon's weeping in public, and saying that he had preached among you twenty years and he did not know whether one soul was converted by his means or not, which does not argue much peace, order or harmony of a right kind.

Not only so, but numbers living in all kinds of vice which could escape the severity of the law of man; and so much averse to peace, order or harmony, that they were at variance one with another which they now declare themselves. Such persons prove now to the world that it is altered times with them. They are a people who appear to live soberly, righteously and godly in this present evil world—a people who attend to secret devotion and in their families, (where there was nothing but profaning) the worship of God is set up; and the time formerly spent at the tavern, card table or in unnecessary visiting and gossiping from house to house, is cheerfully dedicated to God in assembling together for his worship. Such peace, order and harmony may I ever be instrumental in propagating, though it may scurrilously be called usurpation, division, heresy, schism or whatever malice can invent.

Fifthly, you mention that I can boldly pronounce your pastor and all those who will not follow me and approve of, etc., unconverted persons. Now sir, I can boldly declare that if you or an angel from heaven would come and tell me that I ever declared so, I should not believe them. Do I not charitably hope, Libby a Christian, Captain Smith, Mrs. Tabbe, John Munson, Samuel Smith's wife and more I hope are, that I am not acquainted with. This I declared when I was first acquainted with these worthy characters. Then how, in the name of common sense, (laying inspiration aside) could you con-

ceive and bring forth such a child unless you had deeply drunk into that spirit that opposes truth.

It is to be lamented that wherever there is a party spirit, much will be said on both sides that will not bear the scrutiny of an impartial man, who has discernment to discover the treachery of human nature therein. And as this may be the case in your apprehending, or being informed, that we hold that every one converted, or a good man has a right to preach the gospel. We hold that wherever God has a people converted or to convert, that he will raise and send out such officers as seemeth him good; or as will best answer his design or get most glory to his great name. If a Paul from the seats of learning, by renewing his heart and giving him a dispensation of the gospel or laying a necessity upon him, he must obey his God; and his natural abilities when improved by the Spirit of Christ, will be of great service to him in the work of the ministry.

If God sees fit to authorize a layman to preach the gospel, he will give him such qualifications as he needs for that important work, whereunto he is called by the Holy Ghost, and that degree of useful knowledge which is necessary for him to have. He is brought into a good school to attain it. He has a good instructor which is Jesus. He has the best of books to peruse, beginning at Moses and so on to Revelation, wherein is held forth all the essentials, so clear that every converted man may have a sufficient knowledge of to make him useful in his sphere, either as a preacher or private Christian. I am far from thinking every good or converted man has a right to preach. No they must be called of God to the work of the ministry, otherwise how can the Holy Ghost make them overseers over the flock of God.

You seem to speak as if I thought a jumble of words not half articulated and bellowed out with all the violence of a mad man and which cannot be understood by the audience is delivered only by divine inspiration.

Respecting this I will give you my sentiments; I believe that free religion is in the heart, and that it is a divine principle implanted there by the finger of God. As to doing God any benefit, it is no matter what language the person addresses the throne of grace in, or what expressions he makes use of, so as he is sincere, or whether he uses any, so as his heart prays; but in order that others may be benefitted or edified, I hold it requisite for the person that improves, especially a preacher, to speak plain, to have so good connection in his language and that it be spiritual. It is no matter if it exceeds in elegance the style of the royal psalmist or not, or if it does not equal it in every expression, so as it carries the same meaning with it, it will do.

But, sir, you know that a man may be a zealous and forcible patriot, and at the same time have a very poor delivery. He may be the most beneficial person to send on an embassy that is in the kingdom, in consequence of his understanding and zeal for the public weal. Whereas the person having the same degree of understanding and attachment to the country, without any impediment, would be a more fit person still. But shall the man be rejected because he is not perfect? No, by no means. For if this was the case, we would have but very few men in office among us. So respecting ministers, I am of your opinion, that every gospel minister ought to be a real child of God. But this don't argue that he must be a perfect man, or that one man can have all the gifts. One may be a very zealous man, and not have a good delivery; one may have a very low effeminate voice, another may have a very loud masculine voice; one may have a very musical voice, another may have a very harsh disagreeable voice; one may be of such a dull make as when he addresses a throne of grace or the congregation, to resemble one of the motley shapes that lately ascended from the dreary mansions; while another may through a contracted habit, natural disposition or zeal, or life in his soul, appear like a playactor, or even as bad as David did to Saul's daughter; and all be equally zealous in the cause of God.

The solemn and devout expressions of a sincere heart, uttered in a becoming manner, is what I would by no means find any fault with. It is that, that has the appearance, and no fruits corresponding thereto, is what I would oppose as a watchman of Israel stationed upon the walls of Jerusalem.

Respecting your objecting against me as a usurper, in my opinion, is so rash a judgment that I cannot find out how you can dispense with it with a clear conscience. It is true you may have heard many things prejudicial to my character as a gospel minister. You may have had things told respecting what I have said; your informers may be persons of good reputation; but how far the most sincere men may be led astray by prejudice or blind zeal is hard to determine. As to, personal acquaintance I am sure you have had so little of that, that you must be very rash to make up a judgment against me in a matter of such consequence so speedily. If you had given yourself the liberty to come and hear me improve in public; requested a conference with me, examined my manner of life, my travails of mind; my convictions, what reasons I had to believe that I was converted to God; how I came to undertake the work of the ministry, what my principles were; whether I had met with success in my

undertakings; whether the progress I made was of a Scriptural nature or a delusion; if I had come to Mechias for the fleece or for the good of the flock; in travail of spirit for poor Christian souls; and if you had found that I did not bear the fruits (for by their fruits ye shall know them says Christ; try the spirits for many false spirits have gone out into the world; try all things, hold fast that which is good; you have proved them which say they are apostles and are not, and do lie)—now, sir, if you had done your duty after this manner, and found me to be a man not what I profess, then you might censure me with propriety.

I make no doubt but you will feel hurt when you read these lines, being conscious of being slack in your duty and hasty in your judgment.

Sir, if my religion is not according to Scripture, it ought to be condemned. That it may be proved, I am ready and willing to have it examined. I am willing to have any man, or set of men, high, low, rich or poor, search me to the bottom. If my preaching has not precept and example to back it in holy writ, it will not stand the fire. If the church I belong to, and the churches I assist in organizing are not built upon that foundation which is already laid, namely, upon the doctrine of the prophets and apostles, Jesus Christ himself being the chief corner stone, the gates of hell will prevail over them. Now, sir, if you can say that it does not positively, and prove it from Scripture, you are right in your mode of proceeding.

You say it is a great piece of enthusiasm for me to say I pray, preach or speak by the influence or inspiration of the Divine Spirit, or to say I am sure of acceptance before God by the righteousness of Christ.

If Scripture was not so full of proofs of this doctrine I might be ashamed of it. But when I turn my eyes into my Bible, I see not a book, chapter or verse but proves this doctrine to be true. Not only so, but the venerable ancestors, you say so much about, hold it forth in the strongest terms. Mr. Flavel says that the confession of Christ in our souls saves us; the confession and profession of Christ honors God and edifies. Mr. Whitfield says that it is as easy for any adult to tell the dealings of God with their souls as to tell when they were married, if they have been joined in the holy bonds of matrimony. The assembly of divines at Westminster say that true believers have assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end.

You think very hard of me asking Mr. Brown if he could not repeat his prayer, or if he did not learn it out of some book.

Sir, after what he said himself, I might say so. If a man tells me as Mr. Brown did, that any one who professed to be converted to God or to know his sins forgiven, be called by the spirit of God to preach, to think that God gave or put words into their mouth, was a delusion of the devil. Sir if this is the case that he denies any such assistance or instruction, where must he get his sermons and prayers from? It must be from men or books, or both; for he told me that he got all his ideas from reading.

Though you may find much fault with me for praying for Mr. Brown, yet I find more fault with myself for not praying for him oftener than I do, both in public and in private.

You extol yourself for your good heart, good desires, exalted thoughts, etc., and positively and absolutely declare you equal me in piety, and go beyond me. Not only so, but every other or any other man. To say that this was an exalted spirit or the Pharisee-spirit would be needless; for we need not go out at noon day and say there is the sun, for it proves it itself. You say that my frequently mentioning the name of God borders on profanity. I remember Paul was charged with this heresy, and his answer was "that after the manner ye call heresy, so worship I the God of my fathers." It seems to you that I treat that omnipotent Being as my familiar—"And truly their fellowship is with the Father and the Son." And were your wishes as great as they might be for the welfare of the church and State, you would be often upon your knees in private with tears of gratitude trickling down your aged cheeks, praising God for his kindness to the inhabitants of Mechias for sending men, the unlearned, among them, to stir up their minds and cultivate their morals, qualifying them for obeying the laws of God and man; and that God would raise up faithful laborers to send into his vineyard, who would have the welfare of souls at heart, and not think so much about the fleece. Then would you be a father indeed. You would be a terror to evil doers, and a praise to them who do well. Instead of your opposing the work of God among the poor inhabitants, you would be going among them as a kind, tender, aged parent, strengthening the weak, instead of condemning them without ever going among them, or one of their meetings, or to hear their ministers or speakers.

I am of opinion that all legal contracts should be binding till dissolved by mutual consent of the parties. But if a contract is illegal, and it evidently appears in equity, it cannot stand; or if a man is bound to one or a number of men, it does not argue that he is bound to every man. For, if this was the case, if a man made a league with the devil, he never could get an acquaintance from him. Not only so, but in this enlightened age liberty of conscience

is an invaluable blessing. God forbid that I should wish to deprive any man of it. You say if I and my adherents would attend public worship with you we would be instructed and edified. We may say the same of you. We have tried it. You have not. We are instructed amongst you, we allow, after this sort—the industrious bee sucks honey out of the bitter flower.

May I not say with young Elihu, "Days should speak, and multitude of years search wisdom." Old men are not always wise, nor great men always good, but there is a spirit in man and the inspiration of the Almighty giveth him understanding.

If you and your adherents would attend our meetings, and hear the solemn truths of the gospel uttered in a feeling manner, flowing from the abundance of a heart, glowing with love to God and love to man, the congregation affected under it, and hear them sing the praises of God, an impartial spectator would think they bore a near resemblance to the heavenly chorister. I am persuaded you would be instructed and edified.

You mention something respecting the tribes of Israel separating,—priests made out of the lowest of the people, etc., and as it is only a slur or reflection, and not anything essential, I omit saying anything about it; as it is evident many great men and learned priests have been very low in their day. That you were inspired I make no doubt of, and I believe you felt every word you spoke. I believe you did not get your sentiments from books, for if you had, and credited hundreds of our pious ancestors works, you would not write nor speak as you do. You ask me to excuse you for quoting from a passage of Scripture. I am loath to excuse any one for making a wrong use of Scripture. However I can freely forgive and hope you will shine in both church and State as a star of the first magnitude in the firmament of God's power. After recommending you to God and the Word of his grace, I remain

Your most obedient and humble servant in the gospel,
EDWARD MANNING.

Ordination.

BY REV. S. MARCH.

The term "Ordination" is used in an ecclesiastical sense, and is understood to mean the formal and public setting apart of a person to the special work of the gospel ministry by the imposition of hands. It is an act by which he becomes invested with a certain spiritual authority, and entitled to certain privileges as its accompaniment. Such a ministry is important and necessary for the fulfillment of the divine purpose in bringing the world to the feet of our Lord Jesus Christ. Ordination has been recognized and practised in the church from the days of the apostles until now.

The question naturally arises, To whom has the power and responsibility of ordination been committed?

A careful study of the New Testament, and more particularly of the Acts of the Apostles and the epistles, will show that it was divinely vested in and rested with the Christian church. And since the church cannot be considered as thus invested in its abstract and universal sense, it must be understood as so invested in its local, limited or concrete sense; as *par et*, the church at Antioch, or Jerusalem, or Laodicea, or Philippi, as the case may be. Hence the answer to the question will be that the church, in any given locality, must assume the responsibility, and possesses the power to choose and ordain the person who is to act as its pastor or teacher. Among Baptists this has always been, and still is the accepted theory. It is believed that this position is at once Scriptural, sound and safe.

There are, however, certain considerations which must be taken into account by a local church before attempting to proceed to act in a matter so vitally related to its own interests and those of the cause of which it is but a single representative. Here it is required to look not only on its own things, but also on the things of others. Other churches in other localities are interested in and are not merely passive spectators of the work to be done at home, but look anxiously out upon the world and in their measure feel for and seek to promote the welfare of all others. Hence, the local church must take special care that the candidate for ordination shall possess such force of moral character, such mental and spiritual qualifications as will render him acceptable and efficient in the discharge of the duties which he is called upon to engage in.

Now, in considering these matters it has been customary from the beginning to call in the aid and advice of other churches who, by their pastors or elders and brethren, of sound judgment and understanding, willingly render their assistance, and thus give to the church a fuller and wider recognition and endorsement of its action. In which there is disclosed to us such a Scriptural interdependence among the churches as would prove a safeguard for the prevention of any act by which one church might through its action become derogatory to the welfare of the churches elsewhere; a consideration which should never be lost sight of in cases where an ordination is contemplated. Great injury may result to the church and the cause at large by neglect or forgetfulness of this principle.

In proceeding to this act they will satisfy themselves that the candidate "is of good report among those who are without;" that he is "not a novice," but a "scribe well instructed" in the truth; "sober, grave, temperate," "able to teach others also," "an example in word and

doctrine," and who will hold fast the form of sound words," and will "contend earnestly for the faith once delivered unto the saints," and "endure hardness as a good soldier of Jesus Christ."

Co-ordinately with these inquiries they will ascertain whether the candidate has received a call from God to, this work. Perhaps this is a matter which it is not easy for anyone but the candidate himself to decide, yet it is regarded by the present writer as an indispensable. Efficiency in the gospel ministry is dependent upon a special call to the work, of which the candidate himself shall have the deepest and most profound conviction; added to which there should be the clearest and fullest assurance on the part of the brethren who are called upon to judge and decide in this respect. This is a point which concerns "the deep things of God," and can be judged only from a spiritual point of view. The Spirit of God if sought will not fail, however, to guide to right conclusions.

And let us beware that we do not allow ourselves, in judging the qualifications or fitness of anyone for this position, to be carried away with mere superficialities. In these days of advanced learning and science it is not enough that one be able to talk well upon a theme, or arrange a discourse logically and rhetorically, that he possesses a pleasant countenance, a good physique, or a musical and resonant voice, however desirable all these things may be. There are many to be found in our colleges and seminaries of learning who could fulfil these conditions but whom God never designed should be pastors and preachers in our churches. The preacher must be, like Daniel, "a man in whom the Spirit of God is," one who is burning with desire for soul winning, who feels "woe is me if I preach not the gospel," whose motto is, like Paul's, "God forbid that I should glory save in the Cross of our Lord Jesus Christ."

And let no candidate for ordination suffer himself to believe that any church would be justified in proceeding to ordination, merely because thereby the candidate would better his financial standing, or be in a position in the community to engage in social functions, officiate at weddings, etc., with profit to himself, and so facilitate his power to avail himself of greater educational or other advantages, or become only a matter of convenience in any way to either himself or the church.

The main question will be what will conserve the best spiritual interests of the cause of truth in the community, advance the kingdom of Christ and bring a retinue of souls into loving and loyal allegiance to him.

Another question of vital moment in this connection will be, how does the candidate regard the Sacred Writing? Does he accept the Old and New Testament as the only authoritative and sufficient rule of faith and practice? It is important that the old landmarks should not be thrown down, and while keeping a mind open to the revelations of nature and science, that the supreme authority of God's Word should be steadily and persistently maintained. God's works in their message to us can never be in antagonism to his own Word. In its turn each will aid in the interpretation of the other.

As a matter of expediency it is desirable that the candidate shall have enjoyed the advantages of a liberal education and a certain standard of scholarship should be reached, but no cast iron rule can be laid down on this point; for the lesson of history in this relation is that "God has chosen the weak things of the world to confound the things that are mighty," and that here the learning of the Greek and the wisdom of the wise are but foolishness. The fishermen of Galilee are more than a match for the sages of Greece, or the orators of Rome. And so has it ever been. It is quite possible to set too high a value upon learning and too little upon the effectual working of the mighty power of God by his spirit through a less instructed instrumentality. In these things let us seek to know and be controlled by the mind of the Spirit."

With respect to the question of the constitution and maintenance of a standing ordaining council, upon which much has been written in previous numbers of the MESSENGER AND VISITOR, the writer finds no authority in the Word of God for it; and in the proposal to ordain at public gatherings of Association or Convention, he finds ground for serious objection. Both these propositions tend to weaken the sense of individual responsibility on the part of individual churches, and derogate the exercise of that freedom of action which is the strength and glory of Baptist churches. I am aware that nothing of this kind is intended or desired, but it will inevitably follow if persisted in. A Baptist church cannot throw off its responsibilities upon a Baptist council, nor can a Baptist Association assume to itself obligations and duties which devolve upon the individual churches of which it is composed.

Moreover, it is far more desirable, and more in keeping with Baptist usage, that the ordination take place where the candidate is designed to labor. Nothing will so much bring him into sympathy with the people of his charge, and become a means of greater power in the community, than the opportunity which his ordination affords of expressing his views, both of God's dealings with himself in his conversion and call to the work to which he devotes his life, and of that Word of God whose

doctrinal truths and practical lessons will form the theme of his future ministry. Nothing will awaken a deeper sympathy for the pastor among his people than the impressions produced by the searching enquiries of his brethren in the ministry as they endeavor to bring out the great things of God's love and grace through the lips of the candidate, and as they witness the solemn consecration which is thus publicly made of his service to his Lord. The sermon, the laying on of hands, the prayer and words of admonition and direction. These all tend to make an impression on the community most salutary and abiding. Much of this would probably be lost if the ordination should take place in connection with the pressing work of an associational gathering.

These thoughts are presented for what they are worth, by one whose privilege it has been to be present and take part at many ordinations during a period of over forty years. Not one of which has he had occasion to look back upon either with regret or shame, but on the contrary with gratitude and praise.

A Cold Snap in the Sunny South.

The verdict seems to be that it has been the worst since 1857. A week ago, as the people were huddled around the church stove before the prayer meeting, one of our boatmen said: "I reckon I can drink ice water all the time now for there were several inches in my barrels this morning." It continued cold and clear till Saturday morning, when the snow began to fall. Somewhat irregularly it continued to fall during the day and was somewhat blustering at times on Sunday. There were no services all day and very few were seen on the streets. As most of the people buy their wood by the load and cut it up as they burn it, I have no doubt many had hard work to keep warm. Many had to borrow wood from their neighbors, and on Monday morning, since the draymen would not take out their horses, "the men had to turn to and tote wood in their arms," to keep their unfortunate neighbors from freezing. This wood had very recently been cut, but green wood is better than none. "I reckon," said one of the wood-carriers, "that there were fifty families in town that did not have a stick of wood." There was not more than about five inches of snow on the shore though there was about two feet in the interior. The lowest temperature recorded by any thermometer in town was three degrees above zero, but the Sound was frozen over early one morning. In the interior, especially in the mountains, the temperature must have been very much lower. The young people in the Provinces would enjoy a sleigh ride with such weather, but our people do not want any more of it. No wonder, for few wear anything but cotton next to their skins, and some of the men remove their socks to keep their feet warm. I hardly think half a dozen pairs of "rubbers" could be found in this town, and I believe my wife and I had the only overshoes in the place. The shoes were generally thin and porous. The open cracks in the floors and walls admitted cold air very freely and open fires with green wood did not heat it very quickly or thoroughly. Even the small stoves were kept very busy with little success. The rain is coming down in torrents today and the rays of the sun will soon come out and make the people forget all their troubles.

