Messenger and Visitor.

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— REV. J. BROWN, of Wincanton, England, and G. F. Stone, Esq., of Digby, have our thanks for late English papers.

— A CORRESPONDENT of *Zion's Advocate* says of the church of East Winthrop: "Every family in the church reads the *Advocate* or some other denominational paper." Would it not be well if it could be said of every family in our churches in the Maritime Provinces that they read the MESSENGER AND VISITOR or some other denominational paper?

— WE are pleased to learn from different sources that Mr. and Mrs. Barss, who went out last summer as a reinforcement for our Telugu mission, have made a most favorable impression upon their fellow-workers in India, and are making excellent progress in the mastery of the language. Mr. Higgins has written that Mr. Barss is already able to render him important assistance.

— IT is announced that the young emperor of China has begun to study English, receiving instructions from two teachers connected with President Martin's Imperial College at Pekin. The *Independent* thinks that this implies the beginning of a new era in the Flowery Kingdom, and says: "We had not imagined that his advisers would do a thing which can mean nothing less than a desire that China should take her place among civilized nations and learn what the West has to teach it."

— CARDINAL GIBBONS, of Baltimore, has spoken out boldly and emphatically against the Louisiana lottery, characterizing it as "an enemy to the honesty and peace of any community, to the happiness and comfort of home and to individual thrift and enterprise." It is, he says, "the duty of every upright citizen and earnest Christian to aid in its dethronement or suppression." It would be refreshing to hear from the men who occupy high and influential positions in the Roman Catholic church in Canada such wholesome denunciation of similar iniquities which flourish in Canada.

— MR. CHARLES W. VINCENT, of Maple View, Victoria county, N. B., writes us in reference to the advantages which the Tobique Valley offers to settlers. There are, he says, thousands of acres of the best land there which can be found in the province, and farms may be had from nothing up to one thousand dollars. In the distance of 55 miles there are some five mills—one of them a steam mill—also fourteen school houses and six places of worship. The buildings which the farmers have erected indicate prosperity. Mr. Vincent advises farmers who wish to better their condition, and are not afraid of work, to come to the Tobique Valley. He would like to have fifteen or twenty Baptist families come and settle in his neighborhood. He speaks also of the Christian character and hospitality of the people and advises intending settlers to come and see for themselves. He will take pleasure in corresponding with anyone who desires further information.

— BETWEEN the severe and tempestuous weather of this inclement season and the inhospitable shores of the North Atlantic, many a bitter experience falls to the mariner's lot, and many a brave deed is done which finds little record or recognition. An instance is found in the story of the P. E. Island schooner Avenger, lately reported in the daily papers as wrecked on the Newfoundland coast. The vessel was driven on the rocks twenty miles from St. John's. The boat was launched and immediately swamped, and while the vessel was being pounded to pieces on the rocks, and death stared the crew in the face, a seaman, named Murdock Gillis, volunteered to swim ashore with a lifeline. His first attempt failed, and he was drawn back on board. An hour later he made another attempt, and this time with success. Clambering up by means of projecting points of rocks, he at length reached a place where he could make fast the line; then he drew ashore a larger line, by means of which the captain and the rest of the crew got all safe ashore. The party had five miles to walk to reach the nearest lighthouse, and Gillis, with nothing on him but his underclothes and a pair of slippers, made the journey with the rest. There he obtained more clothing, and the party proceeded to St. John's, having lost everything but their lives.

MANY of the Psalms begin mournfully and end triumphantly, to show us the prevailing power of devotion, and convince us of the certain return of prayer. —*Bishop Hooper.*

PASSING EVENTS.

THE recently published annual report of the Society for the Prevention of Cruelty to Animals, of this city, gives evidence of considerable activity on the part of the officers of the society and others to save the dumb animals from ill-treatment. Quite a number of horses during the past year have been removed from the streets as being unfit for work by reason of lameness and other causes. In other cases, the owners have been cautioned in reference to improper treatment of their animals. Efforts have been continued to secure better treatment for animals in transit on the railroads, especially sheep, of which, during the year, upwards of 19,000 have passed through the city en route to the United States, and a vast change for their greater comfort has been effected. We are pleased to see that reference was made to that most inhuman device, the overdraw checkrein. It seems strange that a man of common sense, and with any human instinct in his nature, can permit himself to inflict such torture upon a noble animal, as the over-draw checkrein in many instances causes the horse. Mr. Wetmore, the secretary of the society, notes in his report that Mr. Angell, of the Boston S. P. C. A., who has travelled extensively throughout Europe in the interest of the society, says that the use of the overdraw checkrein is confined to America alone, being deservedly discarded everywhere in England and on the continent. The report shows that a greater interest than in past years is coming to be taken in the work of the society, and a more generally humane disposition toward the inferior animals is being cultivated. It is also shown that in addition to the work done in the city many cases in different parts of the province have been investigated, and much good done in this way. The aims of the society are certainly most praiseworthy, and it should receive the cordial support of all good citizens. To treat with kindness the dumb creatures which are our faithful servants is a religious duty.

INTEREST in the Baie des Chaleurs investigation has been renewed during the past week by the publication of the long delayed final report of the Royal Commission. It is probably not a matter of surprise to the public generally that the commissioners were not unanimous in their conclusions, and that the final result of their labors accordingly takes the form of a majority and a minority report. The reports are very voluminous, covering nearly twenty columns of the Montreal *Star*, in which they are given in full. The facts which were brought out in the course of the investigation are stated with much fulness of detail. As to the facts in the case, the two reports may be said substantially to agree, but as to the conclusions drawn from the facts those of Judge Jette, the chairman of the commission, are, generally speaking, much more favorable to Mr. Mercier and his colleagues than those reached by the other commissioners, Judges Davidson and Baby. While the chairman is unsparing in his denunciation of the transaction between Pacaud and Armstrong, he concludes that Mr. Mercier and his ministers were in ignorance of the nature of this transaction, until the facts were brought out before the commission. And in general it may be said, according to Judge Jette's view, little if any responsibility for Pacaud's $100,000 steal rests upon any member of Mr. Mercier's government. The conclusions of the other judges, as is well known from their interim report, are quite different. The Montreal *Witness*, in discussing the two reports, says:

"In one case the best construction is placed on all the explanations and evidence, the most charitable view taken of failures to explain contradictions in the explanations, while in the other these are brought fully into the light, and all their ugliness and their damaging features fully exposed. In one case it is clear that the agency of Mr. Pacaud in all Mr. Mercier's political and private financial matters was kept well in view as explaining much, while in the other. Mr. Pacaud's close connection with Mr. Mercier is almost ignored."

The *Witness* is probably correct in holding that the outcome of the commission is an illustration of the difficulty, if not impossibility, for men who have been political partizans so to divest themselves of prejudice as to be able to give a wholly unbiassed judgment in such a case, however honorable may be their intentions. This it thinks is seen in the fact that Judge Jette, the president of the Royal Commission, who was formerly a Liberal, has altogether exonerated Mr. Mercier and all but two of his colleagues, and has almost exonerated the two, while the other judges, both former Conservatives, have strongly condemned Mr. Mercier and Mr. Langelier and blame some of the others heavily. The *Witness* points out that, since the extraordinary display of partizanship by the Supreme Court judges of the United States, in the case of the commission of 1876, to settle the question between the two national parties as to the presidency, it has been determined that the Supreme Court judges shall in no way take cognizance of any matter that does not come before them in the regular discharge of their high judicial functions; and concludes that "our judges had better be left upon their benches; they should never be asked to descend from them to decide any political or other matter. They are liable to injure the reputation of the judiciary for impartiality, and their judgments are, as we see, no more conclusive than those of an ordinary parliamentary committee."

AS our readers were informed, the Hon. Sir John Thompson, Hon. G. E. Foster and Hon. McKenzie Bowell lately went to Washington on a diplomatic mission, generally understood to have some kind of reference to the trade relations of the two countries. If most of the despatches which have been sent forth from Washington in reference to the visit of these gentlemen, and much that has appeared in United States newspapers, is to be credited, they met with no success in their mission, and a very scant measure of courtesy at the hands of Mr. Secretary Blaine. It is needless to say, however, that these despatches and other reports are not to be *too implicitly* relied upon; and, seeing that the interviews between the Canadian ministers and the representatives of the Washington government were entirely private, it is as well to wait until the report of this rather extraordinary visit shall be laid before parliament, before presuming to comment upon its nature or its value.

IT is announced that one hundred men are to be dismissed from the number of the I. C. R. employees in the railway shops at Moncton. It is also reported that the force employed on the whole system is to be reduced by five hundred, and the staff of clerks cut down twenty per cent. This will be hard for the men dismissed, especially those at Moncton, who being, as we understand, mostly machinists, cannot turn their hands readily to other remunerative employment. We have not seen any statement as to the time given the men to make ready for the change, but, from certain remarks in the daily press, we infer that the notice is a short one. Considering the economical difficulties which attach to the running of the I. C. R. and the large deficit annually shown in its accounts, no fault should be found with the management for an attempt to cut down expenses to the lowest point consistent with efficiency of service. But faithfulness of service should be taken into account in the case of the lowest employees as well as in the case of the highest, and when dismissals are made they should be effected in such a way as to cause no unnecessary hardship to the dismissed.

THE death of Admiral Sir W. Provo Wallis, which occurred on Saturday, the 13th inst., at his home in Huntingdon, England, is an event naturally to cause remark. Sir Provo had become a centenarian, having been born in the city of Halifax on the 12th of April, 1791. When in April last he celebrated the one hundredth anniversary of his birth, he was the recipient of congratulatory addresses from every part of the empire, including one from Halifax, which was accompanied by a testimonial of plate. Sir Provo's connection with the navy dates almost from his birth. His father, Provo Featherstone Wallis, was chief clerk in the office of the commissioner of his majesty's naval yard at Halifax, and having influential friends, young Provo, in 1795, when but four years of age, was made to figure as an able-bodied seaman on the books of the Oiseau. At the age of twelve his active life as a seaman began; and a year later he saw active service on board the Cleopatra in a fierce battle, in which the Cleopatra engaged the heavier armed French frigate Ville de Milan. The Cleopatra was finally captured by the French vessel, and an attempt was made to take her to France, but on their way both ships were taken by a British man-of-war. Young Wallis, then at the age of 22, was second officer on the Shannon, when, on the 1st of June, 1818, she engaged the American frigate Chesapeake, just outside Boston harbor. In this engagement, which lasted only 16 minutes, the Americans had 47 killed and 117 wounded; the British loss was 23 killed and 59 wounded. The American commander, Lawrence, was among the killed, and the British commander, Broke, was wounded. It devolved on Lieut. Wallis to take command of the two vessels, and he brought them safely to Halifax, where they arrived amid triumphant demonstrations on the part of the citizens on Sunday, the 6th of June. On arrival of his ship in England soon after Mr. Wallis was promoted to the rank of commander. In 1858 Sir Provo's career, so far as active service is concerned, came to an end. Since then he has not been afloat; but owing to the exceptional length and character of his services, it was decided to continue his name on the active list for the rest of his life; and at the head of that list it had stood for many years previous to his death.

FOR investigation into certain facts connected with the Behring Sea seal fishery, it will be remembered that commissioners were last year appointed by the British and the United States governments respectively. The joint commission is now in session at Washington, and when its work is concluded, it is to be supposed that a report of the same will be given to the public. The report of this commission, it is hoped, will afford ground for the settlement of certain questions as to the necessity and the mode of protecting the seals. As to other matters in dispute between the two governments in reference to the seal fisheries, a draft of a treaty of arbitration, understood to be mutually acceptable, has been drawn up. This treaty is said to be now in the hands of Lord Salisbury awaiting the action of his government. The committee of arbitration, it is understood, will consist of seven persons, two representing the United States, two others Great Britain, and the other three from three neutral countries—Italy, France and Sweden being named as the countries agreed upon. Meantime a modus vivendi similar to that of last year will, in all probability, be arranged.

THE letter of Secretary Blaine to the chairman of the Republican National Committee, in which he declared that he was not a candidate for the presidency, and that his name would not go before the Republican National Convention for nomination, would seem to be a reasonably definite and explicit statement of his personal relations to the approaching presidential contest. The Democratic and the Independent press in general appear to think that the honorable secretary's straight-forwardness is not always to be implicitly relied upon, and, accordingly, they have been discussing the question, whether Mr. Blaine will really refuse the nomination if it should be offered him. It is generally understood that Mr. Blaine's health is far from robust and that the labor and excitement of a presidential campaign could be undertaken by him only at the imminent risk of his life. Mr. Blaine's declaration is, therefore, probably to be taken in good faith, for, however much he would like to be president, he will scarcely sacrifice life for the sake of trying conclusion with the Democratic candidate, whoever he may prove to be. If Mr. Blaine is not to be a candidate for nomination it is generally thought to leave the way pretty clear for the renomination of President Harrison. Mr. Harrison has not a national reputation as as a great statesman, and his conduct of the late diplomatic incident with Chili has not been of a character to create the impression of greatness abroad; but, taken as a whole, his term has been so far, very respectable. He has developed unexpected ability along some lines. He has done nothing to bring him into collision with any considerable section of his own party. He is a respectable man even in the eyes of Democrats, and on the whole, his chances for re-election, so far as can be gathered from present conditions, are none of the worst.

The Missionary Review of the World for March has for its leading article The Story of the Salvation Army, by Frederick Perry Noble. He likens General William Booth to "Great-Heart" in Bunyan's "Pilgrim's Progress," and follows the progress of the great religious-military organization from its first beginning in 1861 to the present time. Other timely and interesting articles in the Department of Literature of Missions are: London and its Missions, by Arthur T. Pierson, who is serving Mr. Spurgeon's former congregation; Persecution of the Russian Stundists, by Jas. E. Mathieson; The Reflex Influence of Missions, a paper read by Mrs. Ethan Curtis before the New York State Branch of the Woman's Board of Missions last May; The Cuban Mission, by Rev. A. J. Diaz; Missionary Fellowship, by Rev. William H. Lisle; The Boy's Brigade and the Missionary Cause, by Rev. J. Q. Adams, president of the organization; Go Forward, by Rev. A. P. Hopper; The Enthusiasm of Jesus Christ, by Rev. A. C. Murray; Central American Missions, by Rev. Joshua H. Tobey. The other departments are not less timely. Published by the Funk & Wagnalls Company, 18 and 20 Astor Place, New York. $2 per year; 25 cents for single numbers. In clubs of ten, $1.50.

Spurgeon.

Has our age, or any age, seen a man like Spurgeon? His character was unique in our time because of its pure unselfishness. In an eminent degree he was Christ-like. While now the nations are mourning beside his new-made grave, I recall with sad pleasure two days in my life which brought me specially within the radius of his influence.

When a student, rejoicing in my first taste of foreign travel, I saw and heard Spurgeon at the Metropolitan Tabernacle. One bright June day I visited his home, retired and beautiful in the suburbs of London. The memories of that day are sacred. As I walked between sunshine and shadow, down the cool tree-lined avenue leading away from the quiet home of the preacher, the perfume of wood-vine and roses filled the air. So now and always will the thought of the man whom I then saw, and the memory of that day's special brightness, be like a breath of sweetest fragrance in my life.

The years ran by and brought another day. My wife and I last Easter Sunday found ourselves in the midst of London. In the morning we visited Westminster Abbey, where the brilliant throngs, the surpliced choir, the enchanting music, the sculptured splendour and airy vastness of the cathedral church, combined with the presence of the illustrious dead to impress and awe the spirit. In the evening we sought the great bare Tabernacle, where the surroundings were unimportant, but the man of God was the centre of all interest. Never had I seen the great building so full as it was that night. There were expectant looks on the faces of the many strangers whom the festival season had brought to London. We little knew with what sadness our thoughts would return to that scene in future days.

From the pulpit a short aisle leads back between rows of seats to a door, which connects with the pastor's study. By and bye this door opened, and immediately the well-known presence greeted our vision. The first hymn was presently announced, and its title, "The Sands of Time are Sinking," was strangely prophetic. As he began the reading of Scriptures the voice of the speaker did not falter. The selection was from one of the letters of Paul, and Spurgeon expounded the passage as he proceeded, according to custom. When part way through the chapter, however, he paused and said simply: "Brethren, I can go no farther. Brother —— will continue the service." Then he sat down in the arm-chair beside his desk. At that moment his public life closed forever. At the post of duty, on the walls of Zion, in the pulpit where his face and figure were so familiar and so dear, his strength failed him. As he stopped speaking, a tall man who had been sitting a short distance behind, sprang forward, and carried on the service without further incident. Before the sermon commenced, however, Mr. Spurgeon arose and walked feebly out of church. As I saw him making his way toward the door by which he had entered, leaning upon the backs of the pews for support, I wondered to myself: "Will he ever come back again?" He did *not* come back again. Weary weeks of suffering stretched out beyond that Easter eventide, but his working life had closed. He had spoken his last word from the pulpit. There is pathos in its syllables. "He could go no farther." This was the message of the weary body, worn out in the service of humanity. Just thirty years before, a young man of unequalled promise and vigor, he had commenced his Tabernacle ministry. And what a record he made! Unceasingly he toiled, and the Pastor's College, the Orphanages, the Book Fund, the Colporteur work, the host of printed sermons and addresses, the choice "Treasury of David," the great Tabernacle church, with its five thousand members, and numerous charitable organizations, bear witness to his zeal. The praise of men is idle in presence of such a life. The hero rests; his labors live.

AUSTEN DE BLOIS.

St. Martins Seminary, Feb. 16.

W. B. M. U.

MOTTO FOR THE YEAR

"Be not weary in well-doing."

PRAYER TOPIC FOR FEBRUARY

"For Mission Bands and their Leaders."

Notes from Telugu Land.

Just at the close of the last Board meeting, which was a very pleasant one, it was suggested that Mr. Archibald make a digest of certain letters from the field for the paper. As he was pressed with work and hesitated, I volunteered to do so, hence this communication.

Mr. Churchill writes to the Board, about Nov. 17th, of the evident signs of approaching famine, owing to the failure of the monsoons; says that the ground is now as dry and baked as at the end of the hot season in June. That, unless there is a great change soon, both man and beast must suffer and die from thirst, as well as hunger. Price of grain has already risen to almost famine rates and will go higher. The scarcity extends over a large part of India and Burmah. Seldom has there been such a slight rain-fall, taking India altogether. The people appear more hardened than ever in this vicinity, but three have been baptized from Sanyase's village and some up in the Jeypore country. Thus far, this year, we are able to report eleven.

To Mr. Archibald Mr. Churchill says: "Get a lot of money for buildings at Kimedi and Palconda. Mr. Higgins is in a great hurry to get work started at both places. He may begin at Kimedi after conference; indeed, they are at work at a well there now." (For this well Mr. Randolph gave the money not long ago.)

Subraidu writes December 2: "A high caste woman is showing a very good mind. She is hearing the Gospel attentively. Cassie often visits her and she is asking baptism, but she is not allowed to come out. I don't know what God's plan is for her. One night she came to us and said if we could send her to Chicacole she would go and be baptized. She is about thirty years old. I have written to Mr. Higgins about her."

Mr. Higgins writes, December 16, about the same woman: "I arrived in Akulatampara on Saturday. Her relations heard of it and kept her in close confinement, and I watched her sharply. Ammana went there with fruit and got a chance to tell her to come to us. She replied, she wanted to come but said she could not get away, as some men relatives had arrived. Little Daniel went over and played around the yard until he got a chance to tell her to come over to the Naidu's after dark, where we would be having a conference meeting. We had our meeting, and four were received, but she did not come. As Subraidu and I returned we felt that our chances of getting her that time were small, and we went to bed as usual. About midnight Subraidu got up and walked around to see what he could see. He found a young Brahmin, a friend of his, who has long been showing a good mind toward us, and who is next-door neighbor to this woman and a friend of her son's. He undertook to communicate with the woman. Going to her house he found all asleep. Waking up her son, he sat with him in the yard before a fire and read and gossipped till the woman was awakened. When she came out he told her quietly that she could go over to the Christians, and he would look after her son. The brave little woman skipped off, and came to us about 4.15 a. m. We went over to the Naidu's and held a church meeting. Two Hindu men were present as witnesses that she had not been induced by force or other unfair means to be baptized. She broke her caste, and took out her jewels. By that time it was daylight. The Naidu sent out word that his son and others would be baptized at six, and invited all to come. We gathered on the bank of the river, a hundred or more, and we had a lovely baptism. The husband was very angry, and refused to receive the wife again, so we shall take her to Chicacole. She will make a good Bible woman. She is brave, intelligent and very happy. In many ways she seems like a bird set free after long confinement in a cage. Her joy is unbounded. This makes 21 baptized this year. Others are inquiring."

"Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men."

Readers, how are we going to praise Him this centennial year? Surely not with words only, and with offerings that cost us no self-denial? Would that be praise? Will our God measure back to us as we give to Him? Ought we not to show Him that we will, at least, try this year to do our best with the mission field He has given us?

C. H. ARCHIBALD.

A DANGEROUS FEATURE IN OUR POLITICAL LIFE.

Delivered at Berwick, N. S., Feb. 7, by Rev. J. E. Daley, B. A.

☞ Jer. 7: 3. Thus saith the Lord of hosts, the God of Israel, amend your ways and your doings, and I will cause you to dwell in this place.

These words were to be spoken by Jeremiah in the gates of the Lord's house in Jerusalem. His was one of the stormiest of the stormy lives of the prophets, and during a long ministry no selfish consideration was sufficient to turn him from his God-appointed task. At the time in which he lived Judah was as a helpless ship battered against by opposing billows. On the one side was Assyria demanding the recognition of her right, and on the other side was Egypt endeavoring to seduce the Jews from their alliance with the power on the Tigris; and between these parties fierce and wild was the political struggle. But Jeremiah, although he was conscious that if his people turned toward Egypt they would be finally overthrown, and this knowledge made him favor, in a measure, the Assyrian party, yet he felt that both these supports were weak, and that no such foreign alliance should be countenanced. His firm belief was that their supreme political relation was to God. That God with her, she was stronger than if all the nations of the earth were for her. To Jeremiah religion and politics were only synonyms, as indeed they ought to be for all. To his fellow-citizens he was the head of a third party that cried out against the existing evils of the day, and for a purity of life which he felt would settle the troubles of his people and establish their prosperity. Jeremiah was a patriot. He had the good of his country at heart. Jerusalem and Judah needed to be reformed. He saw the need, and lifted up his voice to have it satisfied. And these days in Jerusalem were as our days, for the time has come in the history of our fair Dominion when an unsavory odor is ascending from the land to God from the fields where political contests are being waged. History repeats itself. Rome became corrupt and Rome fell. And although the flag of Canada may long and proudly wave to the breeze, and wherever it waves prosperity may find its home, yet, if the political life of Canada shall become a sewer emptying its poisonous filth into the manhood of our provinces, the time will come when that which forced the fallen Rome (namely, the fall of national principle) will happen to us. Therefore, if there are men of honest report it is high time that like Jeremiah they cry with trumpet-tongued voices, "Amend your ways and your doings, and I will cause you to dwell in the land."

I. Notice the land promised. It was the land they were already occupying. There was danger that they might be carried away into captivity as they subsequently were. But God here promises them that if they do the right they shall be established there. It was their home land. The land where their fathers had lived—which they had wrested from the hands of the Canaanites. For about 800 years they had been in possession of it, and their olive-yards, vineyards, and homesteads had descended from father to son through many generations, and were endeared to them by a thousand sacred memories. And this is our home land—the land of our nativity. We know its rivers and its lakes, its hills and plains. To this land our fathers came. Some settled westward by the pleasant waters of the great lakes; others along the magnificent river that is the natural highway into the interior of our great country; others found their homes in these sea-washed provinces, and here cut out for themselves homes for their children. And so when our thoughts are turned to the subject we feel a sentiment welling up in our heart which words can hardly clothe, but which we have nearly reached when we have said: "This is my own, my native land!" But this land of the Jews was richly endowed by nature. Although but a small country, it could sustain a powerful people. In the days when all the tribes owned a common head, its valleys and its hillsides were thickly settled, and everywhere the land made ready response to the laborer's toil. But in comparison with our own mighty country it was but small. Ours is a land great in natural resources, and to be the arena on which a mighty people may achieve their destiny. We have a country whose superficial area is greater than that of the neighboring republic, and nearly equal to the whole of Europe, its total area being about 3,500,000 square miles. It is a country whose land makes ready response to the labor of the agriculturist, whose waters return rich harvests to the daring fisherman, whose mines are rich with a great variety and extent of mineral resources, and whose forests form an almost unbounded source of wealth. What can we ask more? Our lands arable, our minerals abundant, our fisheries prolific, our climate healthful, and few natural evils such as other lands know to cause destruction to life. And as Palestine invited immigration, so does our own great land. God selected Palestine for His people. When the time came for Him to lead them from the bondage of Egypt He led them through the wild way of the wilderness, until they saw the fruitful country across the Jordan.

The migratory instinct still remains. Europe and parts of Asia are fast filling up. For the increasing multitudes houses are hard to find. In the old world there seems to be no place for them, and they turn their eyes to the new. Canada has received some increase to her people, and the time must come when the natural advantages of our great North-west will prove a magnet to attract the overflowing population of other lands, and we can reasonably expect that at a not far distant day the great country which lies to our west will become the theatre of a great people, and the stage on which an important drama will be played in the history of the world. Ours is a land upon which rests the smile of God; and that it seems for some purpose. God never goes astray or makes things in vain; and if it be that Canada can support 100,000,000 souls as well as six or seven millions, then I make myself no prophet when I say the time must surely come when the unpeopled will be peopled, and the uncultivated cultivated, for Nature says our land has a great future.

II. Let us notice the people to whom the words of the text came. They possessed the four requisites of greatness. They were a liberty loving people. Their forefathers had tasted the bitterness of bondage in Egypt, and the thought of it continued to remain in the minds of their children. Time and again in their history they had to bow their head to a foreign yoke, but each time they resisted until, by the help of God, deliverance came; and even when these words were spoken to them they were struggling against a dominant foe. And it is not in *our* nature to be bound. We as a people love freedom. It is one of the sweetest words in our language. Since the time of the great charter of our liberties, signed by John in 1215, to the present time, our nation has wrested privilege after privilege from the crown, so that for many years we have been enjoying the blessedness of complete emancipation. And we can say that we are as free as the freest people on the face of the earth, and indeed in the van of the advocates of liberty.