JOHN LEWIS.

Morehead City, N. C., February 16.

The Responsibility of Strength.

Strength is power, and power always involves responsibility. Physical strength is not the most important kind of power, although it is admirable and to be cultivated. Mental strength is the mightier, and intelligence often accomplishes what force cannot do. Spiritual strength is the superior of either. The world conceived long ago that a character sturdy in righteousness is the most striking illustration possible of conquering vigor.

As our day is, so is the strength given us. That is, we can do, or endure, whatever God ordains for us. We have sufficient strength. And as our strength is, so is the divine requirement to use it. It is not given us, whatever its character, merely that we may have it, but that we may be the more useful, both to ourselves and others, by reason of its possession. Whatever of good we can do because we are strong, especially if it be something which others cannot do, we are bound to do. So far as we neglect, or fail, to do what is reasonably possible to us we must consent to be held accountable. To regard our strength as a divine gift and a means of unselfish service is both a privilege and a duty.

We that are strong ought to bear the infirmities of the weak," declares the apostle. This is a most important element of our responsibility. Up to the limit of their power, however little they may possess, they have their own duty to be done. But we who are stronger can supplement their ability. By the relief afforded by our sympathy and co-operation their efforts are rendered more successful, their comparative feebleness is developed into greater sturdiness and efficiency. And, by the blessed law of reflex influence, in helping others we grow stronger ourselves. Our own powers are enlarged and a wider field of possibility is opened before us.

Strength promotes courage. Boastfulness and even silent over-confidence are to be condemned. But it is right to estimate our own powers justly and to trust in them, always recognizing also dependence upon God. Nobody accomplishes much who is continually in doubt about his ability. He succeeds who dares. This is as true in spiritual matters as elsewhere. The strong are expected to be brave, active, successful, because they are strong, and the expectation is fair. The responsibility of strength ought to be appreciated and welcomed.—Ex.

Messenger and Visitor

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Newlight and Standing Order.

We recommend most heartily the reading of a letter written by Edward Manning one hundred and two years ago, found in this issue of the MESSENGER AND VISITOR.

As will be seen its date is Nov. 11th, 1796. The circumstances are as follows: There was a small Baptist church at Horton which held its conference meetings at Horton, Cornwallis, Newport and Nictaux. Theodore Seth Harding, young and enthusiastic, had just become its pastor. The Sackville church had left for the United States twenty-five years before this date, and there was no Baptist church in that place. It was a sad thing that the first Baptist church established in the Maritime Provinces had become wholly extinct, but so it was. John Burton had just commenced a Baptist church in Halifax, small and nearly all colored. The Horton church at a conference meeting at Nictaux had by vote put an end to restricted communion. Pious Congregationalists were to be admitted occasionally to the Lord's table. A few of David George's colored church members were surviving. Henry Alline had been dead twelve years. The Newlight ministers now in the Maritime Provinces left to do his work were Rev. Joseph Dimock, at Chester, Rev. John Payzant at Liverpool, Rev. Harris Harding at Onslow, Rev. Thomas Handly Chipman at Annapolis, Rev. Edward Manning at Cornwallis and Horton, and James Manning not yet ordained.

Joseph Dimock, Thomas H. Chipman and James Manning had been immersed. Harris Harding, Edward Manning and John Payzant still held to sprinkling.

These men felt that they should carry on the aggressive work of their fallen leader, Henry Alline. Edward Manning was thirty years old and his brother James thirty-two. In the autumn of 1896 the souls of the two Mannings were in travail for Machias, in the State of Maine, and other places. Borne on by this burning conviction of duty, they surmounted the difficulties of travel and at last they reached Machias. Here the standing order ruled supreme. The church and the town council combined managed all things in all matters, religion included. A few years before this Newlight invasion the old Congregational minister had died, and the whole town with becoming solemnity buried him. Then the church wrote to men eminent in church and State at Boston for a successor of the worthy old pastor. Mr. Brown, a scholar, likely a graduate of Harvard, was highly commended by these great men of Boston and its surroundings, as a fit and proper minister to take up the work of the fallen veteran at Machias. He came to the place and preached, and by vote of the town and of the church was chosen to be their minister. Mr. Brown accepted the call, entered upon his work, wrote and read intellectual sermons, visited the elders and members and walked about the town, a well dressed gentleman and Christian minister, highly respected by all. Town life settled down and flowed on in its usual channel. Much profanity, not a little drunkenness, a good deal of tipping generally, barroom-taverns visiting, contentions, bitter gossiping and withal a portion of the community living in a godly manner, and some of them pious, even Newlights being the judges.

In this serene state of the town three red hot Newlight preachers sweep down upon the place

like a storm breaking out of the blue vault of the heavens. Edward Manning is great in stature, self-reliant and as fearless as a stone statue. James has proportions not much less. Of Murphy, the third one, their companion, we know nothing. Edward Manning had been ordained the year before pastor of the Newlight church at Cornwallis and Horton; James was a flaming evangelist.

The contrast between their appearance and that of Mr. Brown was striking. They are not the smug, well dressed type of conscious clerical gentility. They have the form and flavor of the backwoods of Nova Scotia. Their meetings begin in some public or private hall and the influence of them is felt. Drunkards give up their cups; the profane cease to blaspheme their Maker; godless families become godly. The tide rises, Murphy and the Mannings put their souls into the work of the Lord. The whole town is stirred. Mr. Brown's meetings become thin. The evangelists wax bolder and bolder. Bye and bye Edward Manning calls out the name of Minister Brown in his public prayer and beseeches Almighty God to convert his soul.

This took place in the town of Machias in the autumn of 1796. Generalize this work, fancy it going on all over the Maritime Provinces and the New England States and you have a picture of Newlightism from 1776 to 1796, from the beginning of Henry Alline's work till the Machias revival.

While the town of Machias was convulsed with this Newlight invasion, and minister Brown and his elders were helpless to stem the tide, Edward Manning made that audacious prayer for the conversion of Minister Brown. Think of it! This young physical giant, uncultured and bold, had dared to come to Machias and pray for the conversion of the learned, refined and highly esteemed young parson. This was too much to be permitted to pass by without protest. So Mr. Stephen Jones, an aged man, and perhaps an elder, and may be Mr. Brown's medium, wrote Mr. Edward Manning a long letter. Manning gave Mr. Jones a long letter in reply. To this Mr. Jones gave a long rejoinder in which, among other things, he told Edward Manning that he wanted nothing further of him, would not read another letter from his pen. Thus the correspondence stopped.

Mr. Manning's letter will be found in this number of the MESSENGER AND VISITOR. In it the character of Mr. Jones' letters can be seen, and also the character of the opposition to both Baptists and Newlights of that day.

After reading it will any one say that the Newlights of that far-back time were ignorant and opposed to education? Does this letter indicate such sentiments. It was only about ten years since Edward Manning had been converted; about six years since he threw down his farming tools and went out into the world to preach the gospel.

Compare this letter with the panicky, narrow notions of Bishop Inglis, and his gross misrepresentations made in his report to the S. P. G. four years after this date; and then ask, who was ignorant, who was narrow, who was bigotted? Ask who was the real bishop, the big uneducated Newlight or the polished Charles Inglis? Let there be an impartial answer to this, based on the facts of this letter. Let us hear no more about the gross ignorance of the old fathers at least from Baptists!

Editorial Notes.

—The contingencies from the presence of small-pox in the town of Waterville, Me., have induced the authorities of Colby to suspend the work of the college for a time. President Butler considers that there would be no sufficient reason for this suspension of work if all students could be depended upon to exercise prudence. But as there are always some students who cannot be depended upon to act judiciously, and as the anxiety felt by the parents of the students would lead to many of the latter being called to their homes, it has been thought wise that a part of the annual vacation should be taken now instead of later in the year.

—At present writing great anxiety is being felt on account of the condition of Rudyard Kipling, who lies almost or quite at the point of death in New York, having been suddenly stricken down by an attack of pneumonia. Few men could be taken away whose death would be more widely and keenly

regretted. If Mr. Kipling is not a great man, he is certainly a man of marvellous cleverness. If for the most part his aim is to entertain rather than to instruct or to impart moral or religious inspiration, yet we find in him a healthiness, a sanity, an exuberance of optimistic life—that cheers and braces us for the daily battle. And in some of his poems Mr. Kipling has touched chords which vibrate in harmony with the noblest in religious faith and aspiration. Still in his fullest prime and apparently with so much to give us, it seems as if the world could not afford to have Kipling die.

—An intercollegiate debate between the Sodales Debating Club, of Dalhousie, and the Athenæum Society, of Acadia, took place in the Orpheus Hall, Halifax, on Friday evening last. The resolution discussed—supported by Dalhousie and opposed by Acadia—was, "Resolved that the new imperialism is detrimental to the best interests of the United States." The four debaters who represented Dalhousie were Messrs. Charles Seely, W. E. Outhit, A. Davison and Finlay McDonald; Acadia's men were Messrs. Everitt McNeil, W. D. Farris, E. H. Simpson and S. S. Poolc. The President of the Sodales, Mr. J. H. A. Anderson, presided. The occasion was one of great interest. A good audience was present to hear the debate which, with the remarks of the judges, occupied three hours. The judges were President Allison, of Mt. Allison; Dr. Keirstead, of Acadia, and Dr. Russell, of Dalhousie. The verdict, as stated by the 'Chronicle,' was that, in point of argument, the debate was equally divided, but that, in point of form and platform delivery, the balance lay in favor of Acadia. We heartily congratulate Acadia, and especially the young gentlemen who so well maintained the reputation of their College, on the result of the contest, and we trust that the popularity of this kind of intercollegiate athletics may increase.

—The Baptists of Great Britain have decided to raise £250,000—about a million and a quarter of dollars—as a twentieth century fund. For a people, numbering 355,000 church members, with a Baptist population of a million, this is a pretty large undertaking, and especially so in view of the fact that, only a few years ago, they made an extra contribution of more than half a million dollars to the foreign mission work, and have undertaken to make their regular contribution to that work a half million dollars yearly. There are about one tenth as many Baptists in these Maritime Provinces as in Great Britain, and therefore it is easy calculating how much money we should be raising for missions and for extra work if we were doing as much according to our numbers as our brethren across the sea. Half of the sum of £250,000 which British Baptists will undertake to raise before March 31, 1901, is to be devoted to church extension in London and in the cities, towns and villages where opportunities for such extension exist. £66,000 will be appropriated for the ministry, partly in annuities, partly in aiding weak churches in the maintenance of their pastors and partly in furthering the higher education of ministers, and £34,000 will be expended for a 'Baptist Church House,' which shall afford accommodation required by the Baptist Union and give visibility to the Baptist life and activity of the metropolis and the country.

—The Wesleyan Methodists of Great Britain, as was noted in these columns some time ago, are engaged in an undertaking to raise a fund of a million pounds sterling in preparation for the work of the twentieth century. This is four times the amount which the Baptists have undertaken, and Dr. Clifford, of London, in a letter to the Boston 'Watchman,' expresses the opinion that the million will be raised. As to the relative strength of the two bodies, Dr. Clifford says: "The Wesleyan Methodists are not only more numerous, but also much more wealthy than we are. The breach between Methodists and Anglicans has not been very wide until recently, and in fact it is only within the last few years that it has gone sheer down to the depths of their religious life. They refused to call themselves 'Dissenters' and held themselves severely aloof from Congregationalists and Baptists. But the Anglican church has persecuted them into consistency and co-operation, and now they are nearly as thoroughgoing in their antagonism to the State church as the members of the older dissenting churches." For such as were

not satisfied with the spiritual and theological provision of the Establishment it seemed a much shorter and easier journey to the Methodist chapel than to the Baptist meeting house, and this fact, with the notorious omnipotence of custom and fashion in English life, Dr. Clifford holds, accounts for the large numbers and great wealth of the Methodists as compared with the Congregationalists and Baptists.

—A lecture by Sir John Bourinot on Intellectual Development in Canada, delivered in St. John on Thursday evening last, under the auspices of the Alumnae Association of the High School, was listened to by a fairly large and highly appreciative audience. His Honor, Lieutenant-Governor McClellan, presided, and a large number of leading citizens occupied seats on the platform. The learned lecturer traced the intellectual development of the country chiefly as it is reflected in three departments of literature—History, Poetry and Fiction. Indeed the subject of the lecture might have been named rather more correctly, The Development of Canadian Literature. Within the limits of a single lecture, the treatment of the subject must be, of course, of a cursory character, but entertainment and instruction were very happily combined. It was shown that, though not all the books which have been produced in Canada are of a character to immortalize their authors, yet we are coming to have a literature of which we have no reason to feel ashamed and which will certainly develop both in volume and in character, with the development of the country. Such information and appreciative criticism of our growing literature as Sir John Bourinot's lecture affords must tend to promote in Canadians a wholesome self-respect, and we wish that the lecture might be given in every town and village in the Dominion. As a people we know far too little of our own history and the writings of our own historians. We know less still, perhaps, of what our poets have sung. As to novelists we have few as yet who have won a name for themselves in that department of literature, but we shall have them also, for our land is not lacking in material for historical romance.

Light and Liberty.

In the opening verse of our Bible lesson for the week is found one of those characteristically great utterances of Jesus, bold in their claim of virtue and authority above what any other man had dared to utter or even to think of himself. "I am the light of the world; he that followeth me shall not walk in darkness but shall have the light of life." The Pharisees at once perceived, and were offended at the tremendous character of the claim. These seemed to them the words of an idle boaster or blasphemer. "Thou bearest witness of thyself, said they, thy witness is not true." The reply of Jesus to the Pharisees was essentially the same on this as on other occasions. Though he did bear witness of himself, he declared, his testimony was true and worthy to be received because it was intelligent. He knew of what he affirmed, and the man who really knows can always speak with an authority which commands belief. Moreover his witness was not without support, for God himself was bearing witness to its truth; his teaching was in harmony with God's truth, and the power of God was manifest in his works. Substantially the same are the grounds upon which Christianity makes its strongest appeal to men today, and its claim to acceptance as the power of God unto salvation. It speaks in its Scriptures with a positiveness and an authority which can come alone from knowledge of the truth; it answers to the deepest needs, finds approval in the most enlightened conscience, and its results in the world are not to be explained except upon the ground that the power of God is working through the gospel of Christ for the salvation of mankind. If any one is disposed to dispute the claim of Jesus to be the Light of the world, let him try to think what the condition of the world would have been if Christ had not come into it. Is it not true that the real light of the world these nineteen hundred years has been the radiance streaming from the cross of Christ? And what light would the world have now if Christianity, and all that came through Christ, of love and hope and faith and spiritual power, should fade and die?

Light and liberty go well together, for light apprehended and accepted is liberty in the higher sense; and, because Jesus is the Light of the world he is also the Liberator of men. How are men made free? They are made free in the highest sense, which always and in all things is Christ's sense, through sonship, and Christ makes men free by giving them authority to become sons of God and by bringing them, through faith in himself, into conscious, loving relation with the Father in heaven. Christian liberty is therefore the liberty of sonship, it is the freedom which children have with a father who is fully loved and trusted, and therefore implicitly obeyed. But sin which involves alienation from the Father also involves bondage. The sinner may blindly confuse license with liberty; but there is no sonship in the house of sin, and therefore no permanency of happiness. All the servants of sin are slaves; but all God's servants are sons, and the son abides forever, growing ever into larger fellowship with the Father and into a larger consciousness of liberty.

It is in the highest measure instructive to consider how, in this matter, as in all others, Jesus goes to the deepest heart of things. He does not discuss freedom in any restricted social, judicial or political sense. He does not talk of municipal and civil rights and liberties. His thought and doctrine are fundamental. He concerns himself with man's relations toward God and with that freedom which comes to the individual soul through conscious sonship to the father of all. When men build on that foundation, then human brotherhood becomes more than a dream. And only as the doctrine of Christ enters into the hearts of men does the world find light and liberty.

From Kansas.

MR. EDITOR.—We esteem the weekly visits of the MESSENGER AND VISITOR very much. It brings the familiar faces and well remembered scenes back to us, and stimulates us with thoughts suitable to the times. We do not seem to be so far away after all, although miles of mountain and prairie and sea intervene.

Our work here is similar to yours. The human heart is the same, sin is the same, and the power of the gospel is the same. We have been blessed in our work in Kansas. First at Hiawatha and now in Hutchinson. We are now on our third year here. It is a city of 10,000 and about 20 years old. It was badly broken up by a boom burst and the old First Baptist church after a lingering agony at length expired.

At a recent request of the Missionary Board, I came here and after assisting in the organization of a new church of 45 members, accepted the pastorate. They were without a house of worship, and the Baptist name had suffered in the last stages of the old church's existence. But the blessing of God has attended our efforts. We now have a building all paid for and worth \$6,000 of which the Home Mission society carried \$500. We have nearly quadrupled in membership, and most of the increase is entirely new material. Our church is aggressive and hopeful.

During the last two summers I spent several weeks of the hottest of the weather in Manitoba and British Columbia on vacation. I am much interested in Western Canada, and believe the pictures of its future are not overdrawn. Indeed, it would seem as yet impossible to give an adequate estimate of its possibilities. Do not be surprised therefore that Christian pioneers with alert minds and tender hearts are giving their lives and calling upon the older Provinces for aid in its Christian development. It is a magnificent field giving reliable promises of rich and immediate returns. The Baptist brethren of the Maritime Convention need to lend a hand with liberality. The Baptists already there are of the right material; and should the Convention join hands with them in the work, it will meet a strong manly grip.

We have had an unusual experience, according to the "oldest inhabitant," in weather this winter. We have had the coldest for 32 years, and it extended over two weeks. The lowest point the thermometer registered here was 32 below zero. That is pretty cold for "bluenoses"! The difference of the temperature on the 12th and 19th was 85 degrees. How will that do?

The Rev. W. B. Hutchinson of Topeka is your regular scribe; he writes well, and his reports are satisfactory, but he is a modest man and says little of the magnificent record he has in Topeka and in the State. He is beloved by a prosperous evangelizing church, to which he breaks the bread of life; and he is a trusted, counsellor in the denominational enterprises of the State.

We have also a Bro. Parker here from Nova Scotia and also Bro. Powell, of whom you may expect to hear in the future.

Permit me again to express my appreciation of the

MESSENGER AND VISITOR in every respect. Let me tell you my constituency, that the paper meets its opportunity and is up to the demands of the times. It has grieved us beyond expression to read in your columns, and to learn in other ways, about the destruction by fire of the old Nictaux church. The place and the people are dear to us, and the house was the center of many memories dear to us and hosts of others of several generations.

We are not disappointed that they have determined to build another house for God. They will not deem it a too great sacrifice to do it well. But it occurs to me that very many persons in the adjacent country where dear ones sleep in the old cemetery, will feel lonesome not to have an interest in the new building. I believe many will take some stock in the new edifice, if they have the opportunity.

Yours truly,
Hutchinson, Ks., Feb. 20. W. B. BRADSHAW.

New Books.

Love to the Uttermost. Expositions of John xiii.—xxi. By F. B. Meyer, B. A. Toronto: Fleming H. Revell Company. \$1.00.