Then these Jews had good laws. They were the best of any nation of their day. They were God-given. They gave justice to all men. The rich and the poor by the laws must suffer alike. It was a great blessing, and under like benign influences have we found our homes. With a few exceptions our moral laws are just. They give us protection in our homes, on the street, in our business. They force us to do justly and to be done justly by. If they be administered rightly the way of the transgressor is made hard.

And they were an intelligent people. While their religion prevented them from leaving the same monuments of their mental ability that other nations have left, yet their literature is an enduring monument to their intellectual greatness. And I think that we do not say too much for our people when we say that we stand shoulder to shoulder with the intelligent life of the world. Our statesmen are not inferior; our educational systems compare well with those of other countries; our young men, when they go abroad, often fill responsible positions, and wherever the ordinary Canadian is found throughout the world, he stands as the equal in all that pertains to manhood of the people among whom his lot may be cast. Then these Jews were a religious people—the most so of any people of their day. God had been very gracious to them. He had dwelt among them. The place of His presence as in their midst. His word was among them, and often were His praises sung. And cannot the same thing be said of us? In our midst the Word of God by many is venerated, and by all fair minds, at least, respected. It is the greatest Book in the land. It lies in almost every home. In almost every village throughout Canada on the Sabbath day its truths are studied. There are thousands of buildings in which, from time to time, its precepts are proclaimed. In our homes prayer is no stranger, and from our land its incense with the voice of praise ascend to God.

III. But among the Jews there were ways that needed mending. Evil existed. Despite their privileges and their fair possibilities, sin was in their hearts with its degrading power, and from this the prophet would have them turn away. And we can join hands with them in that experience. We have fair possibilities, a noble country and a people adapted to be great; but there is evil in our midst that may degrade us in our own eyes and in the eyes of the whole world. From time to time there come to our ears the tidings that make us conscious that there is a malignant epidemic of political knavery raging, making us feel that it is high time that a call to reformation should ring from shore to shore. In our day the story of smallness of soul, of trickery and of swindling is no infamiliar sound. We fear that people whose leaders make their country a bag from whence they can grab personal profit unless the people arouse themselves and place honorable men in the forefront of their affairs.

But what if the people themselves, who are the highest tribunal to which their leaders can appeal, fail? What if they, in their smaller sphere, seize every opportunity at their command to gratify their own personal interest, regardless of principle or of country? In the chapter in which our text is found, we find Jeremiah exhorting his fellow-men to abstain from the slaying of their fellows; but it seems to me that, were he where all Canada might hear him, he would call upon the people to abstain from slaying the principles of their brother-man.

Think of it! Men that call themselves men descending to such a plane. They would not steal. You might trust them alone with a sum of money. You might safely meet them on a lonely road. They are among the first to cry out for justice if the helpless are maltreated; but they, these honorable men, will buy what they cannot gain by honest argument. I would wonder, did I not know the power of the gospel over honest men, why, when accosted by these public enemies, they do not knock them down. We, in this community of Berwick, are hostile to intemperance, and we do not fear to show our colors. We help the law. We encourage it to take hold of the man who seeks to gain a living at the expense of the physical and spiritual natures of our young men. But what about the other man?—the man who pays the bill or sends the flour or settles the taxes or slips the bank note into the hands of the weak-minded—does he not take his money, or his party's money, and stain the soul and character of the man whose vote he buys? Does he not take his place with the liquor dealer as a public enemy? We read in the Scriptures: "Woe to him that giveth his neighbor drink, that puttest the bottle to him," and the spirit of those words says woe to the man "that putteth the bribe to his neighbor's mind," for the word of God says woe to him that buildeth by unrighteousness, and surely he who buys his neighbor's conscience, in order that his own ends may be advanced, comes under this condemnation. Good men abhor the works of the liquor dealer, and good men should abhor the works of the man who defies his God, his country's laws, and the moral sentiment of mankind, by being a snare to those who are weak enough to fall by his temptation.

What is our hope? Our hope is in our people, in the morals of our people, in their character. He who strikes at the character strokes at our homes, at our business, at our happiness. He lays the axe at the foundation of our national prosperity. Do evil, he says, that good may come. Were the fish not ready to bite the bait would not be cast. But the market seems to be only too large. We pity the poor drunkard. We pity him, knowing that deep-rooted appetite which, perhaps, has found its seed in other generations, is goading him to indulgence. But it requires the broad sympathy that the Gospel inspires to enable a man to feel anything else but contempt for the man who barters his principles as he would the product of his farm. For principle men have stood the contempt of nations, for principle they have lost their relatives and friends, for it they have left their native land, and even laid down their lives. But these were heroes, these were beings of a finer mould. No, but these were men, and to a man principle is a pearl of great price.

I admire a man who takes an interest in his country's welfare; I don't care what party he belongs to. I am glad there are parties. I think that they are ordained of God. They keep things in equilibrium, and I like to see a man who is able to stand by his party, if the argument is not against him. But it requires gospel grace to help me to pity the man who, like Esau, sells his birthright for a mess of meat. We read in the Word of God of the betrayal of the Christ, and we wonder at the baseness of the heart that could conceive a deed so dastardly; but sometimes we are tempted to think that his progeny still remain. Is it not high time that our manhood should awake, that the Puritan love of principle should revive, and the person that makes politics a synonym for corruption be swept away? Is there no balm in Gilead? Can the evil be remedied? Our restoration lies in ourselves and God. God is against this evil. He is against everything that mars His handiwork. Then if God be against it, shall not moral men be against it? Is it not high time that every pulpit in our land should cry amend? Our voices are heard against intemperance and gambling and kindred evils; shall fear hush us here? It is high time that our churches stand forward on the side of the Lord. Kings County is a county of churches. Along this valley, in every few miles, there is a church or churches of different denominations, and yet that man, pardon the word, who is known as the boodler, is no stranger or unheard-of being in the land; and sometimes, be it to our shame said, he is found in the membership of our churches. How we would hold up our hands in righteous horror if the liquor dealer, or the thief, or the perjurer should sit with us around the table of our Lord. But oh, slow of discernment! why this partiality? We owe much to the press of our day. It is bringing sins to light; and then, brethren, when brought to light, in the name of God, let us try to overthrow them. Our men of honor must stand forth against the sin, and our women of honor, who are a great and mighty host, must help in the contest. The women of our day are foremost in our missionary enterprises, our temperance movements, and in all other benevolent and moral works. They must come to the fore front in this, and by their influence over husbands, sons and brothers, work for the right. I trust the evil tide may some day turn; that the time may come when our glory and our reputation as a Christian people shall be no longer tarnished by this reproach. As we have received from our forefathers, who left their homes and settled in the wilds of our country, a noble example of principle adhered to, so let us transmit to the generations that are coming on the inspiration of clean hands and noble hearts.

Monday Musings.

A clerical neighbor of mine was reading one of his sermons in the home of an old lady who could not go to church—a very considerate kindness as it seems to me—and when he had finished, a young lady who was present spoke up briskly and said, "Wasn't that splendid?" "Why, yes," said the old lady, "I didn't see anything to object to." And it occurs to me that we preachers often fare much the same in what we hear of our sermons, a feast or a famine, too much or too little, and vastly too little of that careful, helpful comment, which does us the most good. For I do not think we are helped by hearing our words spoken of as "splendid," which is probably used for want of anything more considerate to say. Indeed, I do not just know what the word means as applied to a sermon. I do not find it in my New Testament as spoken of the Lord or of the apostles, and while I am not sure that some sermons are not so luminous as fairly to deserve it, I have an impression that their number is small, and that mine at least are not of that sort. But I think I should prefer even that to the frosty commendation of the other who "didn't see nothin' to object to." It may be a healthful tonic to such as are used to it, but I am sure it would chill me to the bone. Surely something more might have been said without stretching the truth, and I think *should* have been said, if there was a necessity for saying anything, which usually there is not. But how much better than either of these is a sentence or two, or better still a short conversation when there is opportunity for it, which balances in some helpful proportion the strength and the weakness of the Sunday's discourse, and aids the minister in preparing more creditable and useful sermons in the future.—*Baronald, in Advance*

Happiness.

Happiness often consists in reading a good paper, one that leaves a pleasant taste in the mouth; one that you can rise up from perusing with the knowledge that you have gained something of permanent advantage. There are papers which do not give this happiness, but which, while exciting for the moment, result in permanent evil, although the immediate effect at the time may not be apparent. The Montreal *Witness* is a paper of the former class. It is good; it does good. The Weekly edition is sent to subscribers for one dollar a year, the Daily for three dollars, and the *Northern Messenger*, a paper for the younger members of the family particularly and for Sunday-schools, for thirty cents a year.

Day of Prayer at U. B. Seminary.

[Substance of the address by the Principal.]

This day has been wisely appointed as it leads us up to God, and the consideration of questions that are basal to all proper development.

Why do we know anything? It is because God has willed to make us creatures with faculties and powers to discern Him and His creation.

Why can we learn? It is because God has given us the field and time for the exercise of our powers. On every hand He has placed avenues of knowledge. The study of the soil and rocks beneath our feet constitutes the science of geology. The investigation of the laws that regulate the countless worlds above our heads gives us our astronomy. The knowledge we gain of the plant and animal life around us makes our botany and zoology. And so with every science, it is constituted by the employment of our God-given faculties in the investigation of subjects of study provided by our Creator.

The power, the opportunity, and the incitement for knowledge God freely gives to *all*. The earliest records of the chosen race read, "Truly God is good to Israel," but the psalmist of the golden age of that race taught: "The Lord is good to *all* and His tender mercies are over *all* His works." In a very important and truthful sense men everywhere can look heavenward and say: "Our Father," etc.

That special help is given those who use and gratefully acknowledge God's gifts is apparent on the very face of human experience. Jesus taught that those who used five and two talents not only got a reward but received the one talent from him who used it not. He also tells us that the leper who with gratitude of heart returned to give thanks received over and above the physical cleansing which the ten got, the added grace of sins forgiven. The law that grateful use brings greater acquisitions is one we find operating in a large sphere.

The application of these principles to educational work is illustrated in the history of nations from earliest days. In succession they made considerable advancement, but each relapsed into darkness again. Egypt's investigations ended in reaching a worship of Osiris; Assyria of Nisroch; Babylon of Bel and Nebo; Persia of Ormudy and Ahriman; Greece of Jupiter and Minerva; Rome of the Pantheon, with its hundred gods; and Arabia, though for a time it had a civilization in Africa and Spain, while northern nations were barbarians, yet its practice of polygamy, slavery, war, and deification of Mahomet, dragged it into the slough. As a man thinketh so is he, is as true of nations as men. In the end they will assimilate to the objects of their worship. Every power will feel the uplifting of a worthy worship, while a base one will degrade and destroy.

If this be true what is needed is a godly education, an education beginning and ending in a knowledge of the true God—a Christian education, for the Christ was the true revealer of God. A Christian education is the *pleroma*, to use Paul's word, of general education. It is what the latter lacks and never can supply in the filling out of a man, or the impartation of that "righteousness which exalteth a nation." It pleased the Lord that in Christ all *fulness* should dwell. Then His teaching and life must be studied to gain fulness. Love is the *fulfilling* of the law. Then love must be known and dwell in us richly if we ever reach the fulness of the law's demand.

Jesus Christ was pre-eminently the great teacher, and Christianity is incomparably the great teaching religion. The words of the Master that epitomize Christian duty are: "Go, *teach* all nations," and then after they are discipled: "*teaching* them to obey all things." The teacher and the school must ever accompany the triumphs of Christianity.

It would be an easy task to show that no other religion cares for children as Christianity. In different nations and lands they have been put to death, especially the deformed and females. Even in Rome in the days of Horace, Virgil and Cicero, it was customary to abandon children by throwing them at the foot of the Lactarian column in the Velabrum. The Christian church found this state of things in Rome, and provided receptacles for cast-off children in connection with its places of worship. Children thus received were cared for and educated, and some at least became very influential in the church and the world. In this we have a hint of the origin of Christian schools. The church from the first felt the importance of its mission to impart truth. In connection with it there grew up a system of schools some of which remain to-day, with a history of a thousand years. In fact, few great schools, if any, from the Reformation down, but owe their existence directly or indirectly to the church.

Harvard College was founded by men who feared they might be left without an educated ministry, and so adopted as its motto, *Christo et Ecclesiæ*—for Christ and the church. The same was true of Yale, Princeton, Brown, and our Acadia, as well as the Baptist Seminary, opened in 1836. This institution in all its trials never lost sight of the prime object of its founders, and so when it was re-opened in St. John it crystalized this sentiment in its motto, "*Deo ac veritati*"—*for God and truth*. No worthier aim could an institution have. John Milton says: "The end of learning is to repair the ruins of your first parents by regaining the knowledge of God aright, and out of that knowledge learning to love Him, to imitate Him, and to be like Him." As to the other half of the motto, we learn that Jesus was full of grace and *truth*, and of the promised Comforter He said: "When the spirit of *truth* is come He will guide you into all *truth*." And the great apostle of the Gentiles said: "Whatsoever things are *true*, whatsoever things are lovely, think on these things."

A school that puts and keeps these columns before it, "*God and truth*," is worth praying for, and working for, and giving to.

Happily for us, as a body of Christians, all our educational work from the first has been saturated with prayer, and it shall grow so long as we are true to fundamental principles, and lift up holy hands unto God. He has proved Himself Jehovah-jireh in the past, providing for our wants, and we can trust Him in coming days as Jehovah-shalom, the God of peace and prosperity.

Stop When You are Done.

My most frequent criticism of such sermons, addresses and talks is that they do not end as soon as they ought, says "Baronald," in *The Advance*. The theme ends before the talk does. I presume those who listen so patiently to me feel much the same, though they are very kind about it. In fact I often stop before I intended, because I see in their faces that they have ceased listening, and I may as well cease preaching. They have gotten the message I have for that hour and that is enough. I do not think people complain of a long sermon by the watch, but by the sermon itself. It is long when they have gotten its idea, and the preacher doesn't stop. So of addresses, prayer-meeting talks, and, I might truthfully add, pulpit and prayer-meeting prayers. They all become tiresome as soon as their vital meaning is given forth. Our anxiety to apply the subject is usually well-meant but injudicious. The fact is, that the subject, if it has any application, may be depended on to apply itself, or, if not, it can be indicated in a sentence or two. A public speaker, no matter how informally he talks, should be like a rapid transit locomotive: Start quick! Run fast!! Stop quick!!! But many of them are like an engine complained of the other day which could not keep up to the schedule time, yet always ran by the station when it undertook to stop.

Belief a Vital Force.

"All periods," Goethe says, "in which belief predominates, in which it is the main element, the inspiring principle of action, are distinguished by great soul-stirring, fertile events, and worthy of perpetual remembrance. And, on the other hand, that age is unfertile, unproductive, and intrinsically mean, in which there is no pabulum for the spirit of man, and no one can get nourishment for himself." This passage is one of the most pregnant utterances ever delivered, and we shall do well to keep it in mind in these disquisitions on this period; for in the Middle Ages we see the great phenomenon of belief gaining the victory over unbelief. And this same remark is altogether true of all things whatever in this world, and it throws much light on the history of the whole world, and that in two ways, for belief serves both as a fact itself and the cause of other facts. It appears only in a healthy mind, and it is at once an indication of it and the cause of it. For though doubt may be necessary to a certain extent in order to prepare subject matter for reflection, it can be only, after all, a morbid condition of the intellect, and an intermediate one; but that speculation should *end* in doubt is wholly unreasonable. It is as I have said, a morbid state; it is a state of mental paralysis—a highly painful state of mind, one which the healthy man won't entertain at all, but, if he can do nothing better with it, dismisses it altogether. There is no use in it that one can understand except to give the mind something to work on! Belief, then, is the indication and the cause of health, and when we see it in a whole world we may be sure that the world is able to say and do something. It is the heart rather than the intellect that Goethe has in mind in the passage quoted. It is the heart after all that most influences. Our knowledge of physics, our whole circle of scientific acquirements, depends on what figure each man will give it and shape to himself in his own heart.—*Carlyle.*

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MRS. J. W. MANNING,
For the Applicants.

Halifax, N. S., Feb. 5, 1892.

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Sabbath School

BIBLE LESSO
FIRST QUARTER.
(Condensed from Peloubet's Select

Lesson X. March 6. Jer.

THE DOWNFALL OF JU

GOLDEN TEXT.

"Behold, your house is left desolate."—Matt. 23: 38.

EXPLANATORY.

I. OBSTACLES IN THE WAY TRANSGRESSORS.—God did every wisely could to prevent His pe rushing down to their own de (1) He laid upon them seve evils as warnings to avoid the w would lead them swiftly on to truction. These were devast the country from which a would suffice to recover. The lem was captured and part of it removed, but the city was not and the temple stood. Kings w captive as a warning to comi but new kings were chosen kin, dom remained. Leader people were carried captive to but their places could be fille were warnings, not destruct These sieges were at intervals twelve years. The doom cam and in mercy, to give time for and repentance. (3) Prophets to warn and entreat. Jeren been speaking God's Word to forty years in Jerusalem. Fo ten years Ezekiel, also from th captivity in Babylonia, had be ing earnest words to the Jews time. We cannot understand th of these times without readi prophets; nor do we see the m the prophets without a clear prehensive view of the histor times. These prophecies are pit literature of the age." (4) Al the last investment and siege times of despair, there were sen miah gleams of hope, and pr return and prosperity, of the and His kingdom (see Jer. 23: 15-22).

II. THE GREAT SIEGE. Lasti and a half, from December, B. July, 586.

FIRST. DATE OF COMMENCEM *In the ninth year . . . in the ten* of the Jewish year, the month corresponding to parts of our D and January, varying with moon. The author of Kings siege began in the tenth da month.

SECOND. THE BESIEGERS. *nezzar king of Babylon.* The Nabopolassar, who destroyed B. C. 606, and built up the Babylonia on the ruins of Nebuchadnezzar, his son, was great general, and became sole B. C. 604. He made Babylon during his reign of 43 years.

THIRD. METHODS OF ATTA *all his army.* A great host This consisted of the fierce a Chaldeans (ver. 10), with warri the surrounding nations, enem Jews, and tributaries of Bab Syrians, Moabites, and Am (2 Kings 24: 2). *Besieged* it. S ed it with their armies to pr provisions from entering, and t it to submission, if they could n down its walls. They built arc city movable wooden towers, so provided with battering-rams, w besiegers advanced against th thus bringing their fighting m level with their antagonists.

FOURTH. THE DEFENCE. Je was at this time a city of 20,000 tants. Against the huge en Asiatic warfare the besieged constructed counter-engines; a was the Jewish tradition) the was worthy of the occasion—a or a duel, not only of courag skill and intelligence, between and Jerusalem.

FIFTH. THE SEVERITY OF TH Famine within the walls aide siegers without; and it was followed, as is always the case, outbreak of pestilence.

SIXTH. THE DURATION OF TH 2. *In the eleventh year . . . th month.* The middle of June middle of July. *The ninth day.* fore about July 1.

III. THE FALL OF JERUSALEM 2, 3. *The city was broken up.* into; *i. e.* a breach was mad walls, and the city was entered night (Josephus; see also Ez 2-12).

3. *And.* This is to be connec "Jerusalem was taken" at the the last chapter. The Rev. Ver. between in parentheses. *All the* Probably the generals who capt city, and the highest officials four are named, not six, as ap first sight. The third is *Sarse Rab-saris*, a high Assyrian some translated "the chief eunuchs." The last is *Nergal the Rab-mag*; *i. e.* "the high pri "chief of the sorcerers."

IV. THE FATE OF ZEDEKIAH. *kiah the king . . . and all the me . . . fled.* As the invaders were from the north, the king natur toward the south; and the pat he chose was that which wou the Tyropœon valley, *betwixt walls* of Moriah on his left, and his right. This path came ou *king's garden*, which was laid Siloam in the broad space forme junction of the Hinnom and Kid leys, at the south-east corner of *And he went out the way of t* That led to the plain. Liter Arabah, the depression boundin tine on the east along the Jor the Dead Sea, and extending the Red Sea. "The way of the the road leading eastward over Bethany and Jericho.

5. *The Chaldeans' army.* W rounded the city, soon discov flight of the king, and *pursued* took him. *They brought him Nebuchadnezzar, king of Bab Riblah.* Riblah was an ancie situated upon the Orontes, Lebanon and Anti-Lebanon, thir north-east of Baalbek, and ab miles east of north from Jerusal

6, 7. *Slew the sons of Zedekiah kiah before his eyes . . . he put o kiah's eyes.* The punishment

Sabbath School.

BIBLE LESSONS.

FIRST QUARTER.

(Condensed from Peloubet's Select Notes.)

Lesson X. March 6. Jer. 39: 1-10.

THE DOWNFALL OF JUDAH.

GOLDEN TEXT.

"Behold, your house is left unto you desolate."—Matt. 23: 38.

EXPLANATORY.

I. OBSTACLES IN THE WAY OF THE TRANSGRESSORS.—God did everything He wisely could to prevent His people from rushing down to their own destruction. (1) He laid upon them several lesser evils as warnings to avoid the way which would lead them swiftly on to final destruction. These were devastations of the country from which a few years would suffice to recover. Then Jerusalem was captured and part of its treasure removed, but the city was not destroyed, and the temple stood. Kings were made captive as a warning to coming kings; but new kings were chosen, and the kingdom remained. Leaders of the people were carried captive to Babylon, but their places could be filled. These were warnings, not destruction. (2) These sieges were at intervals of six and twelve years. The doom came slowly, and in mercy, to give time for thought and repentance. (3) Prophets were sent to warn and entreat. Jeremiah had been speaking God's Word to them for forty years in Jerusalem. For nearly ten years Ezekiel, also from the land of captivity in Babylonia, had been uttering earnest words to the Jews in Palestine. We cannot understand the history of these times without reading these prophets; nor do we see the meaning of the prophets without a clear and comprehensive view of the history and the times. These prophecies are "the pulpit literature of the age." (4) All through the last investment and siege, in those times of despair, there were sent by Jeremiah gleams of hope, and promises of return and prosperity, of the Messiah and His kingdom (see Jer. 23: 3-8; 30: 15-22).

II. THE GREAT SIEGE. Lasting a year and a half, from December, B.C. 588, to July, 586.

FIRST. DATE OF COMMENCEMENT. 1. *In the ninth year . . . in the tenth month*, of the Jewish year, the month Thebet, corresponding to parts of our December and January, varying with the new moon. The author of Kings says the siege began in the tenth day of this month.

SECOND. THE BESIEGERS. *Nebuchadnezzar king of Babylon.* The son of Nabopolassar, who destroyed Nineveh, B.C. 606, and built up the empire of Babylonia on the ruins of Assyria. Nebuchadnezzar, his son, was also his great general, and became sole emperor B.C. 604. He made Babylon glorious during his reign of 43 years.

THIRD. METHODS OF ATTACK. *And all his army.* A great host (Kings). This consisted of the fierce and cruel Chaldeans (ver. 10), with warriors from the surrounding nations, enemies of the Jews, and tributaries of Babylon, the Syrians, Moabites, and Ammonites (2 Kings 24: 2). *Besieged* it. Surrounded it with their armies to prevent all provisions from entering, and to starve it to submission, if they could not break down its walls. They built around the city movable wooden towers, sometimes provided with battering-rams, which the besiegers advanced against the walls, thus bringing their fighting men on a level with their antagonists.

FOURTH. THE DEFENCE. Jerusalem was at this time a city of 20,000 inhabitants. Against the huge engines of Asiatic warfare the besieged citizens constructed counter-engines; and (such was the Jewish tradition) the struggle was worthy of the occasion—a combat or a duel, not only of courage, but of skill and intelligence, between Babylon and Jerusalem.

FIFTH. THE SEVERITY OF THE SIEGE. Famine within the walls aided the besiegers without; and it was speedily followed, as is always the case, with an outbreak of pestilence.

SIXTH. THE DURATION OF THE SIEGE. 2. *In the eleventh year . . . the fourth month.* The middle of June to the middle of July. *The ninth day.* Therefore about July 1.

III. THE FALL OF JERUSALEM. Vers. 2, 3. *The city was broken up.* Broken into; *i. e.* a breach was made in the walls, and the city was entered at midnight (Josephus; see also Ezek. 12: 2-12).

3. *And.* This is to be connected with "Jerusalem was taken" at the close of the last chapter. The Rev. Ver. puts all between in parentheses. *All the princes.* Probably the generals who captured the city, and the highest officials. Only four are named, not six, as appears at first sight. The third is *Sarse-chim* the *Rab-saris*, a high Assyrian title, by some translated "the chief of the eunuchs." The last is *Nergal-sharezer* the *Rab-mag*; *i. e.* "the high priest," or "chief of the sorcerers."

IV. THE FATE OF ZEDEKIAH. 4. *Zedekiah the king . . . and all the men of war . . . fled.* As the invaders were entering from the north, the king naturally fled toward the south; and the path which he chose was that which wound down the Tyropoon valley, *betwixt the two walls* of Moriah on his left, and Zion on his right. This path came out in *the king's-garden*, which was laid out near Siloam in the broad space formed by the junction of the Hinnom and Kidron valleys, at the south-east corner of the city. *And he went out the way of the plain.* That led to the plain. Literally, the Arabah, the depression bounding Palestine on the east along the Jordan and the Dead Sea, and extending down to the Red Sea. "The way of the plain" is the road leading eastward over Olivet to Bethany and Jericho.

5. *The Chaldeans' army.* Who surrounded the city, soon discovered the flight of the king, and *pursued* and *overtook* him. *They brought him up to Nebuchadnezzar, king of Babylon to Riblah.* Riblah was an ancient city, situated upon the Orontes, between Lebanon and Anti-Lebanon, thirty miles north-east of Baalbek, and about 200 miles east of north from Jerusalem.