This book is a companion volume to that published by the same author under the title *The Light and Life of Men*, the title being suggested by the subject of the first twelve chapters of John's gospel, of which the book treated. In this volume Mr. Meyer continues the consideration of the fourth gospel, taking pregnant or suggestive passages as the basis of the thirty-seven short discourses into which the book is divided. The book is characterized by the evangelical spirit, vigor of thought and felicity of expression which are characteristic of the author. The devout will find it is great enjoyment and profit. The excellence of paper, typography and binding afford a setting for the author's thought which leaves nothing to be desired.

One Thousand and One Thoughts From My Library, By D. L. Moody. Toronto: Fleming H. Revell Company. Pp. 396. Price, Cloth \$1.00; Paper 50 cents.

By way of preface to this attractive volume we have the following extract from Coleridge:

"Why are not more gems from our great authors scattered over the country? Great books are not in everybody's reach; and though in it better to know them thoroughly than to know them only here and there, yet it is good to give a little to those who have neither time nor means to get more. Let every book-worm when in any fragrant, scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it to others."

Obedient to this injunction Mr. Moody has brought forth out of his treasuries things new and old, from authors both of the present and of the past, each extract being aptly connected with a passage of Scripture upon which in most cases it seems to have been written as a comment. It is a book in which every thoughtful person will find great delight and many things most helpful to their spiritual life.

Barely Saved.

I remember when I was in the Orkney Islands they told me of a very high hill up in the island of Hoy, and the inhabitants of that island earn a precarious livelihood by robbing the birds of their nests. To get at those nests the men are let down by a swing rope; and then they get about half way down—perhaps 500 feet—they make the end of the rope fast. Each man has a signal cord. Then, as the men hang out clear of the cliff, they, with a swinging motion to and fro, work themselves towards the cliff. By and by they catch hold of some jagged rock, or some root, or shrub, and there they hang and hold, and begin to work at filling their bag with the eggs of the birds.

One man, suspended thus between heaven and earth by a single rope, swung himself into a crevice, and was busy at his work, when he was attacked by an eagle. The eagle came at him in full force, with wings, and beak, and talons; he let go his hold and swung right out into the depth—the eagle above him battered him with his wings, tore at him with its beak and claws. Holding on with one hand, with the other the man drew his long, sharp knife, and made a desperate blow at the eagle; but he missed the bird, and cut through the rope by which he was suspended—all but a few strands, and these began rapidly to untwine and the threads to crack. He made the signal, was hoisted up to the edge of the cliff, and—just saved. But they told us his hair had become white during that awful time.—Selected.

Every pastor and many other workers will desire the *Life of Drummond*, by George Adam Smith. See our premium offer on page 8.

* * The Story Page. * *

Sliding Toward Deep Hole.

"Buzz-z-z-z!" went the old saw-mill, and Grandpa Jameson ran it. As the sharp saw buzzed away, the heap of sawdust below grew steadily. There was another heap that grew, though at intervals, as the first heap was transferred to it, and this was behind the mill. It was an immense heap, sloping down to the river below, and not far from the base of the heap was "Deep Hole." Grandpa Jameson was careful to cut down this big heap and cart off a section every month, but sometimes, when he was very busy, the removal might be delayed a few days.

The miller knew that this might bring to somebody a danger, for if a person should venture out upon the unstable pile, it would let him down further and further, and what about Deep Hole below waiting to receive him? "I had a tech of trouble myself," he would say, "for one day I got out there and began to slide down, and might have gone into Deep Hole, if a customer had not seen me, run a pole down to me, which I grappled, and then he drew me up."

And the morning of this story whom did he see playing about the summit of that heap?

His grandson, Henry Jameson.

"Good mornin', Henry!"

"Good mornin', grandpa!"

"Come in, won't you?"

"Yes, sir."

"Well, Henry," asked grandpa, when the boy was in the mill, "what's the news?"

"Nothing, unless you mean my invitation to Mr. William Rogers' dinner party to the boys and their friends tomorrow afternoon."

"Then you're goin'?" Wall, look out for Mr. Rogers' punch bowl. They say he has it out every chance he can get. Does he offer it to the boys?"

"Oh, only sips."

"Sips? Don't you tech it. You 'get a goin' and you may not be able to stop."

"But, grandpa, a sip, what harm will that do?"

"But a sip starts. You get a goin', and will you stop so easy? Every sot once was jest a sipper."

"Oh, grandpa, you're too particular."

"Buzz-z-z-z!" went the old saw just then, and it cut through the words of the talkers, and the conversation came to a sudden end.

In a few minutes work was interrupted again, and in the hush of the sawmill, Grandpa Jameson heard a shriek.

"Help—p—p!"

"My!" exclaimed Grandpa Jameson. "It is that boy, I know, in the heap back of the mill!"

He seized a rope lying on the floor, rushed to the rear of the mill, and, looking down the slope of the big heap, he saw a boy with scared, staring eyes, clawing at the heap with his hands and trying to plant his feet firmly, but all in vain! Below was Deep Hole, black and threatening!

"Here, Henry," shouted the miller, "grip this fast!"

Oh, how good looked the rope that came sliding down the slope of the heap and tumbled Henry's out-stretched hands, eagerly clawing away. How he gripped that rope!

"Hold on tight, and I'll haul ye up!" Grandpa Jameson assured him. "I've got some help."

It was Mr. Rogers who, passing by, heard the shout, and came just in time to pull on the rope.

Up—up slowly came the frightened boy, and he finally stood in safety in the mill.

"Look out, Henry!" said Mr. Rogers. "Look out another time."

"There, Henry, I am going to cart off that stuff today," said grandpa, when alone with Henry. "And you, when you go to Mr. Rogers' dinner party, don't sip any punch. When one starts, they may go sliding down towards Deep Hole—the drunkard's deep hole."

The morrow came. The dinner party assembled. The host was in excellent spirits.

"I welcome the boys and their friends," said he, "and I want you all to take with me a little—a little of this punch."

A number of the boys thoughtlessly lifted and sipped the proffered glass.

Henry shook his head.

"Henry," called out Mr. Rogers.

"No, I thank you, sir."

"Why—why not?"

"You saw me back of the mill, sliding down, yesterday. What, if I begin now, and should slide down, and—"

"Nonsense!" said Mr. Rogers, pettishly.

He looked mortified, though, and did not further press the matter, which should not have been pressed at all.

Henry Jameson told his mother the whole story when he went home.

He was busy telling it to her, when the outside door

opened and somebody came into the little entry leading to the sitting room, where Henry and his mother were seated.

"That was the reason, mother, why I did not take that punch—"

"I am glad you did not, Henry."

"Why, I seemed to see Deep Hole right before me, and I had begun to slide toward it, I thought. I stepped back, quick, I tell you; I suppose I offended Mr. Rogers. I am sorry for that."

"Oh, don't be sorry! said the person in the entry, now coming forward.

It was Mr. Rogers himself.

"Excuse me! Nobody came to the door when I knocked, and I thought, Mrs. Jameson, you would excuse an old neighbor for entering, as I wanted much to see Henry's mother, and tell her about Henry's excellent stand yesterday. I have thought it all over, and I too am going to stop this business, give up my punch and everything else in that line, for what if I should get into Deep Hole?"—Presbyterian.

A True Story.

When a college student, I was taken very ill in my sophomore year, and, gaining strength but slowly, the doctor ordered me into the country.

I boarded at a farmhouse, and gave myself entirely up to the woods and fields.

Through a whole summer I studied lovingly the ways of the birds, and determined to raise some young thrushes, and take them with me to my city home in the fall.

My selection was a nest of brown thrushes. It was in a thick mass of bushes in a swamp—an entanglement of wild growth, and almost impenetrable.

Every day I watched, from the eggs to the callow young I resolved to allow the old birds two weeks; then I would assume the raising of the young ones.

At last the day came, and all my preparations were made. Taking with me a cage, I worked my way through the dense undergrowth. Very carefully I removed the nest, and was trying to get it into the cage, when the female bird arrived. She uttered a cry, almost a shriek, and disappeared, but returned immediately with her mate.

The two birds made a wild effort to drive me away, even flying at me with every demonstration of rage and distress. Then, to my surprise, they both left.

I now felt so mean that I at once set about putting the nest back in the bush; but it gave me a good deal of trouble, as I could not make it stay in its place.

What now? The two old birds were back, accompanied by a whole bevy of wild birds. The entire copple was alive with them. They seemed bent on picking my eyes out. I had to screen my face by holding the cage before it.

As to these birds—their number and variety and conduct—altogether, it was an extraordinary scene. It seemed to me there were at least fifty of these indignant little bodies, and perhaps a dozen species, some flying at me, and all making angry demonstrations.

There were brown thrushes, song thrushes, cat-birds, and several of the warblers. Such an uproar—mewing, shrieking, twittering, and other cries, a babel of bird sounds! It all meant distress and rage. But such a mix up! All talked at once. The one keynote of the discord was distress and indignation.

I got out of that swamp a wiser and a better youth. My conscience smote me, and my only solace lay in the thought that I had done my best to undo the mischief I had wrought.

The next morning, I again went to the swamp to see how matters stood. How softly I worked my way through the bushes! Ho deathly still everything was! The young birds had gone. I did so want to know how the old birds had managed matters, and how it fared with the little ones.

The indignation meeting of the birds occurred a great many years ago, but the scene is still vivid.

One winter, just after a snow-storm, a bevy of snow-birds appeared near my house. I fed them crumbs, and they stayed with us several days. They got a little bold, even coming to the kitchen steps to get their rations. There was, however, one exception.

A fence separated the old apple orchard from the house lot, and I observed that one bird kept on the fence-rail, never venturing nearer to the feeding place. To my surprise and delight, the reason of it was soon made plain.

The poor little fellow was lame in one wing, so he must not be too bold, as in the event of danger he must have some vantage for escape. So an old bird took him crumbs at every feeding time.

But the most remarkable act in my knowledge of a bird in sympathy with another in distress, was performed

by a robin not two hundred yards from my house. It was a deed of daring, and in the highest degree heroic.

A sparrow-hawk had pounced on a sparrow in the street, and was bearing it away. A robin from his maple tree witnessed the act, and instantly started in pursuit.

High in the air the noble little fellow caught up with the buccaneer, and one could hear the short, jerky cries of the hawk as the robin was "pegging in" and making the feathers fly.

The hawk dropped his prey, and the robin returned to the maple tree.—Our Animal Friends.

A Case of Conscience.

"He's paid me too much."

Ned's fingers were rapidly turning over two or three bills.

"Yes—three dollars too much. He must have thought this five dollar bill was a two."

The boy sat for a few moments in deep thought.

"I don't care. It's no more than my rightful due—only I don't get it. Twelve dollars a month for my whole time out of school. It doesn't begin to pay for all I do, and I wouldn't stand it if I could help myself.

Everybody says old Curtis is a real grind. Of course, I shall keep this. He gave it to me. If he has made a mistake that is his own lookout. That settled, what shall I do with this lucky wind fall? I'm to have a half-holiday the last Saturday in the month. This would give me a run down to the shore. I never get out of the city. It seems as if this had come just to give me a chance.

Carefully laying the money in a safe place, Ned quickly absorbed himself in study. All the week he took little time for thought. It was easy to avoid it, for between work and study few boys were so busy as he. Night found him so "dead tired" that the sound sleep which blesses labor was his rich reward. There came a night or two in which he had to "fight hard" against a troublesome, intrusive thought. By the aid of some intricate calculations he succeeded in refusing entertainment to the unwelcome visitor. As the time drew near he laid all his plans for his seashore frolic. And when early sleep seemed to evade him, he strove to fix his mind on his anticipated pleasure. But far into the last Friday night in the month, he got up, lit his lamp, and gazed fixedly into his mirror.

"Ned Harper, you're a thief."

Pausing for a moment as if to familiarize himself with the sound of his self-accusation, he resumed:

"You are, and you know it. That is, you are as long as that money remains in your hands. It is not yours, and all your fine talk cannot make it so. You're on the right side of it now, but in one day you would have been on the wrong side. You would have been a thief, thief, thief, all your life. Nothing could ever have put you back where you are now, but the grace of God."

"You made a mistake in your last payment," said Ned, going with the money to his employer.

"Ah, did I? When did you find it out?"

He looked keenly at the boy's painful flush as he asked. Ned had hoped he would not ask. For a moment he thought of evading the question by half truth. Then came the thought, "Because I came next door to being a thief, I needn't come next door to being a liar."

"I—saw it soon after," he said.

"Like enough he'll discharge me," was Ned's conclusion in the matter. He was not discharged. Little by little Mr. Curtis placed more important work in his hands, and by slow degrees led him up to a position of trust and confidence.

"I have kept him," he said to a friend, "because I like a young fellow who has a conscience."—The Dominion Presbyterian.

A Mother's Worth.

Some years ago Dr. Hall told of a poor woman who had sent her boy to school and college. When he was to graduate, he wrote his mother to come, but she sent back word that she could not because her only skirt had already been turned once. She was so shabby that she was afraid he would be ashamed of her. He wrote back that he didn't care anything about how she was dressed, and urged so strongly that she went. He met her at the station and took her to a nice place to stay. The day came for his graduation, and he came down the broad aisle with that poor mother dressed very shabbily, and put her into one of the best seats in the house. To the great surprise he was the valedictorian of his class, and carried everything before him; he won a prize, and when it was given to him, he went down before the whole audience and kissed his mother, and said: "Here, mother, here is the prize. It is yours. I would not have had it if it had not been for you."

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Big-Letter Stories.—For Our Wee Little Readers.

"Nurse, what do you think mamma told me?" asked a little bit of a boy.

"I haven't the littlest idea," answered nurse, as she looked up from the stocking she was mending.

"Well, she said I might stay up all night. You know, nurse, I've always wanted to."

"That is very good of mamma," answered the nurse.

"And where are you going to spend the night?"

"Well, men who camp out, you know, have a fire. I am going to pretend I'm camping out, and I'm going to spend the night by the parlor fire."

"That's a good idea."

"No, I think I'll be sentinel, and walk up and down before the fire with my gun over my shoulder."

"But a sentinel must not go to sleep. He must be on the watch all the time, and say"—

"I know! 'Who goes there?'"

"And you are going to watch all night?"

"I think I shall," answered Harry proudly.

It had long been Harry's wish to sit up all night, and he could not help thinking his mamma very unkind never to let him. He teased so much that finally mamma said:

"Well, Harry, you may."

At about eight o'clock Harry, who was usually in bed and asleep at that time, took his stand by the fire. His toy gun was over his shoulder, and on his head he wore his soldier cap.

Up and down he walked before the fire, and at first it was great fun.

Whenever he heard a sound he would call:

"Who goes there?" and it would be papa coming to look for a book, or mamma. Once, when he called a very loud, "Who goes there?" what do you think happened? The little white kitten ran into the room!

Up and down, up and down, went Harry.

Heavier and heavier grew the gun. Harder and harder was it to keep a straight line in the carpet.

Harry looked at the easy chair and the sofa, but proudly he shook his head.

"I've always wanted to sit up all night, and I'm going to show mamma how much I want to!"

Oh, what a loop from the straight line that time, Harry!

Time went on. Mamma and papa said good night, and white, kitty curled herself up on the rug and went sound asleep.

Harry's eyes began to blink, but he held them as wide open as he could.

Soon he had a lonely feeling. A soldier should be brave, he whispered.

"But why shouldn't I sit down?"

"Because you'd go to sleep," a small voice within answered.

So up and down Harry trudged.

Soon something rolled down the sentinel's cheek. Harry dashed it away, but then another something rolled down the other cheek.

"I'm a baby!" the little boy sobbed; but still he kept marching.

Everything in the room seemed to swing—and swing—and swing!

His feet were too tired. He tripped and fell upon the soft rug. How soft it was! He couldn't get up. He heard some one.

"Who goes there?" he asked feebly.

"The Sand Man," a gentle voice, answered, that sounded something like papa's and mamma's combined.

—Examiner.

Pride and Pride.

We heard one day recently of a little girl who came home from school very jubilant over something that had happened in her class, says Forward.

"I'm ever so proud of it, mother," said the little girl.

"But it is not right to be proud," replied the mother.

"Oh, but, mother, it is not a bad pride I feel, but a glad pride!" was the reply.

What a difference there is between a glad pride and a bad pride! One is a virtue, the other is a vice. One is the outgrowth of gratitude, the other is the result of self-conceit or something worse. All pride is bad that springs from our own vanity. All pride is glad that comes from good work done without any self-glory or self-interest as the impelling motive.

The mother who sees her young son grow up into a pure, manly and noble young manhood, and who says out of the gratitude of her heart, "I am proud of my son," feels a glad pride which the mother cannot feel whose son is acquiring wealth and mere worldly fame at the expense of truth and honor.

It is a fine thing when young people have done that which fills them with a glad pride. It is an evil thing when a bad pride takes possession of their hearts. Bad pride is always allied with weakness, while glad pride is coupled with moral strength. Here is something Lord Lytton once wrote about pride: "In beginning the world, if you don't wish to get chafed at every turn, fold up your pride, carefully put it under lock and key, and only let it out to air upon grand occasions. Pride is a garment all stiff brocade outside, all grating sackcloth on the side next to the skin."

This is good advice, but it would be better still if the writer had advised his readers not to let pride have even an occasional airing. Let us keep it under lock and key all of the time if it is of the bad kind.—Sel.

The Young People

EDITOR, J. B. MORGAN.

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

Prayer Meeting Topic—March 5.

B. Y. P. U. Topic.—The Gates of Zion, Psalm 87:1-7; 100:1-5.

Daily Bible Readings.

Monday, March 6.—Ezekiel 7:1-15; Fellowship in punishment, (vs. 13). Compare Ezek 5:12.

Tuesday, March 7.—Ezekiel 7:16-27. No vision for help, (vs. 26). Compare Ps. 74:9.

Wednesday, March 8.—Ezekiel 8. A peep into the secret service of evil. Compare Jer. 17:9.

Thursday, March 9.—Ezekiel 9. God's commands mean service at all times, (vs. 4). Compare Acts 20:27.

Friday, March 10.—Ezekiel 10. The glory of God accompanied his servant. Compare Isa. 42:1.

Saturday, March 11.—Ezekiel 11:1-13. The mind open to God, (vs. 5). Compare Mark 2:8.

Prayer Meeting Topic—March 5th.

The Gates of Zion. Psalm 87:1-7; 100:1-5.

Our lesson is presented in two beautiful Psalms, both breathing the spirit of outreaching faith and glad trust which marks the second section of the prophecy of Isaiah. Those who have access to The Expositor's Bible will find the comments upon these Psalms by Dr. MacLaren, very helpful and suggestive. The writers of these Psalms write of necessity from a Jewish point of view; but as Delitzsch says: "The pilgrimage of all peoples to the holy mountain is the Old Testament way of expressing the hope of the conversion of all peoples to the God of Revelation, and the close union of all with the people of this God." We may, therefore, without doing any violence to the thought, interpret the language in the light of Christianity. Two thoughts call for special attention.