6, 7. *Slew the sons of Zedekiah in Riblah before his eyes . . . he put out Zedekiah's eyes.* The punishment of Zedekiah was doubly cruel; first, his being made to witness the execution of his own sons, and then his being deprived of sight, so that the last scenes impressed upon him would be the death agonies of his children. Blinding has long been a common Oriental punishment. Compare the blinding of Samson, and the attempt of King John of England to blind Prince Arthur. *Slew all the nobles of Judah.* His friends' deaths, too, would remain a picture never to be forgotten in his blindness and chains. *Bound him with chains.* Margin, "with two brazen chains or fetters," as in 2 Kings 25: 7. *To carry him to Babylon.* Which was done; and he was kept in prison there till the day of his death (52: 11).

LESSONS FROM ZEDEKIAH'S EXPERIENCE. (1) He went on in a wrong course against the Word of God, the warnings and entreaties of the prophet, and the experience of his brothers. God made the way of transgressors hard, not merely at the end, but all along the way, by the obstacles He placed in the downward course. (2) The opportunity to be saved was frequently given him; the way was clearly pointed out. (3) He was afraid to do right because of his companions. But they perished, and he with them. (4) There comes a sad "too late," when all efforts to escape are useless.

REMARKABLE PROPHECIES FULFILLED. God spoke by the tongue of Ezekiel one of the most mysterious and most curious predictions in the entire Bible. He declared that King Zedekiah should be led into Babylon a captive, should there live and there die, and yet he should never see the city. So singular is this record that we must read the verses just as he wrote them (Ezek. 12: 10-13). Now put with this a parallel passage. Jeremiah was thrown into prison by his monarch. While there under bonds, he in like manner predicted the downfall of Jerusalem; and he said that Zedekiah should speak with Nebuchadnezzar mouth to mouth, and see his eyes. Find the exact words (Jer. 32: 3-5). Mark, now, how the providence of the Almighty stoops, as it were, to work out the details of this almost contradictory prediction. Just two verses in the chapter before us here meet the whole difficulty (2 Kings 25: 6, 7). Nebuchadnezzar was at Riblah, not yet returned to his capital; and the unhappy king of Judah was brought to him, and condemned to have both of his eyes put out. When this was done, the suffering man was "led" into Babylon. There Zedekiah wore his life away, sad and sightless. So he saw the king, but did not see the city; and thus it was that an Assyrian heathen had unwittingly fulfilled a prophecy of God's Word.

V. THE COMPLETE DESTRUCTION OF THE CITY AND TEMPLE.—Vers. 8–10. There was a month's delay after the capture of the city before its destruction (compare 52: 6 and 12). Either the temple and the fortress held out so long after the capture of the lower city, or Nebuchadnezzar delayed for a time to send the orders for the complete destruction of the city. He had twice spared it. Shall he do it again?

9. *Carried away captive into Babylon the remnant of the people.* Who had survived the horrors of the siege. *And those that fell away.* Who had deserted to him during the siege, for whom Jeremiah had promised safety. *The rest . . . that remained.* After the several deportations of captives in previous attacks upon the city, 12 and eighteen years before (see 2 Kings 24: 14-16; Jer. 52: 28-30). In 2 Kings 25: 13-17, and Jer. 52: 17-24, is a record of the temple treasures carried to Babylon.

10. *Left of the poor of the people.* Who were supposed to be unable to revolt. These had now some compensation for their poverty. They had been oppressed by the rich and great, as Jeremiah tells us; and now their oppressors are ruined captives, and the poor have full opportunity in the country. Among those who remained was the prophet Jeremiah, whose experience follows after the record in the lesson.

NOTE that gleams of comfort and hope came to the people. Jeremiah promised a return after 70 years. Isaiah continually foretold that a remnant should be saved, and pictured glorious times to come.

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— It was an old New England judge who once interrupted a lawyer in the midst of a spread-eagle speech by saying: "Mr. ——, I wish you would take a few feathers from the wings of your imagination and put them in the tail of your judgment."

— Mr. James Shand, the well-known auctioneer, says: "Had considerable expectoration and disagreeable cough. Physician recommended Puttner's Emulsion. Took six bottles—cough vanished. Am convinced your preparation brought about my speedy convalescence."

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Bert and the Bees.

Bert had three buckets of water to bring from the spring. They were pretty big buckets and the spring was at the foot of the hill. The weather was getting warm, too. He tugged away at one bucket and got it up; then he lay down on the back porch to rest.

"Hello, Bert, sun's not down yet!" said his father, coming into dinner from corn-planting.

"I wish I were a big man," said lazy Bert, "and didn't have to carry water."

But you would have to plant corn and sow wheat, and cut and reap, and thresh and grind," laughed his father.

"I don't mean to work when I'm big," grumbled Bert.

"Then you'll be a drone, said his father.

"What is a drone?" asked the little boy.

"A bee that won't work; and don't you know that the bee always sting their drones to death and push their bodies out of the hives?"

The farmer went off to wash for dinner, and Bert dropped asleep on the steps, and dreamed that the bees were stinging his hands and face. He started up and found that the sun was shining hotly on him, stinging his face and hands sure enough.

He hurried down to the spring and finished the job by the time the horn blew for dinner. "Father," he asked, while he cooled his soup, "what makes the bees kill their drones?"

"God taught them answered his father; "and one way or another God makes all lazy people uncomfortable. Doing with our might what our hands find to do is the best rule for little boys and big men, and I wouldn't be surprised if the angels live by it, too."

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—If you have a hacking cough that keeps you awake at night, send 12 cents in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Hacknomore lozenges. He will send them to you by mail. They give immediate relief.

— Intruder: "I would like to show you this 'Ode to Winter.'" Editor: "I don't want to see it. I know already what's owed to winter. It's a plumber's bill."

— Minard's Liniment cures la grippe.

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NEURALGIA.—MR. JAMES BONNER, 158 Yonge St., Toronto, Ont., writes: "St. Jacobs Oil is the only remedy that relieved me of neuralgia, and it effectually cured me."

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SPRAINS.—"My mother received a very severe sprain and bruise by falling down stairs. St. Jacobs Oil cured her in a couple of days." R. BURNANB, 121 Tecumseth St., Toronto, Ont.

BRUISES.—MR. AITCHISON, Hamilton, Ont., Fire Department, says he met with a serious accident and his back and shoulders were terribly bruised, but by the use of St. Jacobs Oil he was completely restored.

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Messenger and Visitor.

WEDNESDAY, FEB. 24, 1892.

THE DIVINE MAN.

Some one recently speaking in reference to the person of Jesus Christ remarked the absence from His character of moral and spiritual aspiration. He was not a seeker after God. In the record of His sayings we do not find any expression indicating a desire for moral or spiritual improvement. By this He was distinguished from the best of His disciples. There is no one whom in greatness of spiritual character and in richness of spiritual experience we can place above Paul. Wonderful revelations and great intimacy of spiritual fellowship were granted him. But no element is more distinctly marked in Paul's character than that of aspiration. He was conscious of an adverse power working in his members, and tending to bring him into subjection to the law of sin and death. Life is to him a race-course—a battle ground. The Christian and spiritual Paul contends with another self, as the boxer contends with his antagonist, striking hard blows and bringing him into subjection, lest he himself should be overthrown. He counts himself not yet to have fully attained, not yet to have been made perfect. He aspires to a richer experience, a complete victory. Paul was, in a very significant sense, a seeker after God. It is not thus with Jesus Christ. The consciousness of sin, its condemnation and its bitter fruit, as a personal experience, are strangely absent. There is no longing for greater purity and more intimate fellowship with God. He could say, I know God. He could call Him Father, and make His request with the assurance of a son who has never at any time offended against the divine will. He could say: "I do always the things that please Him," and "I know that Thou hearest Me always." No man was ever more truly human than was Jesus. He lived under the ordinary conditions, feeling the ordinary needs of humanity. But in His moral and spiritual relations to God and to His fellowmen the difference between Him and other men was the difference between perfect health and symmetry on the one hand, and loathsome disease and deformity on the other; the difference between the perfect and holy fellowship of love, and the slavish fear which arises from the consciousness of transgression. In this, even more than in the signs and wonders that He did, Jesus Christ towers above men. He is one with God, and all authority is His. It is impossible, with the record of His life, as given in the Gospels, to guide us to regard Him as simply human. The impression which He makes on the consciousness of the world is not that of a mere man. No one can read the simple records of the life of Jesus with honest mind and not feel that He was at least a good man—a teacher come from God. But if He is that He is more, for otherwise he made false claims. He was the Son of God with power. He was divine.

MANUAL TRAINING SCHOOL.

Our readers will remember the account given in the Messenger and Visitor late last autumn of the death of Edward Young, son of Mr. Charles E. Young, of Falmouth. His son was converted last spring while pursuing his studies at Horton Academy. Consumption blasted the hopes both of the family and the dear son.

It was given this young disciple, ere his death, to experience great and blessed assurance of happiness with his Saviour.—his was at the time, and is now, an unspeakable consolation to the father and the rest of the family.

During his sickness he talked about the Manual Training School, and thought it would be a good thing for the young men who attend the institutions. He even expressed a wish that his father would take an interest in it. His father saw that in his sickness his heart turned warmly toward the boys of the academy. He wanted to visit the school again; but was not able to do so. His associates came down to visit him, and to attend his funeral. This, no doubt, has had the effect of turning the thoughts of Mr. Young to the new enterprise. He has made careful enquiry in respect to it, and after due deliberation has intimated his willingness to erect a suitable building for the purpose. All the friends of the institution will be glad to hear this. One after another are led by our kind Heavenly Father to make large donations to these schools of the prophets. Following Mr. Curry and Mr. Barss, Mr. Young makes this generous offer. If it would not be taking too much upon ourselves we would suggest that the governors should name this department for that noble son, taken in his tender years from Brother Young. It would be a fitting memorial of the young man. It might be called, *The Edward Young Manual Training School.* Some other more appropriate terms, associating with it the name of Edward Young, might be selected.

We feel sure that Mr. Young and other donors to this enterprise will have the thanks of the entire denomination.

The Preacher and Politics.

BY CHAS. A. EATON.

The preacher, on account of his double citizenship, is met by no small temptations and perplexities. As a man he has duties toward the state—social and political obligations which he must discharge. As a member of the kingdom of God, he has higher duties which often seem to conflict with the requirements of his earthly citizenship. How am I to justly render to Cæsar the things that are Cæsar's, and to God the things which are God's? What properly belongs to Cæsar? These questions always have been and are now hard to answer in specific cases. And so we find not ministers but laymen, settling the matter by lazily and unpatriotically retiring from politics, reserving only the sovereign right of grumbling at the mistake of the government and sighing for better times.

Each generation of Christian preachers must individually settle for themselves what is their duty toward the state in which they labor. In view of this a few general facts should be kept in mind. And first of all a Christian minister, when he receives his call from God, must know no national boundaries. I am debtor both to the Greek and Barbarian, China and Canada are only parts of the kingdom of God. I am a citizen of that kingdom. Nay, more, I am a specially commissioned ambassador of that kingdom, pledged to advance its interests in every way. Therefore, China and Canada are to this extent alike to me. Canadians are my brethren, but so are Chinamen, and God is Father and King of both. The world is my field.

This is the only possible position for a modern Protestant preacher. This brings us back to beginnings, and we learn that nations and political boundaries are not ultimate facts. The *unity* of the human race is an ultimate fact. The division of the race into tribes and nations is only a temporary expedient, necessary because of the distractions of sin, and by means of which God purposes to finally re-unite the world in one great family—held together not by the malignant and competitive passions of national isolation, but by the old-time unifying bond of *love*. This consummation is coming, but it is not yet here. Still Christians and Christian ministers recognize the truth and necessity of the ideal. Hence modern missions and modern international amenities of an unselfish sort. So much in general. When, however, the minister or missionary finds his permanent field of labor, be it China or Canada, he must take the country of which he thus becomes a citizen, as it is and strive to make it what it should be. Not for its own sake, but for Christ's sake. Not for its own political gain, but in order to make it a power for good in all the rest of the world which lies within the kingdom of God. To this end the Christian church, through its ministry and members, must, among other departments of human activity, touch the *political* world aggressively and successively for righteousness' sake. That is the preacher's mission to the individual, but, at the same time, he must strive to improve the political and social conditions surrounding the individual. If in politics measures are framed to suit the rum vote, let measures be demanded agreeable to the Christian vote. Not that there should be any tangible and formal union between the organized church and the state. Far from it.

But the church is *leaven*-working silently and surely in the social and political lump. The preacher asserts personal sin. He must, if he is faithful, assail political sin, which is only personal sin expanded. He combats personal selfishness. Just as fearlessly, he is bound to combat political selfishness. He insists that his church exercise Christian charity and courtesy. He must insist that his country exercise these Christian virtues in its internal and international relations. He must insist upon one immutable standard of right and wrong for the nation and the individual. If a policy is selfish when pursued by one man, it is selfish when adopted by many as the governing principle of a political party. And against the many, as against the one, lie the judgments of God. If this be true no preacher of the universal kingdom can consistently give his allegiance to the principles of any political party other than those involving the defence of moral right. So when the petticoat politicians of the Roman hierarchy in Quebec command their flock to support this or that party because it promises their church the most public money, they are advocating and enforcing covetousness and theft. And these are wrong, if anything is wrong, whether practiced by the sneak thief of the back alley or by the salaried servants of state under the apostolic benediction of the holy Pope himself. And when the Nova Scotian archbishop issues a pastoral to his "brethren in Christ," instructing them to vote for Mr. So-and-so because he can secure them more public money than another, the meek and lowly archbishop is *wrong*, and for the same reasons. The Protestant preacher is under solemn obligations to denounce, in the name of God, political and national wrong, and assert fearlessly the pure claims of the kingdom of God, which knows no selfish national distinctions and recognizes no difference between public and private violation of moral law.

Newton Centre.

Lists of Licentiates.

For several years the licentiates of the different associations were published after alphabetical list of ordained ministers. There was no authority for publishing, and several times, for want of careful revision, names appeared that had no right there; and it was deemed best to omit for this year, thereby calling every association to the subject of the church's licentiates, so they could get a better list than heretofore. The ordained ministers have "date of ordination," and it would be well if our associations next summer will procure the date of "licensing" for the revised lists they will then prepare. The names of licentiates have not been omitted, as reference to pages 5, 112, 126, 138, 152, 164, etc., of Year Book amply shows. Another thing, it does not require a man's name to be in the list of "licentiates" or "ordained" to make or prevent his preaching the blessed gospel. A person commanded: "Go, preach My gospel," is unwise to stand silent till any body or hierarchy gives his name a place in some list or fixes up his literary titles to suit. Besides, the good brother signing "Lic." should not have the idea in his heart that the ordained brethren possess any feeling of extra holiness. The omission was mine entirely; made for above reasons. My knowledge of our ordained brethren for the past thirty years convinces me that the "we are holier" idea does not exist. This Year Book has fewer mistakes, more full and correct tables and statistics, more matter, and better done up for old eyes, well as young, than any heretofore. Still it is not perfect, and no one feels this more than the Committee of Publication. This criticism is a good sign; when many are watching and suggesting then will the small errors be avoided. The Year Books of twelve or fifteen years ago would find small favor now. So we advance.

J. Parsons.

Temperance.

Will you allow me, in behalf of the Temperance Committee appointed by Convention, a few words occasionally in your columns on the subject they have in charge? Our object in writing is to stir up the pure minds of our brethren in the churches to lay hold of this great moral reform, and lift it into greater prominence, that every community in which a Baptist church is located may be compelled to acknowledge that in that church this reform has its most staunch friend and powerful ally.

Baptists have been wont to indulge in a little boasting at times that they have been, at least, amongst the most forward of the religious bodies in their views on this question. This may be true without being cause for much self-gratulation. Looking at our numbers and influence, in this country, on the one hand, and on the other hand the strength and influence of the liquor traffic, that these should co-exist is sufficient to moderate our boasting as to any advanced position attained on this question.

I am free to admit that Baptists long ago washed their hands of the guilt of manufacturing and selling intoxicants, except in one mischievous form, which, until the last few years, has been looked upon as a harmless beverage. I refer to cider, which is known to contain from five to nine per cent. of alcohol, and when in its sour or hard form will produce beastly inebriation. I am told that many boys in the country have acquired an appetite for stronger stimulants by the habitual use of cider—a thought that should chill the very marrow in the bones of Baptist deacons and church members, who have been guilty of manufacturing intoxicants in this form, and by that means giving unwary youth a start towards the perdition of drunkenness. Break up these convenient mills and stills, my brother, lest your weak brother's blood cry to heaven against you, and you be obliged to face this question at the judgment.

But it is to another matter I wish to call the attention of the churches, viz., the committee have it in mind to address you by circular, in order to obtain information for their own guidance in the future, as well as to lay it before Convention at its next session. We hope the pastors and clerks addressed will hasten to lay the matter before their respective churches, and send back to the chairman of committee honest answers to their enquiries.

J. E. Goucher,
Truro, Feb. 15. Chairman of Com.

An Appeal.

To the Graduates, Former Students and Friends of Acadia Seminary.

Next June our seminary will have completed its thirteenth year. What better way to celebrate this fact than by a grand rallying together of its former students in order that the ties of "Auld Lang Syne" may be strengthened, and the receding past thus be linked more firmly with the interests and associations of the present?

Our graduates already number eighty-five, and our present senior class are waiting only for certain momentous rolls of parchment to swell the number into the nineties.

Our *alumnae* have wandered into distant lands, and not only do they fill positions of trust and usefulness in the Maritime Provinces, but also in the adjoining states, in California and India.

In addition to the bonds which school life weaves, we need the cementing force and union which a band of associated alumnae would give.

It has long been my cherished hope that our graduates and former students might be thus brought into a more intimate fellowship with each other and a closer union with the *Alma Mater*, who needs the united sympathy and aid of those whom she has sent forth from her sheltering walls.

We propose on our next anniversary to form an Alumnae Association of Acadia Seminary to be composed of graduates of this institution who, by the payment of the annual fee of one dollar, secure a membership. A life membership to the association may be secured by any former student of the seminary (an under graduate) by the payment of twenty dollars.

Grand Pre Seminary and the Female Department of Horton Academy may be regarded as forerunners to the educational interests which were finally embodied in Acadia Seminary, founded in 1879, and it is earnestly hoped that their graduates and students will gladly identify themselves with us by constituting themselves honorary members of our association upon the payment of ten dollars.

These representatives of an earlier period of female education in this province, through their zeal in good works and their influential positions in society, can render the present seminary invaluable aid in many ways. Among women themselves let there be an awakening of interest in the higher education of women, and let this interest assume a *practical*, *tangible* form by being carried into dollars and cents.

Our needs are various and imperative. Prizes in the different branches or departments of study; scholarships for girls who have little or no means; an Alumnae chair of instruction, are worthy objects for which to appropriate the funds of the association. Or, perhaps, at this juncture it will be deemed more advisable to assist in furnishing some part of the new building—the reception room, chapel, class room, studio or gymnasium, for example. The many friends of the seminary have nobly responded to our call for suitable and commodious school rooms, by erecting a large and handsome structure, to which the present building forms but an addition, and doubtless the Alumnae Association will decide that their first expenditure of funds shall be towards properly furnishing one or several of these rooms, where the students of the future shall be educated. Who should be more interested in this work than the seminary's own daughters? It will cheer and encourage the governors and friends of the institution to see their own noble endeavors supplemented by the students themselves. May we not hope there will be a great ingathering from the numerous honorary memberships, life memberships, as well as from the annual fees of graduates?

Our seminary must keep in the front line of advance or it will recede. In the bonds of good fellowship and united action Acadia's daughters can supply the present needs of the institution and lay a noble foundation for the future.

Mary E. Graves.

Wolfville, Feb. 10.

The *Union Signal*—the organ of the World's and National W. C. T. Union—is to be congratulated, and its readers as well, in having on its editorial staff, during a temporary absence of Miss Mary Allen West, two so distinguished women as Miss Frances E. Willard and Lady Henry Somerset. The *Union Signal* is a weekly of 16 pages, published in Chicago, at one dollar per annum. It is an exceedingly readable paper and valuable for its report of what is being done and attempted in the cause of temperance reform by the great "White Ribbon" army, and other forces engaged in the same good cause.

Stephen Selden, M. A.,

An honored deacon and beloved member of the 1st Baptist church of Halifax, widely known in the provinces as editor and proprietor of the *Christian Messenger* for nearly thirty years, passed away at his home in Dartmouth on Monday, the 9th inst. He was within one week of being seventy-five years old. Mr. Selden was born in England, one of a family of nine, two of whom, a brother and a sister, survive him. He came to this country in 1844. For about eleven years he was teacher in the Royal Acadian school at Halifax.

On the occasion of the death of the late John Ferguson, Mr. Selden became editor and proprietor of the *Christian Messenger*. He began work on this paper in 1855, and did not lay it down till the beginning of 1885. Since the union of the *Messenger and Visitor* he has continued as registrar of deaths and marriages, and has assisted Halloway Bros. in their printing business.

He attended to the duties of his church and office up to less then a week before his death. He had an attack of the prevalent influenza, which superinduced pneumonia, under which he gradually sank and peacefully fell asleep in Jesus.

In 1845 Mr. Selden married the eldest daughter of the late Dr. Cramp. After years, full of devoted labor and bodily suffering, she passed to her rewards only a year and a half before her husband. Their son John, ten years of age, died in 1856. This left but one child, Miss Selden, who now mourns the loss of one of the best of fathers and one of the best of mothers.

On coming to Halifax about forty-eight years ago, Mr. Selden united with the Granville street church, and since that time has been a member of its choir. He has acted as deacon, treasurer, superintendent of the Sabbath-school, and teacher of Bible classes. In all these spheres he served the church and his Saviour with fidelity and success.

Like Dr. Cramp, his honored father-in law, he, from the first, identified himself with all the institutions and enterprises of the Baptist denomination. As editor of the *Christian Messenger* he was forward and hearty in every good word and work. This is well known to all who have been in the habit of reading his paper and attending the associations and conventions.

A few years ago, at the suggestion of Judge Graham, the Governors of Acadia College, as a token of their appreciation of his varied knowledge, manifold labors and great assistance rendered in building up and sustaining the institutions at Wolfville, conferred on him the honorary degree of Master in Arts. It was to him an unlooked for honor and recognition of his services. It cheered him to receive this expression from those he trusted and loved.

Mr. Selden possessed a kind, genial nature. He always kept on the sunny side of life. He ever saw its bright phases. Hopefulness and cheerfulness were parts of his nature; and so was patience, which in him was the highest type of Christian patience, and it reached a degree so high that it came near having its perfect work. In friendship he was warm-hearted, true and constant; not specially demonstrative, but as faithful as the sun. Towards the faults and failings of others he was uniformly tolerant and charitable; but, when confronted by deliberate wrong-doing and injustice, he was outspoken and fearless. Never did he wait to know what others thought or said before he spoke or acted. With all his heart he hated dishonesty and duplicity. In matters of honor he was above reproach. One man, who, for thirty-three years, has been in daily intimacy with Mr. Selden in business matters, wept as he saw his friend silent in death, and said: "Many a good lesson has he given me, and he never did a mean thing." Another man who knew him well said: "If ever there was a good man Mr. Selden was one."

He kept himself in touch and sympathy with life around him. He was never heard to contrast the past with the present to the disparagement of the latter. In this sense he was never old. In the society of young people he was always welcome. The pleasure in mingling with them was mutual. Everything good enlisted his sympathy and support to the measure of his ability.

Greed of gain, so common in our day, never got a hold upon his great, generous heart. Whoever may have been harmed in the haste to get rich, Mr. Selden was not. This was not the case because he shrank from the toil and care incident to the accumulation of wealth. In respect to industry he was faultless. His noble soul, however, breathed an atmosphere above the exhalations of sordid avarice. No excitement for money getting ever moved him.

To the discouraged and complaining his advice was to take the world as it is and not as it ought to be, and try to make it better.

In the 1st Baptist church he was a pillar, firm and symmetrical—not a spire resting on the superstructure, and simply pointing to heaven; but an apostolic pillar, holding up the spiritual edifice. His removal leaves the church weaker. In all the vicissitudes of church life he was calm, deliberate and trustful that all would turn out well. The ship's anchor and the corner stone are metaphors that tell what Mr. Selden was in his church and in the denomination. Pastors, deacons, church members, members of the congregation, and the denomination at large, felt stronger because of the strength that was in Stephen Selden. His sudden death has sent a pang of the grief of bereavement through the hearts of all his friends.

Of late his thoughts seemed to have turned specially to old friends and old scenes, both in this country and in England. On Thursday before his death he spoke tenderly to a friend who was calling on him, of the fathers who were in the ministry when he first came to Halifax. He then turned to his English home and referred particularly to a scene in Exeter Hall. The place was packed to its utmost capacity. The Rev. Wm. Knibb, a returned missionary from Jamaica, was the principal speaker. It was just after the struggle for freeing the slaves had ended. Mr. Knibb held in his hand a cumbersome collar, which slaves for petty offences were compelled to wear while at work on the plantations. After describing the effect this instrument of torture had upon the poor slaves, Mr. Knibb held the collar aloft and then dashed it violently to the floor of the platform, exclaiming with righteous indignation: "Thank God, there is no use for this collar now." The audience was thrilled and moved as only a British audience of that day could be stirred by this semi-tragic reminder of their great moral victory in liberating the West India slaves. This reproduced the spirit of that occasion in Mr. Selden's great noble heart. The muscles of his face throbbed and quivered as he finished the narration of this event, which had cost him a great effort, because of the shortness of his breath.

Mr. Selden's familiar form has vanished from the streets of Halifax, from his office, from his church, from the homes of his friends, from the meetings of associations and of the Convention, from the anniversaries of Acadia College, and from his own fireside. In all these places he will be greatly missed. All will utter words of grief, of genuine love and pleasant memories. The name he leaves, the honored and revered name, will be embalmed in the hearts of his many friends. The sacred legacy of character and reputation inherited from him by the Baptists of these provinces is untarnished, unstained. His influence is not buried in the casket that encloses his venerable form.

The results of his life and labor are good and large. What he accomplished as editor of the *Christian Messenger* for thirty years, in his school, in his church and in the denomination at large, in the forty-eight years he was among us, only his Master can fully know. He has done his work and the world is the better for it.