I. The Lord loves the gates of Zion.

Zion with its temple was the ancient representative of the church. God honored Zion with his visible presence in the Shekinah. He always inspired his prophets and psalmists to picture for Zion a glorious future. In this 87th Psalm, the writer has a vision of such a turning to the God who is there enthroned as would gratify the heart of the most ardent missionary of the present day. It is to be the best thing that can be said of any man, Philistine, Egyptian or Babylonian, that he has been born in Zion; that is, that he has, by a sort of new birth, come into vital fellowship with the people of God. It is only by being born into the true church of Christ that one comes to have his name written in the Lamb's Book of Life. God loves the church and has preserved it through all the perils of the past, and will preserve it through all the perils of the future. Christ loved the church and gave himself for the church; that he might redeem and perfect it; and we are most un-Christlike if we fail to love it and to show our love by sacrifice in its behalf as he did.

II. We are to "enter into his gates with thanksgiving and into his courts with praise."

I would suggest that the meeting which has this topic ought to be in some sort a praise meeting. In thinking how we ought to enter into his courts, it occurs to one incidentally that if we would learn to enter them always on time it would help about as much as almost anything we could do, at least it would in some places. We ought to come wearing what Stevenson has called a "glorious morning face." It would be a good thing if we could keep that sort of face by us all the time, for every day use. It is bad enough to look sour and unhappy anywhere; it is a sin to look that way in church. There is great need that the joyful type of Christianity should display itself. The world has enough of sorrow; it needs some one to teach it how to be glad rationally. We young people ought not to come as if we had been dragged to the meeting against our will by the committee. We ought to be thankful beyond our power of expression that it is possible for us to come; and we ought to come with some word or song of praise in our hearts, which we will set free, like a bird from its cage before the meeting is over. That song of praise ought not to be dependent upon having just received some new or special blessing. Our praise ought to flow out to God because of what he is, because the Lord is good, and his mercy endureth forever, and his faithfulness unto all generations. We do not want to be like children that always greet the father as he opens the door with: "What have you got for me?" and only cry if he has brought nothing but himself. It is better to be like Dr. Gordon's little girl when he forgot to bring what she had asked him to. She was sorry to miss what she had expected, but said: "Well, you have come yourself, papa, and that is the best, after all."

We shall not much enjoy the gates of Zion until we realize that behind them we may naturally expect to find God and meet with him. When we have that expectation and it is not disappointed, then a poor leader cannot spoil our meeting nor can a small attendance. God is there and it has paid well to come.

Scripture References: Isaiah 2:2, 3; Psa. 84:1, 4, 10; Psa. 27:4; Psa. 122:1, 2; Psa. 100:4; Eph. 1:22, 23; 5:25-27; Heb. 10:19-25; Rev. 21:9, 10; Col. 1:18, 24. C. A. FULTON, Baptist Union.

Among the Societies.

UPPER CANARD, N. S.

We are glad to be able to report to you at the beginning of the new year of the good attendance and unabated interest in our Union. Three of our associate members have enlisted as active workers. Our officers are: Mr. A. S. McDonald, President; Lottie Bentley, Vice-President; Trueman Eaton, Recording-Secretary; Mrs. E. M. Thomas, Corresponding-Secretary; Arthur Eaton, Treasurer. God has done great things for us in the past and we feel, that with our efficient President and his staff, together with the hearty co-operation of the several committees, much more may be done to make our Union a power for good. Our pastor, C. H. Martell and wife are earnest Christian workers, and we are thankful for aid from them. We are greatly interested in reading reports from sister societies, and ask for the united prayers for a deeper spirituality in our midst. Cor.-Sec'y. Feb. 13th.

B. Y. P. U. LOWER CANARD, N. S.

The following officers were recently elected for the ensuing term: President, W. H. Eaton; Vice-President, N. A. Eaton; Treasurer, J. L. Eaton; Secretary, Mary Messenger; Corresponding-Secretary, Avora Dickey. We are pleased to report our meetings are well attended, and the interest though not at revival pitch is deep and sincere. An effort is being made to observe the Conquest meetings more regularly with the natural result of increased missionary interest. We are hoping and praying for more to become active in this delightful service of the Lord. Cor.-Sec'y.

Good Intentions.

BY WILLIAM MATHEWS, LL. D.

Sir Walter Scott, in his autobiography, states that when he was at school there was a boy in his class who was always at the top, and whom he was unable by the utmost effort to supplant. Finally Scott noticed that whenever a question was put to the boy he always fumbled with his fingers at a particular button in the lower part of his waistcoat. The unworthy device of removing the button at once suggested itself to Scott, and in an evil moment he stealthily removed it with a knife. The trick was too successful. The next time the boy was questioned his fingers sought as usual for the button, but it was not to be found. In his distress he looked down for it, but in vain. "He stood confounded," says the perpetrator of this mean act, "and I took possession of his place; nor did he ever recover it, or ever, I believe, suspect who was the author of his wrong. Often in after life has the sight of him smote (sic) me as I passed by him, and often have I resolved to make him some reparation; but it ended in good resolutions."

How full the world is of well-meaning people who, like Scott, after the wrong he had done, make an abundance of good resolutions, which they never execute—people of large promise, but of small performance, who fail to do this or that acknowledged duty, but always with the best intentions! What models of virtue would all men be if they were to be estimated, not by their actual performance, but by their intentions? Why, the very thief, the forger, and even the murderer, had before he was captured and put on the road to the jail or the gibbet, excellent intentions. The oldest and most incorrigible sinner had, in all probability, in the hour when he was struck by the mortal illness which swept him from the earth, the noblest intentions. How differently our censors would think and speak of us if they could only know, when we neglect a duty, how good are our resolutions! Alas, these intentions, instead of extenuating our vicious deeds, and neglects of duty, often aggravate our criminality. If a man were conscious of no good intentions he would know that he was utterly bad, and this self-knowledge might possibly alarm him, and rouse him to make an effort at self-reform. But the man of good intentions is generally blind to his own real character, however badly stained, and if he feels, at long intervals, momentary stings of conscience, he absolves himself from his sins by the efficacy of this pretended virtue, which encourages him to sin the more. The good intention, instead of ripening into act, tends only to supplant the performance that might have taken place. Good intentions tickle the conscience till it sleeps, and then tempt their victim on, in blind security, to his destruction.

The plea-in-abatement which such sinners put in, when arraigned at the bar of public opinion, is quashed as summarily as it was when urged in a trial before Chief Justice Guillamore, of the Irish bench, in behalf of a man who had stolen a sheep. The crime was proved beyond the shadow of a doubt, but it was shown by many witnesses, in his defense that he was a man of high character and "most excellent intentions." "Gentlemen of the jury" said the judge, "here is a man of the highest possible character and of the most admirable intentions who has stolen a sheep, and you will find accordingly."—Watchman.

Foreign Missions.

W. B. M. U.

"We are laborers, together with God."

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

PRAYER TOPIC FOR MARCH.

For Mr. and Mrs. Archibald, the schools, native preachers and Bible women at Chicacole, also the young lady Missionaries at this station. That those who have long heard of Christ there, may be led to come out boldly and follow Him.

As the Conquest Missionary meetings of B. Y. P. U., February, have been on India, we publish a statement of the work done there by the Baptists of America.

American Baptist Missionary Union.

There are 26 stations and 297 out-stations; 84 missionaries and 1,344 native helpers; 111 churches of which 29 are entirely self-supporting. The total church membership is 51,878, and these were added to the churches by confession in 1897: 1,870 members. The largest Baptist church in the world is that of Ongoli, with a membership of 18,805. In fact it is the largest church of any denomination. There are 356 Sunday Schools and 10,040 pupils.

In connection with the Baptist Foreign Mission Board of Ontario and Quebec there are 10 stations, 46 out-stations, 35 missionaries (men and women), 182 native helpers and 31 churches with a membership of 3,646. There were added by confession last year 393.

In connection with the Foreign Mission Board of the Baptist convention of the Maritime Provinces, there are 7 stations and 10 out-stations, 20 missionaries (men and women), 40 native helpers, 7 churches with a membership of 288. There were added by confession last year, 103.

The following ladies were appointed for County Secretaries by the Executive of the W. B. M. U. at their last meeting: Mrs. Durkee for Digby; Mrs. J. G. Locke, Shelburne; Mrs. D. H. Simpson, Kings; Miss Bessie Horseman, Albert Co., N. B.

You will rejoice that prayer has been answered for workers in the Home department of our work.

Societies will please note the Post Office address of each: Mrs. Durkee, Digby, N. S.; Mrs. J. G. Locke, Lockeport, N. S.; Mrs. D. H. Simpson, Berwick, N. S. A warm welcome and plenty of work awaits these new Secretaries. May they have the blessing of the Master on all they do. Queens and Cumberland are still looking for Secretaries.

Yours very truly, A. E. JOHNSTON. Dartmouth.

Our Aid Society is still working away, and the meetings are very helpful and encouraging. A few of the sisters think that they have no time to devote to Foreign Missions and imagine India, China, Africa and the Islands of the sea to lie even more remote than they really are. Yet we are hoping and praying that each sister in the church may feel it to be her duty to come in with us and aid in the grand work of sending the gospel to those who know it not. We find that the women who never tire of Foreign Missions are the very ones who are alert in Home Mission work and can always do a little more or give a little extra if required. Our Mission Band is doing good work and is increasing in interest and members. They frequently add very much to the interest of the "Aid Meeting." Recently, several had papers on India, China and Africa, which would have reflected credit on older heads. They are growing quite familiar with our missionaries and Mission stations and are deeply interested in Home Missions also. We take a collection for Home Missions at each meeting and this evening the older members of our Band give a Bible Reading on Home and Foreign Missions in our regular prayer meeting. We enjoy Tidings and the Link more than ever. They each grow better and better. May the day speedily dawn when each sister shall do all in her power to send the glad tidings of the gospel to her heathen sisters in the East. S. E. P. River Hebert.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Only Think of it.

"I confess, the thought constantly fills me with astonishment that that great sacrifice already made, that the knowledge of that sacrifice, by which it is to be applied

to the life of all mankind, has not even yet reached the ears of all the inhabitants of the world—to think that the Lord has died for us on the cross, and intrusted us with his dying command so many centuries ago, and that the church has not yet so enlarged her borders as to include all those for whom Christ died." The Archbishop of Canterbury.

A Few Figures.

"There are in the world 150,000,000 Protestant Christians.

These give each year for Foreign Missions, \$13,000,000.

That is less than ten cents a piece. Christ's last command bids us go into all the world and make disciples of all nations. How far will ten cents a piece carry us?

The cost of two Sunday newspapers a piece would exceed our annual gift for the world's redemption.

If each Protestant would save two street car fares a year and add them to his missionary gifts

If each Protestant would contribute to missions the cost of a pound of twenty cent candy, it would more than double our missionary force.

If each Protestant would give to missions a two cent postage stamp every week our missionary enterprises would be multiplied by twelve.

We send out nearly 12,000 missionaries, that is each Protestant owns less than one ten-thousandth of a missionary. Where are our representatives? Have we any?

AMOS R. WELLS.

Preach on Missions.

It is surprising how few pastors preach on missions. There are some strong and influential churches, so called, who seldom hear a sermon on world-wide evangelization. It is little wonder that the people, with such an example, respond feebly to missionary claims.

A pastor owes it to himself to bring together at least once a year, his thoughts in the freshest way on the extent to which the gospel has thus far affected the world, and his people need for the sake of their own souls, and the increase of their own confidence in Christianity, to be shown that Christ's gospel has a power of transforming even a pagan from savagery to sainthood. The last Sunday in March is to be Foreign Mission Sunday. Will not our pastors and B. Y. P. U. presidents and Sunday School Superintendents prepare for it? Much of our success in the home work depends upon the way we treat the Saviour's farewell message to His people. The coldness, indifference, worldliness and lack of zeal in the past, of so many of our church members may be due to their disobedience in doing what the Christ has told us to do.

Go in Haste.

"When Hedly Vickers noticed for the first time the passage, 'the blood of Jesus Christ, His Son, cleanseth us from all sin,' he looked at it long and intently, and arising, said, 'I will live as a blood-washed man.'" So ought we to contemplate the great commission. If Christ bids us to go and promises to be with us, then henceforth let us arise and go to the heathen world, panoplied in the power of Him into whose hand all power in heaven and earth has been given. It is not to Jerusalem and Pentecost that we are to go for power, but to the uttermost parts of the earth, receiving power as we go on, in the going. It is not in tarrying and holding prayer-meetings that we are to get a fresh endowment of power but in making haste to fulfil the Saviour's command, and in the large and generous consecration of our substance to the work of evangelizing the world." Pentecost.

In Korea the Christians have doubled the past year, numbering now about 5,000.

In a leaflet published by the American Baptist Missionary Union, we may find the following:

"Baptisms in our own fields last year, 13,179, of which 1,189 were in Assam, (900 of them in the single station of Tura) 2,500 in Burma, 1,870 among the Telugus, 475 in China, 335 in Africa, 2,032 in Sweden, 2,836 in Germany, and 980 in Russia.

In the matter of growth in self-support you may find that last year the native people in Burma contributed \$62,000 and that in Europe the people raised for themselves \$390,000 as against \$40,000 which we gave to encourage them. Surely it pays five times over to do our best for Foreign Missions. We cannot do to much. We certainly are not doing enough.

Amounts Received for Chicacole Hospital.

Hon. Dr. Parker, \$10; A Friend, \$10; Rev. Howard Baras and wife, \$5; Miss Margaret Baras, \$5; Mrs. James Morse, \$4; Mrs. M. S. De Blois, \$2; Mrs. M. A. Chubbuck, \$2; Mrs. D. F. Higgins, \$2; Miss M. J. Hay, \$2; Middleton Friends, \$2; Mrs. A. Cahoon, \$1; Mr. J. W. Baras, \$1; Mr. A. C. Rand, \$1; Miss E. J. Simpson, \$1; Mrs. P. M. Kemp-

ton, \$1; Mrs. G. H. DeWitt, \$1; Miss Minnie Fitch, \$1; Miss A. A. Wallace, \$1; Mrs. A. A. Roscoe, \$1; Mrs. W. V. Higgins, \$1; Mrs. William Chipman, \$1; Miss May Benjamin, \$1; Mrs. R. V. Jones, \$1; Mr. H. A. Davison, \$1; Mrs. T. Trotter, \$1; Mrs. L. C. Hutchinson, \$1; Capt. Sabean, 25c; Capt. Cleveland, 50c; H. W. Coy, 25c; G. E. Elliott, 25c; Mrs. G. C. Johnson, 50c; Mrs. J. L. Franklin, 50c; Mrs. Noble Crandall, 25c; Mrs. A. C. Bishop, 50c; Mrs. A. de U. Baras, 50c; Miss Annie S. Fitch, 50c; Mrs. J. M. Baird, 25c; Mrs. S. Richardson, 50c; Miss M. Coldwell, 50c; Mrs. D. T. Coldwell, 50c; S. J. R., 75c; Miss Helene Machamara, 75c. Total, \$67 05. Wolfville, N. S. L. C. HUTCHINSON.

Surgeon General Sir James Mouat, who died recently at the age of 83 years, won the Victoria Cross at Bala-klava by volunteering to go out and dress the wounds of an officer lying in an exposed situation under Russian fire.

Nervous Weak Tired

Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition, Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.

THE LIFE OF HENRY DRUMMOND. By George Adam Smith.

With many Unpublished Letters, Journals of Travel and New Addresses to Young Men.

"Dr. Smith has successfully faced the difficulties and written a life of Drummond that is both adequate and just. It does not say more concerning his wonderful influence and the almost passionate loyalty he created than could be joyfully confirmed by hundreds of men throughout the world."—BOOKMAN.

"Of the author's pleasing style and other literary qualifications it is of course unnecessary to speak. He has shown that he also possesses that tact, discrimination and faithfulness in dealing with his subject so essential to the best work of the biographer. Professor Smith knew Drummond long and intimately and, like all who so knew him, felt for his friend the warmest love and admiration. But his friendship does not destroy his power of kindly criticism. It does not blind him to Drummond's limitations or prevent him from pointing out the unsatisfactory character of some of his reasoning. It is, of course, but a faint picture of a man's life and work that even the best biography can give, and this is especially true of such a life as was Drummond's, with his noble, sunny and mesmeric personality and his grand enthusiasm for truth and for humanity, ever seeking and finding manifold expression. But Dr. Smith has performed his task with rare ability and there can be no doubt we think, that in the Life of Drummond he has made to English biographical literature a contribution which will be treasured with the best."—MESSENGER AND VISITOR.

We have much pleasure in offering the above valuable work as a premium for 2 new paid subscriptions and 10 cents.

Stop Coughing

Every cough makes your throat more raw and irritable. Every cough congests the lining membrane of your lungs. Cease tearing your throat and lungs in this way. Put the parts at rest and give them a chance to heal. You will need some help to do this, and you will find it in

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From the first dose the quiet and rest begin: the tickling in the throat ceases; the spasm weakens; the cough disappears. Do not wait for pneumonia and consumption but cut short your cold without delay.

Dr. Ayer's Cherry Pectoral Plaster should be over the lungs of every person troubled with a cough.

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Forward Movement List.

M A Harlow, \$5; Samuel Selfridge, \$3.75; S S Selfridge, \$1.25; H H Bligh, \$40; John Baker, \$1; Reynolds Harrington, \$25; J E Turner, \$1.25; H P Allen, \$2; Mrs S H Hilton, \$5; Geo W Goudy, \$1; B R Hilton, \$2.50; L B Wyman, \$6.25; Mrs E Trask, \$1; James Bain, \$5; Fred Raymond, \$5; Amos Brown, \$5; Miss Helena Blackadar, \$10; Rev C P Wilson, \$5; C Dalton, \$2.50; J Corning, \$2; Wm Williams, \$4; Geo Churchill, \$4; David DeLong, \$2; Abbie Minard, \$1; Reubin Cushing, \$1.50; Simon Freeman, \$1; O V Bligh, \$5; R D Bentley, \$2; Owen Doyle, \$2; Rev D H Simpson, \$12.50; A S Bentley, \$6.25; J W Read, \$2; Edw Woodworth, \$1; P S, \$43; A T Lintlop, \$5; J C Davidson, \$5; S McMillan, \$2.50; Capt J O'Hara, \$5; Capt Wm McMillan, \$4; Rev Harshman, \$1; Simon Giffin, \$3; Stephen McMillan, \$10; F K Beanson, \$4; Jas Davidson, \$5; Mrs Wm McMillan, \$1.25; Mrs M E Lovitt, \$25; T L Harvey, \$6.25; F W Porter, \$10; A Student, \$2; J F Franklin, \$10; Miss Minnie Cook, \$5; Jas G McDonald, \$1; Mrs M S Cox, \$1; Miss Evelyn Cox, \$1; Miss Sadie P Durkee, \$5.01; Rev L J Slaughterwhite, \$3. Names omitted: J E Morse, \$2.50; A T Morse, \$2.50; Miss Huldah Durland, \$4; Edw Oram, \$2; J V Giffin, \$2.50; Garrett Van Buskirk, \$1; G R Nichols, \$2; Rev P R Foster, \$15; Ida Vanhorn, \$10; A C Shaw, \$7.50; Abbie Bridgeo, \$1.57; J F Allen, \$2.50; J H Brown, \$5; Israel Hersey, \$1.50; Mrs D E Beveridge, \$2; W H Allen, \$5.

Wm. E. HALL.

93 North St., Halifax, Feb. 22.

Quarterly Meeting.

The Queens Co., N. S., Quarterly Meeting convened with the Middlefield church, on Feb. 21st and 22nd. The attendance was good, nearly every district in the county being represented. At the first session Pastor Archibald preached from Deut. 32: 11. In the after-service a marked degree of spiritual interest was manifest.

The services of the second day were even more inspiring and helpful. Bro. Blackadar led a devotional service at the morning meeting, after which reports from churches were received and business transacted. The reports represented the spiritual life of the churches as at a low ebb, but strong hopes were expressed for an outpouring of spiritual blessings. Strong efforts are being made to arouse a greater interest in the "Denominational work." At the Wednesday afternoon service Pastor T. A. Blackadar read a paper on the "Duty of church attendance," which was appreciated and fully discussed. Then followed a paper on "Christian Beneficence," which aroused much interest and led to a profitable discussion. At the closing meeting Pastor Blackadar preached very forcibly from Mark 7: 24; "But he could not be hid." The closing service was the climax of the series in spiritual power. During the meetings Miss M. Freeman, of Milton, rendered valuable assistance through her gift of song. The thanks of the delegates are due to the "faithful few," of Middlefield, for the very hospitable manner in which the delegates were cared for. The next Quarterly Meeting will be held in May, at a place to be decided by the executive committee. Offering for Denominational work, \$10.

W. L. ARCHIBALD, Sec'y.

District Meeting.

The District Meeting for Antigonish Co., Port Hawkesbury, and Guysboro East, met at Half Island Cove, Feb. 21. The reports from the churches showed about 40 additions by baptism during the quarter. Pastor Beale, of Causo, reported to more received for baptism. Respectable contributions to denominational work were reported. After the reports were received and discussed, the Queensport group of churches asked for advice in regard to settling a pastor. If these churches had a parsonage it would greatly aid them in keeping a settled pastor. The meeting urged them to try to secure both pastor and parsonage. A settled pastor is greatly needed on the field.

At the afternoon session Pastor Beale read a paper answering the question, "Is infant baptism of divine origin?" He showed very clearly that this custom unscriptural, unreasonable, and productive of very many and very serious evils, and therefore not of divine origin. Realizing the need of such literature the meeting endorsed the paper and voted for its publication. Pastor Morse next gave an address on, "How the saved should live." This was followed by a conference meeting in which many took part.

At the evening session Rev. A. F. Baker, who is now laboring with the church with which we met, preached a strong evangelistic sermon, after which a large number testified for Christ. About 25 delegates and visitors from the churches of the district were present. If the spirit of hospitality prevailed in the churches generally that does among our brethren at Half Island Cove, there would be no trouble about securing entertainment for the Associations and the Convention.

R. OSGOOD MORSE, Sec'y-Treas. Guysboro, Feb. 24.

Notices.

The next Quarterly Conference of the Carleton, Victoria and Madawaska Co's will meet with the church in Jacksonville, the 2nd Friday in March. It is most desirable that all the churches in the district be represented. Come, and be prepared to report intelligently on the condition of your church.

W. J. RUTLEDGE, Sec'y Treas. Kingston, N. S., Feb. 16.

The Albert Co. Baptist Sunday School Convention will meet at Turtle Creek, on Wednesday the 8th day of March next, at 2 o'clock, p. m. If any School has not received statistical blanks will they please let me know at once?

W. TITUS COLPITTS, Sec'y Mapleton, Albert Co., N. B.

The next meeting of the Baptist Conference of Prince Edward Island will be held at Montague, on the 2nd Monday and Tuesday of March.

G. P. RAYMOND, Sec'y.

As I have accepted a unanimous call from the Benton, Lower Woodstock and Canterbury churches, I wish to speak through the MESSENGER AND VISITOR

to those who wish to correspond with me as clerk of the N. B. Western Association; secretary-treasurer of York and Sunbury Co. Quarterly Meeting, or otherwise, that my future address will be Benton Station, Carleton Co., N. B.

C. N. BARTON.

At the last session of the Nova Scotia Western Association, it was left with the moderator and clerk to secure a place of meeting for our next session. The Margareville Section of the Upper Wilmot Baptist church extends a cordial invitation to this Association to hold their next session with them. I have communicated with the clerk, Rev. W. L. Archibald, of Milton, and we, in the name of the Association, accept this invitation so cordially given. The Western Association will accordingly meet at Margareville—on the Bay Shore—on the 3rd Saturday of June next.

J. W. BROWN, Moderator. Nictaux Falls, Feb. 4.

The Albert County Quarterly Meeting will meet with the church at Turtle Creek on the first Tuesday in March. The first session will be in the afternoon at 2.30. The Quarterly sermon to be preached by F. D. Davidson, C. W. Townsend alternate; temperance, Rev. L. B. Colwell; missions, Rev. John Miles; systematic beneficence, Dea. G. M. Peck. If you cannot drive come by train, as the church is near the railroad. F. D. DAVIDSON, Sec'y-Treas.

The next session of the Hants County Baptist Convention will be held at Mt. Denson, March 7th and 8th. Tuesday morning, devotional meeting; afternoon, B. Y. F. U.; evening, W. M. A. S.; Wednesday morning, Aux. H. M. Board; afternoon, Sunday Schools, and evening an evangelistic service. Will all churches and Societies see that delegates are appointed.

A. A. SHAW, Sec'y.

The Queens County Quarterly meeting convenes in regular session with the 2nd Grand Lake Baptist church (Range), beginning Saturday, March 11th. On the afternoon and evening of the day preceding, the Queens Co. Baptist Sunday School Convention will hold its quarterly session.

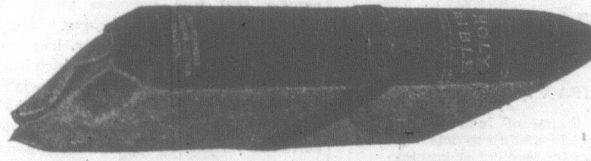
F. W. PATTERSON, Sec'y-Treas.

The York and Sunbury Quarterly meeting will assemble with the Baptist church at Prince William, the second Friday in March at 7 o'clock, p. m. The opening sermon will be preached by the Rev. C. N. Barton. Rev. P. R. Knight will preach the quarterly sermon, Sabbath morning at 10.30 a. m. Saturday morning the business of the quarterly will be transacted. The conference meeting will be held the same day at 2 p. m., and at night a missionary meeting. It is hoped that all the brethren and members will attend the quarterly meeting as much important business must be attended to.

REV. W. D. MANZER, Chairman. M. S. HALL, Sec'y-Treas.

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1F. French Morocco, embossed gold edges, silk headbands, round edges	\$5 00
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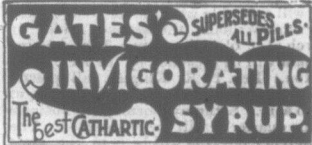
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If your liver is out of order, causing Biliousness, Sick Headache, Heartburn, or Constipation, take a dose of

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On retiring, and tomorrow your digestive organs will be regulated and you will be bright, active and ready for any kind of work. This has been the experience of others; it will be yours. HOOD'S PILLS are sold by all medicine dealers. 25 cts.

RUN DOWN



BUILT ME UP.

WATERFORD, Digby Co., Nov., 1895. C. GATES & CO. Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. Tried many medicines without receiving any benefit. Then got your LIFE OF MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since. Yours respectfully, DELANEY H. GRAHAM.

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PUTTNER'S EMULSION

Excellent for babies, nursing mothers, growing children, and all who need nourishing and strengthening treatment.

Always get PUTTNER'S, it is the Original and BEST.

They Reach The Kidneys.

Mr. Conrad Beyer's opinion

DOAN'S KIDNEY PILLS.

No one can be healthy with the kidneys in a diseased or disordered state. The poisonous Uric Acid which it is their duty to filter out of the blood, is carried into the system and produces Rheumatism, Headaches, Backaches and hundreds of ills and ailments.

Any one who has the slightest suspicion that the kidneys are not acting right should take Doan's Kidney Pills. They are the most effective kidney remedy known. Mr. Conrad Beyer, at E. K. Snyder's Shoe Store, Berlin, Ont., bears this out when he says:

"Anyone suffering with kidney troubles cannot do better than take Doan's Kidney Pills, for they cured my wife who has been afflicted with pain in the back and other kidney troubles for a long time. They have helped a great many of my acquaintances in this town, and I must say they are the medicine that reach the kidneys with the best effects."

The Home

Cold-Water Fruit Cake.

This fruit cake possesses several advantages. It is quite inexpensive and easily made. It will keep half the winter in perfect condition, and it does not contain wine or brandy or anything to which the strictest temperance-worker would object. It is a wholesome and delicious cake. To make it sift together one and three-fourths cupfuls of flour, one teaspoonful of soda, one of powdered cinnamon, one of powdered cloves, a little grated nutmeg and any kind of ground spices which you fancy. Repeat the sifting twice. Set this mixture of dry ingredients aside until needed. In the meantime cream thoroughly one cupful of sugar and half a cupful of butter. Add the yolks of two eggs and beat the mixture again. Beat in slowly half a cupful of cold water, and then stir in a cupful of raisins which have been floured. Slowly add the mixture of butter, sugar, eggs and the other ingredients, beating the cake well. When this is done fold in the whites of the two eggs, whipped to a stiff froth. When done butter a loaf-cake tin and turn the cake into it. Bake it in a slow oven for one and a half hours. This cake improves with age. Ice it thickly; this assists in keeping it moist.

The Food Value of Fruits.

It is not necessary to repeat here what every intelligent person ought to know, namely, that fruit possesses very little food value. It is only refreshing. When preserved or stewed with sugar, however, it furnishes considerable sugar, which is an excellent and necessary part of the winter diet, but there are no nourishing qualities to be found in it. The value of the grape cures and various other fruit cures consists, it is said by those who are authority in the matter, on the rest and complete cleaning out of the system from the oversupply of foods which have been taken before. In the "grape cure" and most of the fruit cures a great deal of water is drunk. The entire system is thus washed out and also given a rest from food except the simple diet of grapes. It seems to be the general opinion of the best physicians that the majority of people who live above want take more food than is good for them, whence the success of all cures where the amount of food is restricted. The old-fashioned idea prevailed that men or women who had passed their youth needed some stimulus of meat and other strong foods. The opposite theory is now advocated, and less food is recommended for a person in middle age than in youth, when the body has not yet reached its maximum powers. The various diseases of the kidneys and other organs which assist to carry off the wastes of the body are said to arise from excess of food as well as stimulants of all kinds.

The War on Vermin.

While winter still covers the ground with her disinfecting blanket of frost and snow the good housekeeper makes her preparation for the spring housecleaning. It is easy enough in this climate to combat the attacks of household pests of various kinds if proper precautions are exercised. It is in tropic countries under new conditions of life that new creatures arise that infest the home, and new remedies must be applied to get rid of them. A few score years ago the common water-bug was unknown, now it is a nuisance that has been brought to some of the most distant parts of the country. The big black cockroach was imported originally from the West Indies. It has now become so completely acclimated that it would be as difficult to get rid of it as it would be to banish the English sparrow, who has driven nearly all better-mannered birds away from those cities and villages he inhabits. It is but a few years since the buffalo moth was introduced into this country. It is difficult to tell where it came from or where it first appeared; but it can be located now

in almost every village or city east of the Mississippi and in many beyond that limit.

The various insects that infest the household are about the first things to show activity in the spring. The coming of spring birds early in March shows how soon the grubs and various worms on which these birds feed are active. In the house the buffalo bug hatches out still earlier, and its destructive little grub begins its work of consuming carpets, leather or any woolen materials on hand. That disgusting bug that inhabits bedsteads begins to be active at about the same time, and sometimes appears in the neatest houses, where a single specimen may have been brought the preceding fall and lain quiet until this time. Cockroaches and water-bugs begin renewed activity in the spring. All carpets should be examined at the edges early in the spring. Closets should be dusted out and their contents examined. Beds should be taken down at this time and the crevices of the bedstead dusted out and the Persian insect powder or any other insecticide used should be renewed. It is better to keep such a preventive in the bedstead, to keep-off any vermin that may be accidentally brought into the house. A fresh supply of powdered borax should be put under the papers that cover the shelves of the kitchen, and in the crevices of the kitchen Persian insect powder deteriorates rapidly with time, and if a fresh supply cannot be obtained a little common kerosene oil can be substituted as an insecticide. The objection to its use is the disagreeable odor it leaves behind. It is equally efficacious against cockroaches, croton bugs or any insects. It is not lasting, however, in its effects, like a powder, for it evaporates soon after it is exposed to the air. Benzine, which is a stronger insecticide than kerosene, and possesses only a small residuum of oil, should be used on carpets and other articles which are infested with buffalo-bugs. In the cities of the Philippine Islands, where the common bedbug is a pest that invades all houses, the bedstead legs are set in cups of kerosene oil to keep the insects from getting to the bed. It is practically impossible to exterminate vermin in the tropics. All that can be done in such a climate is to use means that ameliorate the nuisance. Kerosene oil is generally available, and one of the cheapest and most effective insecticides we can recommend. It should be used where equally efficacious and less odoriferous remedies recommended cannot be obtained. —For T. S.

George B. Harvey, of New York, has bought the North American Review. The price is reported at \$225,000.

A Woman's Opinion After An Experience of Twenty Years.

Mrs. McGregor says: "Diamond Dyes Are Reliable and Never-failing."

I have used the Diamond Dyes for over twenty years and have never yet failed to get good results when I followed the directions: I would not use other makes of dyes even if they were given me free of cost, Diamond Dyes are reliable and never failing.

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MESSRS. C. C. RICHARDS & CO., YARMOUTH, N. S.

GENTLEMEN—In January last Francis Leclair, one of the men employed by me, working in the lumber woods, had a tree fall on him crushing him fearfully. He was, when found, placed on a sled and taken home, where grave fears were entertained for his recovery, his hips being badly bruised and his body turned black from his ribs to his feet. We used MINARD'S LINIMENT on him freely to deaden the pain, and with the use of three bottles he was completely cured and able to return to his work.

SAUVREUR DUVAL, Elgin Road, L'Islet Co., Que., May 26th, 1893.

"Probably no single drug is employed in nervous diseases with effects so markedly beneficial as those of cod-liver oil."

These are the words of an eminent medical teacher.

Another says: "The hypophosphites are generally acknowledged as valuable nerve tonics."

Both these remedies are combined in Scott's Emulsion. Therefore, take it for nervousness, neuralgia, sciatica, insomnia and brain exhaustion.

See and get, all druggists. SCOTT & BOWNE, Chemists, Toronto.

Advertisement for a watch. Includes an image of a pocket watch and text: "FREE. We give this fine watch, and also a chain and charm for setting two dozen LEVER COLLAR BUTTONS, at 10 cts. each. Send your address and we forward the Buttons, postpaid, and our Premium List. No money required. Sell the Buttons among your friends, return the money, and we send the watch, prepaid. A genuine American watch, guaranteed a good timepiece. Mention this paper when writing. LEVER BUTTON CO., 25 Adelaide St. E., Toronto, Ont."

LEGS ENTIRELY RAW

From his feet to his body, and ran a blood tinged, irritating water.

Mrs. A. Keirstead, Snider Mt., N.B., tells how her little boy suffered, and how B.B.B. cured him permanently.



FREDDY KEIRSTEAD.

There is not a mother in this land who has a child suffering from skin disease in any form but will thank Mrs. Keirstead, of Snider Mt., N.B., for telling of the remarkable manner in which her boy, Freddy, was cured of one of the severest and most torturing of skin diseases by the use of Burdock Blood Bitters; and not only relieved and cured for the time being, but, mark you, after eight years the disease has shown no sign of returning. The following is Mrs. Keirstead's letter:—

"With gratitude I can testify to the wonderful curative powers of Burdock Blood Bitters. Eight years ago our little son, Freddy, was afflicted with salt rheum and was in a dreadful condition. His legs, from the soles of his feet to his body, were entirely raw, and ran a bloody water, which appeared to burn and itch until he was often in great agony.

"After trying several remedies, we resolved to give B.B.B. a trial.

"You can imagine with what delight and gratitude we saw our boy entirely cured after using one bottle and part of the second. We gave him the remainder of the second bottle, and from that time till the present he has never had a sign of salt rheum or a sick day. You need not wonder that I think there is no other medicine can equal Burdock Blood Bitters to purify the blood and build up the health and strength."

Advertisement for Coleman's Salt. Includes the text: "BUY Coleman's Salt THE BEST".

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

First Quarter.

CHRIST HEALING THE BLIND MAN.

Lesson XI. March 12.—John 9:12-11.

Study the Chapter. Commit Verses 5-7.

GOLDEN TEXT.

One thing I know, that, whereas I was blind, now I see. John 9:25.

EXPLANATORY.

I. A MAN BORN BLIND.—V. 1. AND AS JESUS PASSED BY. This does not refer to the passing from the temple, mentioned in the last verse of chap. 8, which is another word in the Greek, as in the R. V., but as he was passing along on his way about the city. SAW A MAN WHICH WAS BLIND FROM HIS BIRTH. Of the six miracles connected with blindness which are recorded in the gospels, this is the only case described as blindness from birth. In this lies its special characteristic (v. 32). It is still true, according to the latest authorities, that congenital blindness can rarely be cured, the only form which is susceptible of cure being that of congenital cataract.

Canon Tristram says, "Blindness is common in Palestine to a degree which we in Western lands can scarcely realize. There is probably no country in the world, except Egypt, where this affliction is so prevalent. At Gaza, for instance, it is said that one third of the population have lost one or both eyes; and, from my own observation in that city, I should unhesitatingly say that the statement is not exaggerated. But among these cases it is difficult to find any born blind. Congenital blindness is as rare in East as in the West," and hence was certain to attract attention.

II. A DISCUSSION OF THE MYSTERY OF PROVIDENCE.—Vs. 2-5. 2. WHO DID SIN THAT HE WAS BORN BLIND? This is the question that troubled the friends of Job, and made them so unjust in their judgments; and it has troubled people in all ages. For it is true in many cases that the suffering is the natural result of sin.

It was plain the man's blindness might have come from his parents' sin, but how could it come from his own sin, since he had been blind from his birth? Could he have sinned before he was born, in some pre-existent state?

3. JESUS ANSWERED, NEITHER HATH THIS MAN SINNED, NOR HIS PARENTS. Not that they were perfect, and had never done wrong, but the affliction had not come as the result or punishment of any particular sin, beyond that of others who did not suffer such an affliction; as in the case of those upon whom the tower of Siloam fell (Luke 13:1-5). BUT THE BLINDNESS CAME THAT THE WORKS OF GOD SHOULD BE MADE MANIFEST IN HIM. Manifest to himself, and through him to the world all down the ages. Who would not be willing to be blind for a few years if thereby he could reveal and proclaim Jesus as the light of the world, and reflect the goodness, the power, the comfort of God to millions of his fellowmen?

4. I (better as in R. V., "we") MUST WORK THE WORKS OF HIM THAT SENT ME, WHILE IT IS DAY; i. e., while the fitting opportunity lasts, as the daylight is the fitting time for our daily work. This was suggested by the blind man's case before him. "I am the light of the world," and I must make this blessing known more clearly by curing this man who is now before us.

THE NIGHT COMETH WHEN NO MAN CAN WORK. The day of opportunity passes, never to return. Even Christ must do his work of redemption, and of teaching, at the time appointed, or it never could be done. He might do other works afterwards, but not those.

5. AS LONG AS I AM IN THE WORLD, I AM THE LIGHT OF THE WORLD. The article is wanting in the Greek, "I am light to the world."

There are two ways of being light to men: one is by letting the light shine; the other is the opening the eyes so that they can see the light that is shining. In both ways Jesus is the light of the world. He is the sun and the opener of blind eyes.