We join a host of friends in tendering our sympathy to Miss Selden and the relatives in this their heavy bereavement.

The circles of the great and good contribute their share to the large demands made by death this winter. "The memory of the just is blessed."

From Newton.

A few lines from Newton may be of interest to your readers.

January 28th was observed as the Day of Prayer for Colleges. At 10 a. m. there was a meeting of the faculty and students. Encouraging reports were read from the colleges represented. At 3 p. m. we listened to an able and instructive discourse delivered by Rev. T. S. Barbour, of Fall River, Mass. His subject was "The Characteristics of the Four Gospels as related to the representative needs of the Present Day." This was a day we shall not soon forget. All must have felt the presence and power of the Holy Spirit.

The work in the institution has been prosecuted without interruption; as all the instructors and most of the students have escaped the prevailing epidemic. We have enjoyed the work under our efficient and highly esteemed instructors. They are indeed worthy men for the important positions which they occupy.

The students number 86, fourteen of whom come from the Maritime Provinces; of these two are pastors of Baptist churches: I. W. Porter, Teverton, R. I., and J. W. Tingley, Middleboro, Mass. Many students supply for the churches that are without pastors. Others are engaged in mission work in Boston.

The Baptist church in Newton Centre has given its pastor—Rev. Lemuel C. Barnes—a vacation, during which he will visit Palestine. Mrs. Barnes will accompany him as far as Italy. His pulpit is at present supplied by Professor J. English.

Byron U. Hatfield.

—The spots on the sun, which are at present a phenomenon of great interest to astronomers, are supposed to be accompanied with a great increase of electrical activity in that body. Edison, it is said, thinks he may be able to hear the sun spot roar. His idea is that a long stretch of copper wire to be set up will be affected by the electrical disturbances on the sun. From the wire these disturbances will be translated into sound waves.

Home Missions.

BOARD MEETING.

The regular meeting for Fe
held on the 8th inst.

REPORTS

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revival seasons and other h
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ded to the churches.

GRANTS.

1. To Tryon, P. E. I., $75, f
beginning Jan., 1892. R
Allaby, pastor.
2. To Greenville, New A
$100, for year beginning Jan.
P. D. Nowlan, pastor.
3. To Newcastle, North. Co
$200, for year beginning Jan
Geo. C. Crabbe, missionary.
4. To Andover, Forest G
$100, for one year. Bro. F
brooks, missionary.
5. To Rockland, N. B., $2
from Jan., 1892. Rev. J. C
pastor.
6. To Windsor Plains (Afr
$40, for year. Rev, J. W. Jol
tor.

RECOMMENDATION.

Rev. Hermon Shaw to
Queensbury field, with a vi
tlement. A. Cohoon,

Hebron, Feb. 12.

Bridgetown's New Ch

A revolution in church a
in these provinces has been
the building of the new ho
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drawn by Mr. J. P. Kinney, of
under the direction of the
M. Young, and is entirely
for neatness and convenience
surpasses anything in these
The brethren in Bridgetown
their wisdom in placing such
the hands of the pastor, a
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and, strange though it may
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RELIGIOUS INTELLI

NEWS FROM THE CHU

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Bayfield, N. B.—In obed
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Lakefield, Sussex.—We
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Spirit of the Lord being
manifested throughout th
some deciding for Christ
others anxious about their

Home Missions.

BOARD MEETING.

The regular meeting for February was held on the 8th inst.

REPORTS

were received from thirty brethren, assisted by the Board. Many of these reports were very encouraging, telling of revival seasons and other hopeful indications. One hundred and ten were added to the churches.

GRANTS.

1. To Tryon, P. E. I., $75, for the year beginning Jan., 1892. Rev. E. A. Allaby, pastor.

2. To Greenville, New Annan, N. S., $100, for year beginning Jan., 1892. Rev. P. D. Nowlan, pastor.

3. To Newcastle, North County, N. B., $200, for year beginning Jan., 1892. Bro. Geo. C. Crabbe, missionary.

4. To Andover, Forest Glen, N. B., $100, for one year. Bro. H. G. Estabrooks, missionary.

5. To Rockland, N. B., $200, for year from Jan., 1892. Rev. J. C. Bleakney, pastor.

6. To Windsor Plains (African), N. S., $40, for year. Rev. J. W. Johnston, pastor.

RECOMMENDATION.

Rev. Hermon Shaw to visit the Queensbury field, with a view to a settlement. A. COHOON, Cor. Secy.

Hebron, Feb. 12.

Bridgetown's New Church.

A revolution in church architecture in these provinces has been wrought in the building of the new house of worship in Bridgetown. The plan was drawn by Mr. J. P. Kinney, of Yarmouth, under the direction of the pastor, F. M. Young, and is entirely unique, and for neatness and convenience we believe surpasses anything in these provinces. The brethren in Bridgetown have shown their wisdom in placing such matters in the hands of the pastor, and allowing him to have his own way without interference. The work has been completed and, strange though it may appear to some, not one is known to us who is not satisfied. People like to be trusted. Pastor Young said he had faith enough in his people to believe that when they saw the house completed they would respond to a call and pay for it. They have shown their appreciation of his confidence, and when the call came they responded so that a house costing about $7,000 stands completed, dedicated and practically clear of debt. The pastor has publicly expressed himself as proud of his people, and they say, "We hope he may be long spared to lead us."

It would be useless to attempt a description of the house—it must be seen to be appreciated; and it stands ready for the critical eye of the Convention in August.

With the new house we believe the cause will prosper, and already there are signs of refreshing revival showers. Rev. D. H. Simpson preached to a large congregation last Sabbath evening, and three deacons were set apart to their office in the church. Baptism is announced for next Sabbath, which we trust may be, but the beginning of a large work for God. Pastor Young has organized what we believe *the model Young People's Society*, viz., the church as a whole, and the results already indicate the wisdom of the plan. COM.

RELIGIOUS INTELLIGENCE.

NEWS FROM THE CHURCHES.

NEW TUSKET AND WEYMOUTH.—Pastor John Williams has paid us a visit. He will take the pastorate of New Tusket and Weymouth churches. Will enter upon his duties about the 20th inst. J. G. N.

PARRSBORO.—Since last report three have been added to our membership by letter. La grippe has hindered us in our work, but we are all doing well at present, and hope to do better work in the future. C. E. PISEO.

BAYFIELD, N. B.—In obedience to the Master's command, six happy converts were baptized on the 14th. Others to follow. The Lord is still blessing His own word in the salvation of the old and the young. Each night our hearts are cheered by hearing new voices. J. A. MARPLE.

ACADIA MINES.—We have no great things to report concerning our field of labor, but yet we find some hopeful indications. In spite of la grippe and bad weather, earnest brethren find their way to the house of worship. Our last week-night prayer meeting was one of the best attended we have held since the pastor came to the church. Our forces, which had been somewhat scattered at first, are becoming unified. These things give encouragement and lead us to hope for greater blessings in the future. H. G.

LAKEFIELD, SUSSEX.—We gave notice in MESSENGER AND VISITOR of Jan. 20th of a visit from J. W. S. Young, general missionary, which has been greatly blessed to this place. Bro. Young began work, earnestly laboring for Christ and for souls. On Sabbath, 17th, five happy converts were baptized, joining the Hammond church. Notwithstanding the following week was very stormy, the meetings were continued, and on Sabbath, 24th inst., nine more willing converts, making fourteen, were buried with Christ in baptism; two were added on experience. On Monday evening we had a prayer and social meeting—a meeting long to be remembered, the Spirit of the Lord being powerfully manifested throughout the meeting; some deciding for Christ and many others anxious about their soul's salvation. Sorrowfully did we say good-by to our esteemed brother, as he felt he must leave us to go to another field of labor. Many prayers follow him that he may be blessed in the Master's cause, which he loves so dearly. We hope and pray that he may return to this field in the near future. Our weekly prayer meetings are well attended and very interesting. Brethren, pray for us. J. M. HERRETT.

CAMBRIDGE, N. S.—Since last reporting to MESSENGER AND VISITOR we have continued meetings on the different parts of this pastoral field, and have met with some success. I baptized and received into the fellowship of Cambridge church two more at Black Rock, two at Grafton and two at Coldbrook. Three others were received at Coldbrook, but were not baptized on account of sickness. The interest continues. The pastor begins special meetings at Prospect this week, but the meetings will be continued at Coldbrook by the brethren. J. H. J.

OSBORNE, Shelburne Co., N. S.—Rev. J. W. S. Young is engaged in evangelistic services here. After four days of faithful and hard work, very encouraging results were seen. There was a wonderful coming up on the part of the church—wanderers returning and sinners being saved. Sunday, the 14th inst., was a good day at Osborne. Bro. Young preached twice here and once at Green Harbor. At the close of the morning service, a large number gathered at the sea-side, and seven happy converts were baptized.

WEST JEDDORE.—God is still displaying His saving power in the salvation of souls in this place. On Sabbath morning last, Rev. D. W. Crandall baptized nine willing converts. The church is greatly revived and strengthened in the faith, and we are led to exclaim, "Behold what great things God has done for us. He has led us through many trials and sorrows into pastures green and by living waters." Oh, praise the name of the Lord. The interest still goes on, and we are praying God to continue His blessing till every heart becomes a fit temple for His Holy Spirit to dwell in. Many are deeply concerned about their souls. Bro. Crandall is working hard and much loved by the people. Like some of the old ministers who were instrumental in establishing the Baptist churches in this province, he preaches sermons full of Jesus and His love, and yet not shunning to tell the justice of God and the doom of unbelievers. Pray God to continue this glorious work. The glory shall be and is His; the blessing shall be ours. P. W. N.

P. S.—The East Jeddore church also have good tidings to report.

WOLFVILLE, N. S.—On Friday, Feb. 12th, a convention of the W. M. A. Societies of this county was held here. All the societies but one were represented. Reports were given by the delegates and various matters discussed. In the evening a public meeting in the chugh attracted a large number of women and a number of men. Miss A. E. Johnston, of Dartmouth, presided. After prayer by Pastor T. A. Higgins, papers were read as follows: Mrs. Noble Crandall, "Faith and obedience necessary for missionary work"; Mrs. J. F. Tufts, "Work in the North-west"; Miss Alice M. Fitch, "The Grande Ligne Mission"; Mrs. G. F. Currie, "Our Telugu Mission"; Mrs. W. H. Young, "The Centenary of Missions"; Mrs. J. H. Jenner, "The Missionary Crisis." Mr. A. Murray spoke of the work of Acadia Missionary Society, and Mr. A. A. Shaw of the Acadia Volunteer Movement. Music was furnished by the choir under the leadership of Mr. G. V. Rand. The papers presented were in good literary form, and showed that the sisters feel a deep interest in missionary work at home and abroad.

FIRST CHURCH, HALIFAX.—A little over a year ago I received a unanimous invitation from this old church to become its pastor. Since that day pastor and people have worked to build up the church both spiritually and financially. Financially we have had much success, and spiritually not a total failure. We raised in 1891, for current expenses, $3,039.79; for reducing debts on our own and the West End church, $1,230; for benevolence, $1,327.39; total raised for all purposes, $5,597.18. Every cent of this sum has been raised by freewill offerings. Spiritually the results have not been so satisfactory; but having sown the pure seed of the Gospel, we know that the next pastor will reap abundantly, for God says His Word shall not return unto Him void. Five have been received into fellowship by baptism and ten by letter. Our Sunday-school has been well sustained by a faithful staff of officers and teachers; a good average of the scholars on the roll have regularly attended, and the pastor's Bible class had a good attendance through the year. The Young People's Union was organized in October, with thirty-two active members and twenty-nine associate members, and we hope it will be a training school for our young Christians. Our Woman's Baptist Missionary Aid Society met every month, and raised the sum of $110. The year '91 witnessed some changes in our membership roll. Eleven of our members died, being the largest number for one year within the memory of the oldest among us. A committee was appointed to urge all our non-resident members to get transferred to Baptist churches in their locality. After much faithful work many have applied for letters of dismission. So that our present number more actually represents the real strength of the church than the past statistics have done for many years. And the two or three dozen Baptists residing in this south end of this city, who are non-resident members of Baptist churches elsewhere, we hope soon will be transferred to the membership of this church. Oh for a denominational system for the transferring of the membership of our moving members! What a blessing it would be to all. Our entire church property cost over $43,000, on which the debt is only a little over $11,000. The church has paid off the mortgage $1,000 every year since it was opened in April, 1887; but it will leave a little for the next generation to remove. Last evening the church adopted six hundred dollars as its proportion of the one thousand dollars, which it is proposed shall be raised by the twenty-five churches in this county towards the centennial fund. And of course the old First church will raise it, for none of its present members will have the opportunity to commemorate the bi-centennial of Baptist missions. While talking on missions we do not forget that Miss Wright is one of our members; that our Sunday-school contributes fifty dollars a year to missions, and that the primary class supports a boy in one of our foreign mission boarding schools. It was very clear that, soon after my family arrived in this seaside climate, the attacks on several throats which the climate made rendered it impossible for them permanently to reside here. A long sickness in the spring of '91, and a longer and more serious one in the winter of '92, necessitated removal to a dry and inland atmosphere; a course advised by two medical members of my church. Accordingly, we notified the deacons before the close of the year '91, that we would have to seek another and more favorable climate in the spring of '92: so we have resigned, the resignation to take effect May 31. The writer of the "Halifax Notes" in MESSENGER AND VISITOR of February 10, stated that we were "looking to the New England States for a settlement." This is news to the writer. If he had said that a church in the States was looking to this city for a pastor, he would have been nearer the truth, though that is not absolutely true. We have not written one word to, nor received one word from, any church neither in the States nor in Canada on this subject. H. F. ADAMS.