III. THE BLIND MAN RESTORED TO SIGHT. AN EXAMPLE AND ILLUSTRATION.—Vs. 6, 7.

Jesus now illustrates this great truth by an enacted PARABLE OF REDEMPTION—a miracle on the blind man, which is a sign, and proof, and parable of his work of enlightening the world, and also of the method he often uses in curing spiritual blindness.

6. HE SPAT ON THE GROUND, AND MADE CLAY OF THE SPITTLE, AND... ANOINTED THE EYES. A thousand experiments would show that this act had no power to make blind eyes see. The means were simple, so that he would not trust in the means, but in him who was the light of the world; not in the dead wire, but in the mighty power that flowed through it.

The belief in the healing power of saliva, says the "Oriental Note" in the Sunday School Times, was universal in the ancient Oriental world, as it still is where primitive customs survive.

"Jesus applies harmless saliva, that the man might be helped to believe by having something external done to him. Your straitlaced dogmatists will never see the kindly spirit of such action in this. They would see the man blind all his days before they would 'pander' to such notions. Jesus is more kindly reasonable. He does not attempt to argue the notion out of the man's mind. He simply lets it alone, and helps the man through his grandmotherly beliefs finally to a strong faith in the divine power."

7. AND SAID UNTO HIM, GO WASH IN THE POOL OF SILOAM; i. e., wash off the clay that has been put upon your eyes. This was a test of his faith and obedience, and also a means of increasing them. One of the best things for an inquirer is to give him something to do. "The pool of Siloam" was a large pool on the southeast of Jerusalem, near the Fountain Gate. WHICH IS BY INTERPRETATION, SENT. Or "senting," i. e., outlet of waters.

IV. DISCUSSION ARISING FROM THIS CURE.—Vs. 8-11.

FIRST. Among His Neighbors. 8. IS NOT THIS HE THAT SAT AND BEGGED? The circumstance that he had abandoned his occupation as a beggar called attention to the marvelous change in him. A change in conduct is what the world usually notices first in those to whom spiritual eyesight is given. And such a change occasions debate, as in this case. I knew a manufacturer who was converted, and almost the first notice I had of the fact was from one of his workmen, who had told me that he had immediately enlarged the drum on which his goods were measured so as to make the fact correspond with the labels.

9. HE IS LIKE HIM. But yet another man who had never been blind. This seemed easier to believe. "The opening of the eyes would naturally change the whole countenance." If we are truly changed by grace, our friends and neighbors will remark the difference in us. I AM HE. This settled the question of fact, but still they could not conceive how the change could take place, and therefore asked (v. 10). HOW WERE THINE EYES OPENED? Then in v. 11 he repeats the story of his cure. The facts were unanswerable.

Character Building.

There is a common impression that character is shaped and destiny determined by what is done in the great crises of life. It is important to bear in mind that these crises are not independent of our common hours, but that the work of giving form and bent to character is a matter of daily doing. The work goes on, not only in these moments which we call critical, when great issues hinge manifestly upon our actions, and the eyes of men are upon us; but also in the obscure hours of life, and along the great paths of life's common levels. Much of the work is done in secret, when no eye sees, but God's. It will find full revelation in the clear light of eternity.—Baptist Union.

A serious conflict has taken place between the Russians and Chinese at Taliens-Wan, three hundred of the latter being killed. It is said to have originated in a question of taxes.

Mr. H. Whitney, president, and S. J. McLennan, treasurer, of the Dominion Coal Company, have been in conference with B. F. Pearson, secretary, and W. B. Ross, solicitor, of the company, to complete arrangements for the purchase of iron deposits at Conception Bay, Newfoundland. The next step is the foundation of a company to develop the deposits, and Mr. Whitney will apply to the Nova Scotia Legislature for a charter. The new company will be capitalized at \$30,000,000. The Whitney syndicate has contracted for the delivery of 200,000 tons of iron ore in Great Britain this year.

Mr. and Mrs. S. E. Frost celebrated their golden wedding on Wednesday evening, the 15th, at their home, Lower Norton. There were present over 70 friends and relatives and a very enjoyable evening was spent. The bride and groom received many very appropriate presents, among the rest a purse of gold. The gathering broke up at an early hour with the best wishes of all present for many more years of happy life together. Among those present were four daughters and two sons—Mrs. H. V. Dixon, Nauwigawauk; Mrs. A. D. Smith, St. John; Mrs. A. H. Upham, Upham Station; and Miss Lottie Frost, and Messrs. W. H.

Frost, Hampton, and John F. Frost, Lower Norton. Another son is S. L. T. Frost, of the customs department, Ottawa. The gathering was a very pleasant one, made particularly so by the fact that there has not been a death in the family, either among the children or grandchildren.

NEVER RETURNED

Kidney Disease Permanently Cured by Dodd's Kidney Pills.

Mr. Samuel Locke, of Jordan Bay, N. S., Tells the Story—He Suffered for Years, Without Relief—Then he Used Dodd's Kidney Pills and was Cured.

JORDAN BAY, N. S., Feb. 27.—If ever there was a clear case of Kidney Disease being utterly and absolutely wiped out of the human system, that case was Mr. Samuel Locke's. Mr. Locke lives at Jordan Bay, and the

citizens of that place all know him well and favorably. They all know that he endured the greatest agony from diseased kidneys. The newspapers published accounts of his case; different physicians undertook to cure him, but they all failed.

Day by day his condition grew worse, and his sufferings increased. He used various remedies, each of which was said by its manufacturers, to be a sure cure. Yet these failed as the doctors had failed.

Finally, when it seemed as if every effort had been exhausted in vain, Mr. Locke was induced to try Dodd's Kidney Pills.

Soon after he had taken his first dose of this medicine he felt a slight change for the better. Every day this change grew more noticeable to both himself and his family, and at length, Mr. Locke was well again—in sound health, and robust strength, able to work, to eat, to sleep, to enjoy life, as well and as heartily as he ever did.

There cannot be a particle of doubt that Dodd's Kidney Pills are the only effective Kidney Medicine known to-day. It has been proved thousands of times. Bright's Disease, Diabetes, Rheumatism, Lumbago, Diseases of Women, and all other Kidney Complaints yield to them.

Dodd's Kidney Pills are sold by all druggists; fifty cents a box, six boxes \$2.50; or sent, on receipt of price by The Dodd's Medicine Co., Limited, Toronto, Ont.

Confederation Life Association, Head Office, TORONTO, ONT. Established 1871. There are no conditions in the Unconditional Accumulation Policies issued by this Association, they guarantee Extended Insurance or a Paid-up Policy after two years, or a Cash Value after five years. The Company is noted for prompt payment of claims. S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent. Office, 45 Canterbury St., St. John, N. B.

THESE 3 BOTTLES FREE. THE DR. SLOCUM SYSTEM is a comprehensive and complete system of treatment, which attacks every vulnerable point of the disease and completely vanquishes it. It leaves no point unguarded; it leaves no phase of the trouble neglected; it cures and cures for: ever weak lungs, bronchitis, consumption and all other throat and lung diseases by absolutely obliterating the cause. FREE SAMPLE BOTTLE. CONSUMPTION. TO EVERY CONSUMPTIVE.

Consumption, if Properly Treated, is Curable—Left to Itself it is Slow, Sure and Deadly.

There is no human ailment so destructive of life as Consumption. It is the weapon of the grim reaper, carrying off its victims at any time, and in no month or in no season can they feel sure of immunity.

Modern medical science has made many discoveries along many different lines, but in no case is the human race under a greater debt of gratitude than to that distinguished and eminent chemist, Dr. T. A. Slocum, whose researches have resulted in a cure for consumption, bronchitis and all throat and lung troubles—a cure that exterminates the cause, builds the body and kills the germ of disease.

To prove the efficacy of this cure, 3 bottles are offered free to any sufferer. All that is necessary is to put your name, postoffice and nearest express office on a post card, and mail it to The T. A. Slocum Chemical Co., Limited, 179 King Street West, Toronto, Ont., stating you saw this free offer in The MESSENGER AND VISITOR, when the three bottles will be sent you at once.

This test costs you nothing, and it is a duty you owe to yourself and your friends to try the Slocum Cure.

Cross-Cross CEREALS. Ask dealers for Special Diabetic Food, for Diabetes. them—see that packages have these cross-cross lines. Pamphlet and our sample offer mailed free. FARWELL & BURNS, Watertown, N. Y., U. S. A. Gluten Flour, for Dyspepsia and Constipation. Barley Crystals, for Kidney Troubles.

From the Churches.

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

FAIRVILLE, N. B.—Six more were added to our numbers Feb. 19th, by baptism. Others will follow soon. Glad to see by church news column that so many churches are receiving additions by baptism. May their numbers be greatly multiplied.
A. T. DYKEMAN.

Feb. 20th.
LOWER BLACKVILLE.—I spent a few days at this place and in spite of the storms and cold weather, had a few meetings in which a good spirit was manifest. One brother, W. Harris, applied for baptism and church membership and others seem anxious, and it is hoped will be led to the Saviour.
BLACKBOURN.

OAK BAY, N. B.—The Charlotte Co. Quarterly Conference met with Bartlett's Mills Baptist church, Feb. 21st and 22nd. The programme announced was fully carried out. The Conference proved to be very helpful. The reports from the different churches were encouraging. Several have been baptized, and there are more to follow in the near future. The next Quarterly Conference meets with the St. Stephen church, in May.
W. H. MORGAN, Sec'y-Treas.

WESTPORT.—We have not troubled your readers with church news since Christmas, not having anything special to write about; but thank God we are still alive. The Rev. Mr. Howe came over and lent us a helping hand during the week of prayer, preached excellent sermons and made us glad, but we did not do as much work as we might have done. Sickness and death are in our ranks. Sometimes it appears as though our sins were yet upon us; but in God we trust, believing that no weapon formed against us shall prosper. One of our young men came home for a visit, Bro. George Durkee, and preached for us last Sunday night from the text, "For the love of Christ constraineth us," 2 Cor. 5:14. Introduction, Pauline boldness and glory. 1. Divine force in us, (Love). 2. The end we have in view, (God's glory). 3. The results of this love. It was an excellent sermon and did us great good. May God bless such men and sermons.
Feb. 21st. C. E. PINCO.

LOUIS HEAD, SHELBURNE CO., N. S.—People are not always dead when they do not make a great noise. Although we have not reported for some time, we are still living and praising God for his wonderful works to the children of men; trusting in him and praying to him each day for those things necessary to the living of successful Christian lives. The unceasing cry of this people is, "Cause me to know the way wherein I should walk"; then, "teach me to do thy will." Since entering upon the new year a Young People's Union has been organized in connection with this church, with a membership of forty-five. The young people are very much interested in the study of God's word, and desire to know more about the wondrous love and saving power of Christ. The new church edifice, built by Deacon Atwood Giffin, a man of rare capability, is a beautiful piece of architecture, a credit to the people and an honor to God. \$50 has been paid since the first of the year, which makes the church clear of debt. Preaching services well attended, Sunday School in a flourishing condition; the Bible class numbering from twenty to twenty-five. We are still praying to God for his continuous presence, and an out-pouring of the spirit power, that sinners may be converted and Christians strengthened to go forward.
G. H. BAKER, Pastor.

NORTH RIVER.—The first Sunday in this month began my second year on this field. I have found the people kind and helpful, and so far we have worked together in perfect harmony. During the year 29 were added to our membership, 25 by baptism and 4 by letter. The additions being distributed through the field. At present we are conducting special work at North River, ably assisted by Pastor Raymond of Charlottetown. Our Sunday Schools, Missionary Aid Societies and Mission Band at North River are all in vigorous activity. A Mission Band will soon be organized at Clyde River. In the material part of our

work we have had a time of lively and successful effort. Extensive repairs and attention have been effected on the sanctuary at Clyde River and on the Parsonage at North River. The expense of these very desirable improvements has all been met, and we enjoy them far greater in realizing that along these lines we are entirely out of debt. As a direct result of faithful work by Brother and Sister Higgins, and other true lovers of the missionary courses, the North River church enjoys a deep and practical interest in both home and foreign missions. In this important respect, other sections of the field are waking up to their duties and privileges. Even with bad roads and wild storms of winter our Sunday congregations are large and of just the character that impel a pastor to do his level best. Praise the Lord!
ADDISON F. BROWN.

PERREAUX, KINGS CO., N. S.—Church opening. Sunday, Feb. 12th, was a notable day in the history of this old church, formerly known as the 5th Cornwallis church. On that day a new church edifice was formally opened and dedicated to the service of God. Three services were held, the writer preaching at the morning and evening services, and Dr. Keirstead at the afternoon service. Though the day was stormy the attendance was excellent throughout. The building is a model of good taste and convenience, and possesses some unique embellishments. Through the generosity of Mrs. Huff, of New York, formerly a resident of Perreux, there is a sweet-toned bell in the steeple, memorial of Father Manning, the first pastor of the church; a handsome set of pulpit furniture, memorial of the Rev. Mr. Hunt, who ministered to the church so long, when it was part of the Canard field; and a beautiful stained glass window, in memory of Rev. David Freeman, who served the church for twelve years. The total expense of the building and furniture has been about \$3,000, and one wonders how so much has been obtained for so little. Better than the other embellishments spoken of, is the fact that there was needed on the morning of the opening day, only \$300 to clear the enterprise of debt. The day yielded something, and the balance will be assumed at once by the brethren, and the building given to the Lord free. The people of the community have done nobly, having completely surprised themselves, and the liberality of neighboring communities has been most commendable. The leader in this enterprise has been the Rev. W. N. Hutchins, who has been serving at Canning and Perreux for five years past. To his intelligent, untiring, tactful, godly leadership, the inception and consummation of this noble enterprise is chiefly due. His people recognize this with warmth and gratitude, and would be dissatisfied if this notice did less.
T. T.

The Yarmouth County Quarterly Meeting.
The above organization held its regular sessions with the Lake George Baptist church on Feb. 21st. The first session began 10.30 a. m., deacon Edwin Crosby, vice-President in the chair. A half hour was spent in devotional service led by chairman. The remaining part of the session was occupied in receiving reports. The following churches reported: Lake George, Bay View, Hebron, Yarmouth West, Ohio, North Temple, Yarmouth 3rd, Carleton, Forest Glen. The interest in most of the churches good. The 3rd Yarmouth had enjoyed a gracious revival. Eighteen had been baptized. Father Wallace is at present holding special meetings with the Bay View church, with encouraging prospects of an ingathering. Hebron, Bay View and Lake George churches are still pastorless. Earnest and faithful pastors will no doubt soon be called to these important fields. The Tusket church has had several additions by baptism since last quarterly. Owing to sickness and bad roads a number of pastors and delegates were not able to meet with us. A resolution prepared by a committee consisting of Pastors J. H. Saunders, C. P. Wilson and N. B. Dunn, was adopted unanimously by the quarterly putting on record its very high appreciation of the character and ability of our brethren, Revs. J. H. Foshay, J. W. Tingley and D. H. MacQuarrie, who since our last quarterly meeting have removed to other fields of labor. In the removal of these dear

brethren we have experienced a great loss. For their faithful and efficient services while with us we are thankful. Our prayers are for their success. The p. m. began at 2 with a social service led by Father Wallace. Father W. preached a short sermon from Gal. 6, 9. It was very helpful. A large number took part and we felt the presence of the Master. The last hour was spent in addresses upon different phases of mission work by Pastors Saunders, Wilson, Wallace, Mrs. N. B. Dunn. A very profitable session.

The first fifteen minutes of the evening session was a praise service. The preacher of the evening was Pastor C. P. Wilson, who gave us a very able and impressive sermon from John 14, 16. The discourse made a deep impression upon the audience. Collection, \$1.55. The meetings were profitable to us all. The next session is to be held with the 3rd Yarmouth church at Pleasant Valley.
N. B. DUNN, Sec'y.

Council of Recognition.

In response to an invitation from the brothers and sisters at Goldboro a Recognizing Council was held at that place on February 14 at 3 p. m. The Rev. R. B. Kinley was chosen Moderator and Bro. Jas. McConnell, Secretary. The following brethren were invited to a seat in the council: Rev. W. E. Hall; Isaac's Harbor, Deacon George Giffin, Deacon S. R. Giffin and Bro. James McMillan. The following churches were represented by the following brethren: Goldboro, Bro. Smith C. Giffin, Bro. G. Mallay; Wine Harbor, Deacon John H. Kennedy; Goshen, Deacon Charles Nicols; Little Hope, Bro. N. Keizer; Port Hillford, Rev. R. B. Kinley, Bro. Jas. McConnell.

Bro. Smith C. Giffin then stated why the Council had been called, that about ninety members had been dismissed from the Isaac's Harbor Church to organize a church at Goldboro, and also that they had accepted the faith and articles of the Baptist Church and wished to be recognized as an independent Baptist Church, and also stated the following brethren had been chosen deacons and asked that they be ordained: Bro. Samuel Cook, Bro. Gordon Mallay, Bro. Howard Richardson, Bro. Oliver Keith, Bro. Smith C. Giffin, and it was unanimously resolved that this council proceed to recognize the Goldboro church as a regular Baptist church.

A committee of the following brethren were appointed to prepare a programme for the evening: Rev. R. B. Kinley, Rev. W. E. Hall, Brothers S. R. Giffin, J. H. Kennedy, S. C. Giffin. They reported as follows: Sermon, Rev. R. B. Kinley; ordaining prayer, Deacon George Giffin; charge to deacons, Deacon C. Nichols. The hand of fellowship was given to two sisters by Rev. W. E. Hall, after which the council adjourned to meet at 7.30. Council met again at 7.30, when the above programme was carried out and another sister received.
JAS MCCONNELL, Sec'y.

To Sunday School Superintendents.
Attention!

On March 5th you are earnestly requested to place before your scholars, and especially the children, the great necessity of their taking the "White Ribbon Army" pledge. The leaflets, "How to organize," are free. The certificates are 50c. per hundred, all of which can be obtained by applying to the Prov. superintendent of temperance.
MRS. LAURA J. POTTER.
Canning, N. S.

Personal.

We regret to learn that the hopes of speedy restoration to health, expressed by our brother, Rev. J. H. Foshay, in his letter published in our columns a few weeks ago, have not been realized, and that his condition of late has been such as to cause the gravest anxiety for the results. Bro. Foshay's many friends will unite with us in sympathy for him and his family in their affliction, and in the hope that his useful life may be spared for many years.
Rev. A. J. Kempton, formerly pastor of the Baptist church of Carleton, St. John, was married at Madison, Wis., on Feb. 14, to Miss Annie Main, daughter of ex-Senator W. S. Main. Rev. A. C. Kempton, of

ROYAL Baking Powder
Made from pure cream of tartar.
Safeguards the food against alum.
Alum baking powders are the greatest menaces to health of the present day.
ROYAL BAKING POWDER CO., NEW YORK.

Ja nesville, brother of the groom, performed the ceremony. Immediately after their marriage Mr. and Mrs. Kempton left for New Orleans, where they would remain for a short time, returning to Mt. Carroll, Ill., where Mr. Kempton has accepted a call to the pastorate of a church.

Forgive me my sins, O Lord, forgive me the sins of my youth and the sins of mine age, the sins of my soul, and the sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please myself and the sins that I have done to please others. Forgive me those sins which I know, and those sins which I know not; forgive them, O Lord, forgive them of thy great goodness.—Private Devotions, 1560.

FINE TAILORING.
A gentleman prominent in public life in New Brunswick writes from Albert County under date January 23rd.
"DEAR SIR: Enclosed please find cheque for \$25 for suit of clothes. I am well satisfied with the fit.
P. S.—I shall see you if all be well in March next."
This was one of our splendid assortment of Black Suitings. We can suit you, too.
A. GILMOUR,
68 King Street,
St. John.
Custom Tailoring

Notice of Sale.
To the Heirs, Executors, Administrators and Assigns of George Wiggins and Cyrus M. Wiggins, late of the Parish of Waterborough, in the County of Queens, and Province of New Brunswick, and to all others whom it, doth or may concern.
Take notice that there will be sold by Public Auction at Chubb's Corner (so called) in the City of St. John in the County and Province aforesaid on Monday, the third day of April next, at twelve o'clock noon "All that tract or lot of land situated, lying and being in Queens County "known and distinguished by the No. 39 and "being on the North Westerly side of the Washademoak River, and bounded as follows, to wit: Beginning at a marked Poplar tree standing on or near the North Westerly bank or shore of the said River about 35 chains measured along the course of the brook below the first rapids; thence North 45 degrees, West 18 chains, thence South 17 degrees, West 17 chains; thence South 47 degrees, East until it meets the North Westerly bank of the said River Washademoak; "thence along the said bank until it meets the "first mentioned bounds." Together with the buildings and appurtenances thereto belonging.
The above sale will be made under and by virtue of a power of sale contained in an Indenture of Mortgage made by the said George Wiggins and Cyrus M. Wiggins of the one part, and one, Winslow Broad of the other part, dated the twenty-fifth day of August, A. D. 1888, and duly registered in the office of the Registrar of Deeds in and for Queens County in Book "Q" No. 2 of Records, pages 298, 299, 270 and 271. Which said Mortgage was duly Ass'gned by the said Winslow Broad to the undersigned Janet Rankine Broad by an Indenture of Assignment dated the fourteenth day of June, A. D. 1888, and duly registered in the office of the Registrar of Deeds in and for Queens County in Book "B" No. 3 of Records, pages 296 and 316. Default having been made in payment of the moneys secured by said Indenture of Mortgage. Terms of sale "Cash."
Dated this eighteenth day of February, A. D. 1899.
JANET RANKINE BROAD,
Assignee of Mortgage.
MONT McDONALD,
Solicitor to Assignee of Mortgage.

March
RECTOR—
by Rev. J. H. Rector
DALL—
Feb. 1st, by
John E. I.
Francis L.
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MARRIAGES.

RECTOR-RECTOR.—At Springhill Mines, by Rev. J. W. Bancroft, Feb. 22nd, David H. Rector and Ellen R. Rector.

DALL-MCKENZIE.—In Shelburne, N. S., Feb. 1st, by Rev. J. Murray, M. A., Capt. John E. Dall, Gloucester, Mass., and Francis L. McKenzie, of Lockport, N. S.

RECTOR-AYER.—At Port Gerville, Feb. 11th, by Rev. L. A. Cooney, John Westley Rector, of New Salem, Cumberland Co., N. S., to Amelia Ayer, daughter of Harden Ayer, of Port Gerville, Cumberland Co., N. S.

DAVIDSON-WALLACE.—In Pennfield, at the Baptist parsonage, on Feb. 8th, by Pastor T. M. Munro, W. P. Davidson, of St. George, and Elizabeth J. Wallace, of Pennfield, Charlotte Co.

WILLETT-SCHOFIELD.—At the parsonage, Nictaux Falls, Feb. 15, by Pastor Brown, Charles Willett, of Nictaux Falls, to Lizzie Schofield, of Middleton.

WHELLOCK-SPROUL.—At the parsonage, Nictaux Falls, Feb. 15, by Pastor Brown, Maynard Wheelock, of Torbrook, and Annie Sproul, of Nictaux Falls.

DEATHS.

COGGINS.—Dec. 19th, Livingstone Coggins, of Westport, aged 44 years.

BLAIR.—At Onslow, on the 16th inst., Mrs. Hannah Blair, wife of Deacon Turner Blair, aged 74 years. Her end was peace.

HATFIELD.—At the old home, Port Gerville, Feb. 10th, Miss Caroline Hatfield, aged 76 years. She rests in peace.

MCKENZIE.—At East Jordan, Feb. 17th, Mrs. Mary L. McKenzie, wife of Capt. Leander McKenzie, aged 40. Through a painful and protracted illness she was upheld by the love of Christ.

MOORE.—At her home, Advocate, Jan. 31st, Eva J. Moore, aged 22 years. She was a member of the Advocate Baptist church, and beloved by all who knew her. In death she looked beautiful. In life she lived beautiful.

LENT.—Died at Westport, Jan. 25th, Norman Lent, aged 36 years. Our deceased brother was baptized during the pastorate of Rev. Mr. Burgess, and died rejoicing in a Saviour's love. May God comfort the widow in her affliction, and bless the fatherless children.

MITTEN.—At Goshen, Albert Co., N. B., Feb. 19th, of pneumonia, Thomas, eldest son, aged 17 years, of Philip Mitten. He was a bright young man and a great help to his father. He was buried at Goshen on Tuesday, when a sermon was preached by the pastor, F. D. Davidson.

ROSS.—At De Bert, N. S., Feb. 17th, Mrs. Hugh Gordon Ross, aged 57 years. Although struck down with paralysis a few weeks previous, she retained possession of consciousness until the last moment and peacefully passed away with Jesus. She had been married to Mr. Ross only one year when the summons came to break the earthly tie, and from the better land to beckon him who has been left behind.

WIDELAKE.—At Sussex, (six miles from the town), the wife of Mr. F. W. Widelake, passed peacefully to rest. Some years ago Mr. Widelake came from England and settled in this country. Since coming here they have passed through a good many trials. One son in New York, two daughters at home, Mrs. Loton Steeves, of Salem, Albert Co., and a sorrow-stricken husband mourn the loss of a kind, affectionate wife and mother.

VICKERY.—At the residence of his son, Jacob Vickery, Jr., Feb. 21st, of a gripe, Jacob Vickery, Sr., 84 years 10 months and 15 days old. Our brother was converted many years ago, being baptized by Rev. C. W. Rideout, and united with the 3rd Yarmouth church. In after years he removed to Chegoggin, when he became a member of the West Yarmouth church, and remained a consistent member until called home. A large circle of relatives and friends is left to mourn. God sustain the mourners.

HILTON.—At the residence of his son, Charles Hilton, Esq., of Deerfield, Yarmouth Co., Feb. 11th, of a gripe, Mr. Samuel Hilton, in the 84th year of his age. He was one of the first settlers of Deerfield, and by his industry made for himself and family a good home. In his earlier years he did not profess faith in Christ, but before his last sickness he became interested in his soul. He died in hopes of a glorious resurrection. His wife died some years ago. He leaves 4 sons and 3 daughters, 24 grandchildren and some great-grandchildren, with other relatives and friends to mourn.

OAKES.—At the age of 79 years, Charles Oakes passed away peacefully at his home in New Albany, Feb. 15th. Deceased was baptized about 52 years ago by the late Father Ridout. His Christian experience was not remarkable, but such as is common among believers. At times he saw the summits of Beulah and the light of the better land, as the morning spread upon the mountains; anon he walked where the shadows lay deep in the low valleys. Under the painful afflictions of the last three years our brother's faith was sorely tried and grandly stood the test. Death came gently. At midnight he was sleeping peacefully, and in the morning watches he was not with us. A loving, devoted wife and an affectionate family of sons and daughters remain to cherish the memory of one who was justly dear, and to indulge the hope of a meeting again in the better land.

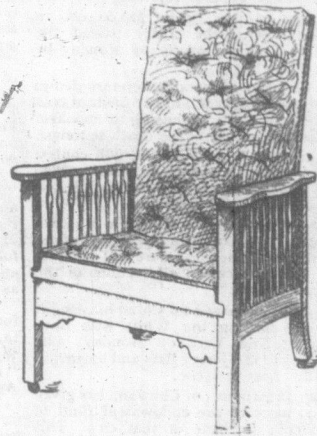
SCHMIDT.—At Hammond Plains, N. S., on Feb. 19th, James Schmidt, aged 50 years. Bro. Schmidt was well and honorably known in the neighborhood, and will be missed by relatives and a large circle of friends. About 23 years ago he came to us from the Church of England, and for 18 years he has labored as Superintendent in the Sunday School. He was known as a temperance worker, taking an active part in the Prohibition Plebiscite. Three leading officers of the Grand Division marched with the members of the local Division, as the body was borne to its resting place. For several months our brother was well assured that there was no help, but for him death had no terrors. No word of complaint passed his lips. He knew in whom he had believed, and was content that God should appoint the time of his removal. His protracted illness gave his friends an opportunity to see him, and many were the earnest words that he spoke, which we hope may be blessed of God to the good of many. There is comfort in the thought that death does not change his relationship to God.

SCOTT.—On Feb. 8th, at Kingsboro, P. E. I., Mrs. Scott, wife of our much beloved and honored deacon, Alex. Scott, Sr., left her earthly home for the "land that is fairer than day." Our sister was permitted to reach the advanced age of 81 years, and for 57 of these she had worked in consecrated fellowship with the East Point Baptist church, of which she was a worthy member. She was quiet and unostentatious in manner, a loving wife, a faithful and tender mother, a friend to the needy, strongly attached to the Lord's house, and deeply interested in everything that pertained to the Master's cause; of her it may be truly written, "Blessed are the dead which die in the Lord." Her aged husband, 2 sons and 2 daughters, besides a large number of relatives and friends are left to cherish her memory. Pastor McPhee was assisted in the funeral service by Pastor Shaw, a former pastor, and as we laid away the earthly house, we did so in a sure and certain hope of a joyous resurrection in the last day.

CROSS.—On the 6th of February, Mr. Woodard Cross, aged 82 years gave up this weary life in his own home at Beaver Harbor, after an illness of four or five years. Our brother suffered much during the closing days of his earthly life, but by the grace of God which is all sufficient, he bore it patiently to the end. He was willing to "depart and be with Jesus which is far better." He was baptized some years ago by the Rev. I. W. S. Young into the fellowship of the Beaver Harbor church of

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Nothing can equal a MORRIS CHAIR. A chair in which a person can lay back at any angle desired, and better still can change the position without rising from the chair. All these good points exist in the Morris Chairs we sell. This Chair is in Oak, has loose cushions of Figured Curdroy and the price is only \$12.00.



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which he continued a member till death. He was a good man and died in the faith. He leaves a widow, sons and daughters besides other near relatives to think of him, who lived and died in their midst and now with Jesus. May the promises of divine grace sustain and prepare them for the same blessed future. His memorial service was conducted by his pastor, after which he was buried in the Pennfield Baptist burying ground in hope of a glorious resurrection when Jesus comes the second time "without sin unto salvation."

TRAVIS.—At East Amherst, Cumberland Co., on February 17th, at 12.30 a. m., the beloved wife of Edward S. Travis passed peacefully to the spirit world after suffering the distressing illness of consumption, at the age of 24 years. Mrs. Travis' maiden name was Sadie Gates. She had been a faithful member of the Baptist church for a number of years and in all her relations as Sunday School teacher, member of the choir, and other duties of church life, our deceased sister was deservedly held in the highest esteem by her associates. During her illness of more than six months she was never known even to murmur. It was a real pleasure to visit her and to witness her submissive, trustful spirit. The bereaved husband and other intimate friends have the sincere sympathy of the entire community. All are sustained by the consciousness that the beautiful life which has gone from our gaze will remain fragrant with a precious memory. The funeral services were held on Sunday afternoon, the 19th, and were largely attended. An appropriate service was held in the church, the sermon being based on Prov. 10: 7 and 22: 1.

SHERWOOD.—At Chadron, Neb., on the 13th inst., Frank W. Sherwood, aged 23 years. This young man went West a few years ago and settled in Deadwood, as a telegrapher in a railway office. He arose rapidly in his profession until he was made chief clerk in the superintendent's office at Chadron. Another promotion awaited him but before he was informed of it he was taken sick, and in five days died of pneumonia. The body was brought to Sussex, and on Sunday last was laid to rest in the cemetery. Mr. Sherwood was a very clever young man. His friends believed that a very promising future was before him. He was as good as he was clever. "Frank never did anything," said his father, "which brought a blush to the cheek of his parents." A young man, the attorney of the road, and a friend of Mr. Sherwood, who accompanied the body from Chadron to Sussex, three thousand miles, told the writer that he "never knew a young man who made more friends in so short a time as did Frank Sherwood." He said "he lived an exemplary life and won friends by his Christian character." Such testimonies do much to alleviate the sorrow that has so suddenly come upon his parents. Four weeks ago last Sunday Frank came home to see his sister, who had been very ill for a long time and who was not expected to live. His coming seemed to brighten her up and she began to recover. He was then the picture of health. Shortly after his return to Chadron he contracted a cold, and in a few days was dead. "In the midst of life we are in death." Many were present to express their sympathy with the bereaved and sorrow-stricken family. May the God of

comfort minister grace in this dark hour of sorrow.

JUSTASON.—At Pennfield, Charlotte Co., on February 9th, Mrs. Sarah Justason, after a year and a half of patient suffering was released from all pain. Had she lived till next August, she would have been 87 years old. A fulfilment of the divine word. Ps. 91: 16. Her life was unselfish and her example Christian. She was married to Thomas C. Justason in 1833, who preceded her to heaven's quiet rest some 16 years ago. He was a worthy deacon of the church, a man of faith and full of the Holy Spirit. He left behind him a "Mother in Israel" in the person of his widow and sons and daughters to live and labor in the church which he loved. Their home was consecrated to the worship of God. The ministers of Christ when ever they came were heartily welcomed and cared for by them. Before there was a place of worship erected in Pennfield, their house was opened to the preaching of the word of life. In this home some of the fathers in the ministry of the gospel proclaimed Christ to the people of the community. It is possible that I have knelt in prayer with our aged sister on those floors on which Edward and James Manning, Thomas Ansley, Harris Harding and Joseph Crandall stood and declared "the glorious gospel." Our sister was brought to Christ and his service in 1832, under the labors of Elder Samuel Robinson of precious memory, by whom she and Mr. Justason were baptized about the same time. It was some time after this, the church was organized, I think in the year 1841. She was one of the privileged members of the organization, in which she continued a pious support till age with its unwelcome infirmities came upon her. Of her family, two passed on before to the home of the ransomed, namely Justus Justason and Mrs. Joshua Prescott, two sons are left behind. William H. Justason the worthy deacon of the church of the father and mother and Mr. John Justason who occupies the homestead, who with his noble Christian wife administered with loving hands by night and day to their aged mother till God called her to His glory and rest. Two daughters survive, widow Hawkins of Sussex and Mrs. John Gillespie of Shulee, Cumberland Co., N. S., whose benevolent husband recently contributed \$1,000 to the University of Acadia. These two Christian daughters, by times during the illness of their aged parent visited her and cheered the sick not only with their presence, but also by loving administrations. Mrs. Gillespie was present at her mother's death. On the 11th, a solemn possession moved slowly from the old home to the house of God, where a suitable service was conducted by her pastor and after which was laid beside loved ones, to rest till Jesus comes. "Blessed are the dead which die in the Lord."

Caution—The market is full of imitations, represented to be the same as BROWN'S Branched Troches of Boston. The Genuine has the Fac-Simile Signature of Wm. D. Brown on every box.

A PERFECT FOOD—as Wholesome as it is Delicious. Walter Baker & Co.'s Breakfast Cocoa. The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand. Dominion Medical Monthly. A copy of Miss Parlow's "Choice Receipts" will be mailed free upon application. WALTER BAKER & CO. LTD. ESTABLISHED 1700. Branch House, 6 Hospital St., Montreal.

News Summary.

The health of King Oscar of Sweden has been restored and he has resumed the government amid general rejoicings.

The bill to pay Spain \$20,000,000 in accordance with the treaty passed the House of Representatives on Monday by a vote of 219 to 34.

The Governor General's secretary denies that the Countess Minto had written convict Cordelia Vian, promising to endeavor to secure mitigation of the death sentence.

Among the humors of the late contest is the story that somebody voted a love letter in Milltown. Presumably his best girl got his ballot by next mail.

It is said Hon. Edward Blake will return to Canada for good in May, possibly before. He will be tendered a farewell banquet under the auspices of all sections of the Nationalist party.

The grain elevator boat Columbia caught fire while feeding the White Star liner Cymric at New York on Monday. She was towed to the Jersey flats and burned to the hull. Loss \$200,000.

Philip D. Armour, of Chicago, has given \$750,000 more to the endowment fund of the Armour institute of that city. This makes the total gift to the institute \$2,250,000.

A dwelling house at French Run, Penn., belonging to a woodsman named Carlson, was burned Monday morning. Four children, aged 12, 7, 5 and 2, perished in the flames. Their mother was an on-looker, but was powerless to help them.

The building owned and occupied by Mr. James Hall near Granville Ferry was totally destroyed by fire Wednesday afternoon, together with several hundred barrels of apples stored in the cellar.

The Presbytery of Ottawa objects to the running of the street cars on the Sabbath and have petitioned the Ontario government to refuse to allow the cars to be operated on Sunday.

Mr. George F. Baird has promised the Fredericton Board of Trade to put a light draught steel steamer on the upper St. John and maintain an all-summer service between Fredericton and Woodstock if the Provincial government will increase his subsidy.

At last a South Carolina jury has brought in a verdict of guilty against six lynchers for lynching a colored man, but it is necessary to take all the facts of the case into consideration. The six lynchers were colored men, too. This is where the wonderment ceases.

The Sun Oil Co., of Hamilton, agents of the Corn Planters' Oil Co., of Warren, Penn., has achieved a notable victory over the Grand Trunk and Canadian Pacific railways, and incidentally over the Standard Oil Co. The uniform rates which were in existence prior to Jan. 26th are to be restored.

At Whitman, Mass., Saturday, in what was probably a fit of drunken rage, Wentworth Ibbotson attempted to kill every member of his family by shooting. He only succeeded in slightly wounding one of his sons and then killed himself. Ibbotson belongs to Canada. Last month he was imprisoned for drunkenness and only returned to his family Saturday.

A terrible accident befel Seymour Wilson, aged 25 years, on the Joggins railroad Tuesday, resulting in his death. He worked in the lumber woods at Shulee, and had been home in Albert to vote, and was returning to his work. He jumped for a car, but missed, and, falling between the rails, was frightfully crushed.

Miss Laura McPherson, 24 years old, who went to Boston a few days ago from Prince Edward Island, was found dead in her room on Tuesday morning. She had connected the gas burner with a gas radiator, but there was a leak in the tubing, and the escaping gas caused the death of the young woman.

The Peruvian government is about to publish in England a pamphlet giving a synopsis of the commercial statistics of Peru during the last three years. It is extremely interesting, as showing an increase in revenues generally and a fifty per cent. in exportation—both due, the government will claim, to peace and an honest administration.

The annual meeting of the trustee board of the Deaf and Dumb Institution at Fredericton was held Monday afternoon. The reports were approved. The last year was a successful one. Forty-three pupils are now in attendance.

President G. U. Hay, at the St John Natural History Society Tuesday evening, gave a very interesting comparison of the scenery and flora of the Restigouche and Nepisiquit Rivers. He then showed in a minute and comprehensive manner the methods by which plants take in food, purify the air, adapt themselves to different situations and conditions, etc., mainly through the medium of their leaves.

Rudyard Kipling is seriously ill in New York suffering from inflammation of the lungs. His eldest daughter is ill at the same hotel, the Grenoble.

The Homiletic Review for February embraces an extended range of substantial and timely materials. In the opening article of the Review Section, entitled, "The Church the Patron and Conservator of Intellectual Training," the reader will find that expert writer on the subject, Bishop John F. Hurst, exposing the shallowness of some of the recent attacks on the Church as "the protector of ignorance," made up mainly from Buckle's "History of Civilization" and Draper's "Intellectual Development of Europe," and "the fine padding called footnotes" that make such a "formidable appearance" in those two works. Dr. David Gregg follows with an interesting, enthusiastic, and inspiring paper on "Joseph Parker as a preacher."

In the Miscellaneous Section will be found an instructive article by the managing editor on "The Preacher's Reading of Biography," and a suggestive essay on "Spare that Throat," by Albert L. Blair, Assistant Editor of "The Boston Journal." The Editorial Section is especially full in its treatment of living questions and current literature from the preacher's point of view. This number of the review is inviting in its whole matter and make-up, and other departments are of their usual interest.

Published monthly by Funk & Wagnalls Co., 30 Lafayette Place, New York. \$3.00 a year.

Major-Gen. Francis V. Greene has written for The Century Magazine the only authoritative account of the military operations at Manila yet offered to the public. In the March number he will describe the voyage of the second expedition which he commanded; the landing and intrenching of the troops on the mainland; and the interesting features of the situation while Admiral Dewey and the military officers were waiting for General Merritt and the monitors. The chapter includes a statement of the plans of Admiral Dewey and General Anderson to meet the crisis which would have been precipitated if Admiral Cervera's fleet had reached the Philippines. A second article, to appear in the April Century, describes the means by which the insurgents were removed from the American front, and the thrilling events of the assault and surrender, including the stop put to the determined efforts of the insurgents to enter the city. General Greene's part in the operations was conspicuous and varied, and he describes his experiences with the skill of a military expert accustomed to write for the general public.

Ninety-five Cures in One Hundred Cases.

Within a period of sixty days, one hundred cases of Asthma treated by Clarke's Kola Compound showed the marvellous percentage of ninety-five absolute cures—and these figures are gathered from hospital records. \$2 a bottle; three bottles for \$5. Sold by all druggists, or The Griffiths & Macpherson Co., 121 Church street, Toronto.

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has successfully coped with this most dangerous disease, and cured to stay cured.

Miss a Knott, of Beachville, Ont., writes: "If we had only known of Japanese Catarrh Cure years ago, my father would have been saved from spending hundreds of dollars, and I would have been free from the constant pain and annoyance of this most disgusting disease. I have had catarrh for years. My head was stuffed up so that I could not breathe through my nostrils. My breath was very impure. I had almost a constant pain in my head and over my eyes. Nothing I could get gave me any permanent relief, until using Japanese Catarrh Cure. From the very first it gave me relief, and in a short time had removed the accumulation so that I could breathe freely through the nostrils. The pain left my head and eyes. Its effect upon my breath was truly wonderful, purifying and removing every vestige of unpleasant odor, and during the past year since using this remedy have not had the least sign of my former trouble. I can highly recommend it and know of several others in my neighborhood whom it has cured."

Sold by all druggists 50 cents. Six boxes with cure guaranteed, for \$2.50. A free sample sent to any address. Enclose 5 cent stamp. Address, The Griffiths & McPherson Co., 121 Church street, Toronto.

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When you find your dear ones nervous, cross, irritable, and weak; when they do not sleep well; when they have headache, variable appetite, sallow skin, sunken eyes and skin troubles, be assured the blood is foul and thin, and nervous force is at a low ebb. Children with weak stomachs and weak organs of assimilation cannot thrive on their ordinary daily diet. They are in need of a special nerve medicine, tonic and blood cleanser like Paine's Celery Compound, noted for its wonderful flesh building and nerve bracing qualities. Paine's Celery Compound is the great and only true medicine for weak and frail bodies and unstrung nerves; it has no equal as a medicine for the young.

In the past, grateful parents in every part of our Dominion have gladly testified to the great work that Paine's Celery Compound has done for their children.

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We are giving away watches, cameras, solid gold rings, sporting goods, musical instruments & many other valuable premiums to boys and girls for sending in packages of Royal English Ink Powder at 10c each. Every package makes 50¢ worth of fine ink. We ask no money—send your name and address, and we will forward you 10c worth of premium list and full instructions. When you get the Ink Powder send the money to us and select your premium. This is an honest offer. Don't lose this grand opportunity. Write for the outfit today. Address all orders to: Imperial Ink Concern, 28 Adams St. Oak Park, Ill.

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Tells How Her Health Came Back.

There are too many women who suffer dreadful backaches, pain in the side and headaches, who are weak, nervous and run down, whose life, energy and animation seem gone. Here's a lady who was cured by MILBURN'S HEART AND NERVE PILLS.

Mrs. Mary Bourdeau, King St., Chatham, Ont., says: "For some months I have been afflicted with nervousness and general debility. Going upstairs would produce a great shortness of breath and a tired, exhausted feeling. I had palpitation and fluttering of the heart, and for months have not been well or strong. Until I took Milburn's Heart and Nerve Pills, I almost despaired of a cure. I have only taken one full box, and now feel splendid."

My nerves are strong, all the heart troubles are completely removed, the shortness of breath has vanished, and the constant tired out, all gone feeling is a thing of the past. It is needless to say that I esteem this remedy the best in the world for heart and nerve troubles."

Milburn's Heart and Nerve Pills are 50¢ a box or \$ for \$1.25, at all druggists.

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✿ The Farm. ✿

Cherries.
Of all the fruits, apart from the apple, the one that should be in full supply on every farm is the cherry. It is that one of the fruits that makes the least trouble, both in the growth of the tree and the securing of the fruit. The tree of the sour cherry is entirely hardy, and is at present rarely attacked with black knot. We have to compete with the birds in getting the crop, and that is best done by planting a large number of trees. If you have but one or two cherry trees the birds will claim the whole of the fruit, but where you have rows of trees extending around your whole garden or along the fence line for two or three acres the robins will get enough and leave enough. When the cherry was as common as the apple we had no serious trouble with bird-pilfering. Let every one once more plant the cherry until every township is well supplied. The best varieties are the old English Morrello, the Olivet and the Montmorency. For dwarf trees I prefer the early Richmond. These, when dwarf, make trees nearly as large as the standard Morrello, only limbing close to the ground. In fruit they are a solid mass of crimson. The size of the fruit is somewhat smaller than Morrello, but is about ten days to two weeks earlier. Somewhat earlier than the early Richmond is the Dyehouse. It is also larger than the Richmond. The large Montmorency ripens in July, a month later than the early Richmond. If you have but a few trees and cannot plant more I advise you to buy a few sheets of mosquito netting, and cover the trees just before they begin to color their fruit. This will keep off the birds, and it will preserve the fruit all summer. It is a mistake to pick cherries as soon as they are well colored. Let them hang on till the last of July or August and you will know what a delicious fruit the cherry is. It is possible even to hold the fruit in good order until September or even October. I recommend the cherry for farm planting, because it is almost unequalled as a fruit for cooking, besides being next to the apple and the currant as a dessert fruit for those who use fruit for the sake of health. A new variety from Russia that is highly recommended by the Ottawa Experimental Farm is the Osthem. I have several of Professor Budd's introductions, but have not yet fruited them, and cannot therefore recommend them. Of the Duke cherries the old May Duke still stands at the head for hardiness and quality and prolific bearing.—E. P. Powell.

A Good Farm Roller.

This is the way I made it: At a scrap yard in the city I found four old mowing-machine wheels all of the same size. These I took from their axles and bought for old iron at three-quarters of a cent a pound. A maple log from my own woods furnished the plank and pieces for the frame. The planks were sawed 2 inches thick and 6 wide. The frame was 4x4, mortised and bolted together. With a good drill I made holes through the rim of the wheels about 4 inches apart, to pass through the pieces of plank. These were three-eighths of an inch in diameter. The plank was cut about 4 feet long and fastened upon the rim of the wheels with three-eighths rivets. This made two rollers each 4 feet long. Through both of these parts I put a steel axle, a little smaller than the holes in the wheels, fastening it on with 11 nutpins at each end. In the middle, between the two rollers, I placed a piece of iron with a hole to receive the axle and let it run out to the tongue to keep the centre of the roller from sagging back when it struck any obstacle. A cover of boards, with an old mowing-machine seat on top of it, shut out the weather, and afforded a good place to ride. The tongue from an old worn-out mower furnished a pole for my roller, and it was complete.

Now the expense for material for this roller was slight, and the work upon it I did myself, and I am sure the machine does just as good work as any I could buy.

I made the roller in the winter when other work was not pressing, so that I count the job so much gain. By resorting to such plans as this we may save many dollars and still greatly improve our farms and our facilities for doing farm work. I consider a good roller one of the best investments a farmer can use.—E. L. Vincent in Agricultural Epitomist.

The Effect of Inbreeding.

Among the sheep the direct loss from close inbreeding is the most apparent. The degeneration of a flock is so rapid that you can almost see it from one generation to another. It naturally follows that the need of thoroughbred rams from other flocks to add new blood to the sheep is greater in flocks that have been inbred for a succession of years.

The first thing noticeable in the line of degeneration is the undersize of the lambs. The animals actually show smaller size from one generation to another, and if the wool and the mutton are considered this will make a rather startling sum.

But this is not the only loss sustained from inbreeding. The wool gradually grows thinner on the hide of the poor, scrubby sheep. Only one hair is found where before two grew. The inherent weakness of the animals shows itself in the thin crop of wool, the same as an old man, or one suffering from long sickness or insidious disease. The quality of the wool naturally degenerates along with the other things. Place the wool of a scrub on the scales and it is found wanting in weight. Place it then before the sorter and picker, and they quickly mark it down as second class. The fibre lacks something that experts can quickly distinguish.

Here are the fourfold losses: Less mutton, less surface for the wool, less wool to the square inch, and inferior quality of wool, which brings only the lowest prices in the markets.—E. P. Smith, in American Cultivator.

Live Stock in the United States.

The Department of Agriculture at Washington issued the following: The returns of the number of live stock on farms in the United States on January 1, 1899, show there to have been 13,665,307 horses, 2,134,213 mules, 15,990,115 milch cows, 27,994,125 oxen and other cattle, 39,114,453 sheep and 38,651,631 swine. These figures show a decrease of 295,604 in the number of horses, 56,069 in that of mules, 1,269,972 in that of oxen and other cattle, and 1,108,362 in that of swine. On the other hand, there is an increase of 149,229 milch cows and 1,457,493 sheep. The average farm value of every description of live stock is higher than on January 1, 1898.

Cottonseed for Hog Feeding.

In a work recently published by W. A. Henry, entitled "Feeds and Feeding," he has this to say of feeding cottonseed to hogs: "All efforts to determine the poisonous principle in the cottonseed, if there really be one, have thus far proved futile, and the matter is still a mystery. The ill effects have been ascribed to the lint of the seed, to the leathery seed coats causing injury to the delicate lining of the digestive tract, to mould, to changes in the composition of the meal when exposed to the air and to some definite poisonous principle in the seed itself, as in the case of the castor-oil beans." Good authorities assert that the cottonseed is also fatal to hogs. Sometimes they will thrive on it for a time, but finally it will kill them quickly. Some months ago an experience was given of a gentleman who had farmed many years in Tennessee. His hogs had access to cottonseed that had been in shallow water for some time, entirely below the surface, but within reach of the hogs. All of them seemed to thrive on the feed, but it was not shown how long they fed on it. Altogether it would be safer not to "monkey with it."—Connecticut Farmer.

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What's mother going to do about it? Mustn't neglect the children's Coughs and Colds—might end in Croup—and Croup end fatally or weaken the lungs for life.

Most mothers now give their children Dr. Wood's Norway Pine Syrup.

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Mrs. R. P. Leonard, Parry Sound, Ont., writes: "I have used Dr. Wood's Norway Pine Syrup for Coughs and Colds of myself and also of my baby. I find it always cures a Cold quicker than any other Cough mixture I ever tried." Price 25c.

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News Summary.

The second detachment of Donkubors arrived at East Selkirk, Man., on Wednesday.

The business failures in the Dominion this week numbered thirty-nine, against forty-five in the corresponding week of 1898.

The steamship Germanic was successfully raised Thursday. She had been sunk at her dock in New York for about ten days.

Wm. Nowlan, aged 15, son of Mr. Pierre Nowlan, had his right hand badly crushed in the pulp mill at Chatham by a brick falling upon it.

Wm. M. Moote, a student at Queen's University, Kingston, has fallen heir to a fortune of \$250,000 by the death of his aunt, at Kamloops, B. C.

A young son of George Hogg, of Fredericton, while returning home from school Friday was knocked down by a runaway horse and had his left thigh broken.

Three young men from Penniac are in the Fredericton jail charged with assaulting an aged couple named Dolby. It is said Mrs. Dolby's jaw was fractured in the fracas.

Rear Admiral Lord Charles Beresford was the guest of honor Thursday night at a dinner given in New York by the American-Asiatic Association. Covers were laid for two hundred persons.

Norman Perry's barn at West Glassville, Carleton county, was burned recently, and a pair of horses, some cattle and sheep perished in the flames, besides a large quantity of hay and grain.

During an engagement on Indian river, near Greytown, Nicaragua, the Honduran steamer Tatumbia sank the San Jacinto, a steamer belonging to the forces of General Reyes, leader of the insurrection in the eastern district of Nicaragua.

J. P. Whitney the opposition leader in the Ontario Legislature, has introduced an amendment to the election law, providing that any man found guilty of bribing electors at any election shall be sentenced to six months in jail with hard labor.

Application has been made at Ottawa by H. H. McLean for an order-in-council to confirm the agreement between the Canada Eastern and the Alex. Gibson Railway Manufacturing Company, transferring the railway to the latter company.

The Paris Soir announces that M. Manus, the procurateur general, will submit his report in the Dreyfus affair next week. The report will ask the Court of Cassation, it is expected, to annul the conviction without ordering a new trial. If this is done it would prove that Dreyfus is not only innocent, but that the crime for which he was punished never existed.

An Ottawa despatch says: Mr. W. G. Parmelee, deputy minister of trade and commerce, has returned from St. John and Halifax, where he went to inquire into the manner in which steamship companies are earning their subsidies and to what extent they are observing the conditions of their contracts with the government. He will report the result of his investigation to the minister.

Prominent scientists from Toronto, Queen's and McGill universities met at Ottawa on Friday to report at the request of the government and the British Association on the advisability of establishing a marine biological station for the Dominion for the purpose of studying all species of marine life. It was decided to recommend the government to establish such a station near St. Andrews, N. B.

In the House of Commons on Thursday Mr. Balfour introduced the London municipalities bill, the principal measure of the session. The bill divides the metropolis of London into fifteen municipalities, each electing a mayor, councillors and aldermen, with full local powers. The area of the metropolis known as the city of London under the jurisdiction of the lord mayor and common councils is not touched by the measure.

An act to incorporate the Dominion Iron and Steel Company was presented to the Nova Scotia Legislature Thursday. The names of Henry M. Whitney, of Boston, N. B. Ross, Q. C., and B. E. Pearson of Halifax, Henry M. Dimock and Almeric Paget, New York, are stated as provisional directors. The capital stock is to be \$10,000,000, divided into 100,000 shares of \$100 each, with power to increase to \$20,000,000 upon a vote of the majority of shareholders.

The naval appropriation bill passed the United States House of Representatives on Thursday. The price to be paid for armor plate was cut down from \$545 per ton to \$445, and a proviso was added precluding the government from paying more than was paid by any foreign government for similar armor. Another provision of the bill is the creating of the rank of admiral of the navy. A scheme to vote \$500,000 for rehabilitating the naval academy at Annapolis, Md., was rejected.

The Treasury of Religious Thought for January, 1899, begins the new year with a fine array of contributors, especially in the department of Sermons and Outlines of Sermons, Pres. Chester D. Hartranft, of Hartford Theological Seminary, leading, with an address on the Influence of Biblical Theology on the Theological Sciences, while a speaking likeness of Dr. Hartranft forms the frontispiece, and excellent pictures are given of the seminary buildings over which he presides. Other sermons and sketches of sermons are by Dr. E. Trumbull Lee, Pres. Henry Wade Rogers, and Dr. Charles D. Shaw.

An able paper on The Bearing of Recent Criticism upon the Bible is given by Rev. E. E. Braithwaite; Rev. W. O. Berckmann gives an interesting sea-side article, under the title: A Voice from the Cloud; or, a Visit to the Red Sea. It is by the Rev. J. W. Weddell. The first article of the number is an account of John Bunyan, with very full illustrations of Bedford his home.

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Duty is a power which rises with us in the morning, and goes to rest with us at night. It is coextensive with the action of our intelligence. It is the shadow which cleaves to us, go where we will, and which only leaves us when we leave the light of life.

A Fisherman's Trials.

Exposure While at Sea Brought on an Attack of Sciatica Which Caused the Most Excruciating Agony.

Mr. Geo. W. Shaw, of Sandford, N. S., follows the occupation of a fisherman, and like all who pursue this arduous calling is exposed frequently to inclement weather. Some years ago, as a result of exposure, Mr. Shaw was attacked by sciatica, and for months suffered intensely. He says the pain he endured was something agonizing, and he was not able to do any work for some months. His hip was drawn out of shape by the trouble, and the doctor who attended him said that it had also affected the spine. After being under the care of a doctor for several months without getting any relief, Mr. Shaw discontinued medical treatment, and resorted to the use of plasters and liniments, but with no better results. He was advised to try Dr. Williams' Pink Pills and finally decided to do so. After using them for a couple of weeks, he found a decided relief, and in about two months' time every trace of the trouble had disappeared, and he has not since been troubled with any illness. Mr. Shaw says he occasionally takes a box of pills to ward off any possible recurrence of the trouble.

Those attacked with sciatica, Rheumatism, and kindred troubles, will avoid much suffering and save money by taking Dr. Williams' Pink Pills at the outset of the trouble. Sold by all dealers or sent postpaid at 50c. per box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

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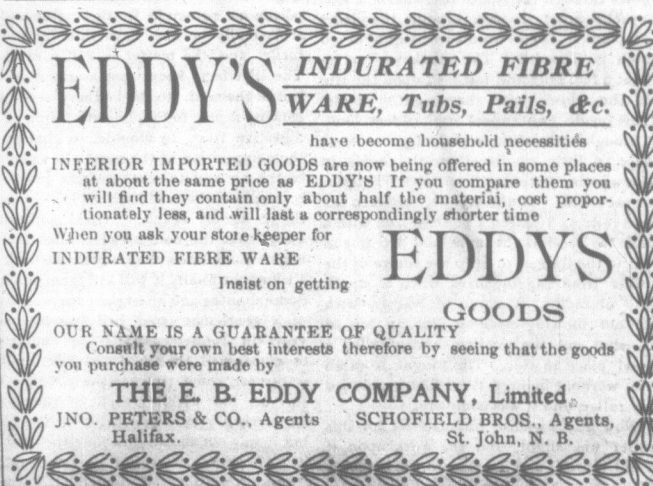
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