MAIN ST., ST. JOHN.—Rev. Sidney Welton, the pastor, is very pleasantly settled with his old church and greatly enjoys his work. He entered upon the third year of his pastorate November 1, and considers the conditions and prospects for building up most promiseful. The services are all largely attended and are marked by the spirit of earnest devotion and activity. The most desirable harmony exists between pastor and people. The church at its last business meeting, gave expression in most tangible form, to their high appreciation of Bro. Welton's work by passing a unanimous resolution to increase his already liberal salary. The church has been called upon to mourn the loss of a number of valuable and active members. The last removed by death, Mrs. James Watson, was universally beloved. She was a good woman and deeply interested in every good work. The church, for whose prosperity she prayed and labored for so many years, as well as the poor, will greatly mourn their loss. She loved God and His house. Among the last things she did was to bequeath one thousand dollars to the church of which she was a worthy member. She also remembered the cause of Christian missions. "Though dead, she yet speaketh."

TABERNACLE CHURCH, HALIFAX.—We acknowledge with thanks the following towards Tabernacle Building Fund:

Previously acknowledged	$62 88
"H.," Dartmouth	1 00
Minnie Hicks, Hartford, Con.	3 00
S. Spurr, Esq., Melvern Square	2 00
Aylesford Centre, per J. S. Bishop	9 95
" Morristown, "	3 93
Dayspring church, per S. March	2 80
Rev. J. F. Avery, New, York	100 00
	$185 56

Some "mercy drops" are falling upon us. One has been added by baptism and four by letter this month. "But for the showers we plead." Our house of worship is progressing, and we have confidence in God and our brethren. WM. E. HAIL.

UNION CORNER.—Union Corner is on the boundary line between Carleton Co., N. B. and Hodgdon, Me. Part of the members of this church live in Richmond, N. B., and part in Hodgdon, Me., hence the name Richmond and Hodgdon church. We have been without a pastor since last September. Our membership is small and we have some careless ones too. But there are the "faithful few" who try to meet every Sabbath morning and on conference day to worship God, who, we believe, is always in their midst. We wish to be remembered at a throne of "God's rich grace" by all praying people, that we may continue firm to the end. And we pray that God will put it into the heart of one of His "called ones" to be willing to come and labor in this part of His vineyard. B.

LOWER GRANVILLE.—We have been holding some special meetings, assisted by Bro. W. M. Field, whose services were well received; and the Lord has blessed the efforts in the salvation of precious souls. Thursday, the 18th inst., I baptized five casdidatesand welcomed them into the Lower Granville church. Others manifested a desire to be saved. Hope the work of the Lord may extend through the whole field. W. L. PARKER.

DIGBY.—Two more were baptized, and three received into the fellowship of the Digby Baptist church on Sabbath, 14th inst. We had a three days' visit from Evangelist Young, when on his way to Shelburne Co. Bro. Young's short stay with us was very helpful. A. T DYKEMAN.

GIBSON.—We have received four into church fellowship since last writing, two of them by baptism. The regular services of the church continue to be well attended and interesting. B. N. NOBLES.

GUYSBORO.—We are still holding special services and the power of the Lord is present to save. On Lord's Day, 14th inst., baptized five more and received five by letter from other churches. Twenty-six thus far have been added to the church since the week of prayer. During our pastorate here of two years we have been privileged to baptize fifty-one. We are yet hoping for greater things. To God's name be all the praise. WILLARD P. ANDERSON.

PETITCODIAC GROUP.—The Lord has here a faithful band of workers. The converts of last year are holding fast their profession. Our prayer meetings are well attended, nearly one half of the membership being present at each meeting. Two have been added lately—one by baptism and one by letter. The Lord is blessing the people at North River also. Five have stood for prayer. We are now holding special meetings at North River Platform. About fifteen have manifested a desire to come to Christ. G. W. SCHURMAN.

PERSONALS.

We are pleased to learn that Rev. G. F. Mainwaring, of Kentville, who has been very seriously ill, has so far recovered as to be able to drive out.

Rev. J. L. Shaw, since our last mention of him, has been very low, but his many friends will be glad to learn that he is now somewhat better, and it is hoped the improvement will be permanent.

Bro. H. C. Creed, of Fredericton, dropped in upon us for a few minutes the other day. We were pleased to learn that the good cause in Fredericton is being well sustained—pastor and people being cordially united in the work.

Rev. A. Cohoon passed through St. John on Tuesday of last week en route for Montreal to attend the annual meeting of the Grand Ligne mission. We hope to have a letter for the MESSENGER AND VISITOR from Bro. Cohoon giving us some account of his visit.

Rev. Isa Wallace supplied the Carleton pulpit on Sunday last, and was present at some other services during the week. He expected to leave for Sydney, C. B., on Monday, where he will be engaged for a time in evangelistic work. We are pleased to know that Bro. Wallace's health is more vigorous than it was a year ago. He is greatly cheered by the success of the work in which he has of late engaged in connection with Bro. Marple, in Westmorland county.

NOTICES.

The next session of the York and Sunbury Co.'s quarterly meeting will convene (D. V.) with the Maugerville Baptist church on Friday, March 11th, at 7 p. m. The opening sermon will be preached by Rev. B. N. Nobles; the quarterly by the writer. All the churches are requested to send their pastors and delegates. S. D. ERVINE, Secy.-Treas.

The next session of the Queens Co. quarterly meeting will be held with the 1st Cambridge Baptist church, MacDonald's Corner, on Friday, March 11, commencing at 7 p. m. A public temperance meeting will be held at the session on Saturday evening. Foreign missionary meeting on Sunday evening. All our ministering brethren and delegates are cordially invited to attend. W. E. MCINTYRE, Secy.

The next session of the Carleton, Victoria and Madawaska counties quarterly meeting will be held (D. V.) with the Jacksonville Baptist church, on the second Friday in March (11), at 7 p. m. Preaching by Rev. C. Henderson; missionary sermon by Rev. Thos. Todd; quarterly sermon by Rev. J. C. Blakney. The executive of the Sabbath-school convention will please meet at 3 o'clock p. m., on Friday, in the church edifice. All Sabbath-school workers are invited. THOS. TODD, Sec.-Treas.

QUARTERLY MEETING.—The thirty-seventh session of the Albert County Quarterly Meeting was held with the Second Hillsboro church, Dawson Settlement, on Tuesday, the 18th of Jan. The usual conference, led by Rev. W. Camp, was one of great spiritual power; indeed, all our gatherings were characterized by the same unction. In the absence of Rev. S. W. Keirstead and his alternate—Rev. W. W. Corey—the Quarterly Sermon was preached by the writer—subject: "The Mediator"; 1 Tim. 1: 5. We also had excellent discourses from Rev. S. H. Cornwall and Rev. M. Gross, the one from Ps. 85: 6; the other from a clause of Mark 6: 37: "Give ye them to eat." The usual reports were read and followed by animated discussions. We fall directly in line with Convention work, as such meetings held with each of the churches in the county are calculated to be productive of great good. The platform meeting in the evening, as addressed by Rev. J. E. Fillmore, Rev. I. B. Colwell, and Rev. D. Bleakney on Foreign Missions, and Rev. W. Camp and the writer on Home Missions, was generally interesting and stimulating. Collections for Convention purposes amounting to $18 were taken. The choir furnished excellent music, dismissing us with "God be with you till we meet again." W. MCGREGOR, Sec.-Treas.

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Lot No. 2-- 1.50,	"	2.25.
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AT the recent exhibition MILLER BROS. (Granville St., Halifax) occupied a large space (nearly the whole of the south end gallery), and their show presented a fine appearance. It was all enclosed by a nice neat railing (of turned banisters), and the place raised about eight inches, which was all covered by a nice carpet, the walls and ceiling being nicely papered, and suspended from the ceiling were three electric lights, and their whole place tastefully and richly draped and some nice pictures hung. They showed fifteen fine Organs and Pianos. The Karn Organ in church and parlor styles, some of which were very fine in both appearance and tone, ranged in price from $75 to $450. Also some fine Karn Pianos in mahogany, circassian, walnut and rosewood finish. The Evans Bros. Piano in mahogany, walnut and rosewood finish; both of those makes of pianos are becoming very popular. Prices of Pianos shown ranged from $350 to $600. Occasionally some very sweet music could be heard from their department. They also showed in a separate booth ten of the celebrated Raymond Sewing Machines in different styles of oak and walnut. Among them was a very fine cabinet machine, which attracted much attention, it being so simple to open and close and to operate; and when closed having the appearance of a writing desk. This machine has become of late years a general favorite with the public. This firm deserves credit for going to the trouble and expense they did in making so fine an exhibit. They received three diplomas on their organs and pianos—the highest award given; no prizes were offered. They have now been in business over twenty years, and during that term have worked up a very large business in the lower provinces, which territory they control.

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WHICH SHALL IT BE?

Which shall it be? which shall it be?
God, or the devil, bond or free?
Will you boldly and cheerily take your stand
With the chosen few, with the noble band,
Who are steadfastly doing all they can
For God, and the right, and fallen man?
Or will you sink, debased and blind,
To herd with the ruck of human kind?
God, or the devil, bond or free—
Which shall it be, lads? which shall it be?
Which shall it be? The home life sweet,
Gay with the patter of tiny feet;
Or the squalid tap-room, grimy and grim,
The drunkard's curse, or the children's hymn?
Wrecked lives, or the strength that never flags,
Peace and plenty, or ruin and rags?
Bible or beer-shop, bond or free—
Which shall it be, lads? which shall it be?
Which shall it be? Two paths lie there;
The right leads upwards, the left, ah! where?
Others may give you counsel true,
But the choice, dear lads, is for you, for you,
And remember now, in your boyhood's prime,
Is the turning point and the seeding time:
The sot's bent back, or the saint's bent knee—
Which shall it be, lads? which shall it be? — *Selected.*

Selected Serial.

THE SQUIRE OF SANDAL-SIDE.

BY MRS. AMELIA E. BARR.

CHAPTER IX.—*Continued.*

The first movement of the Julius Sandals in Seat-Sandal had been a clever one. "I want you to let us have the east rooms, dear mother," said Sophia, on their arrival; "Julius does feel the need of the morning sun so much." And though other rooms had been prepared, the request was readily granted, and without any suspicion of the motive which had dictated it. And yet they had made a very prudent calculation. Occupying the east rooms gave them a certain prominence and standing in the house, for only guests of importance were assigned to them; and the servants, who are people of wise perceptions generally, took their tone from the circumstance.

It seemed as if a spirit of dissatisfaction and quarreling came with them. The maids all found out that their work was too heavy, and that they were worn out with it. Sophia had been paying them. "Mrs. Sandal does not mean to be hard, but she is so wrapped up in the Squire she sees nothing," and Miss Charlotte is so strong herself, she really expects too much from others. She does not intend to be exacting, but then she is; she can't help it."

And, sitting over "a bit of hot supper," the chamber maid repeated the remark; and the house maid said she only knew that she was trapped off her feet, and hadn't been near hand her own folks for a fortnight; and the cook thought Missis had get quite nattry. She had been near falling out with her more than once; and all the ill nature was because she was jagged out, all day long and every day, making some kind of little the kickshaw or other that was never eaten.

Not one remembered that the Julius Sandals had themselves considerably increased the work of the house; and that Mrs. Julius alone could find quite sufficient employment for one maid. Since her illness, Charlotte's room had been somewhat neglected for the fine guest chambers; but it was upon Charlotte all the blame of overwork and weariness was laid. Insensibly the thought had its effect. She began to feel that for some reason or other she was out of favor; that her few wants were carelessly attended to, and that Mrs. Julius influenced the house so completely, as she had done when she was Miss Sandal.

She soon discovered, also, that repining was useless. Her mother begged for peace at any cost. "Put up with it," she said, for a little while, Charlotte. I cannot bear quarreling. And you know Sophia will insist upon explaining. She will call up the servants, and fend and prove, and make complaints and regrets, and in the long end have all on her own side. And I can tell you that Ann has been queer lately, and Elizabeth talks of leaving at Martinmas. Oh, Charlotte! put up with things, my dear. There is only you to help me."

Charlotte could not resist such appeals. She knew she was really the hand to which all other hands in the house looked, the heart on which her father and mother leaned their weary hearts; still, she could not but resent many an unkind position which Sophia's clever tactics compelled her to take. For instance, as she was leaving the room one morning, Sophia said, in her blandest voice, "Dear Charlotte, will you tell Ann to make one of those queen puddings, for Julius. He does enjoy them so much."

Ann did not receive the order pleasantly. They are a sight of trouble, Miss Charlotte. I'll be hard set with the Squire's fancies to-day. And there is as good as three dinners to make now, and I must say a queen's pudding is a bit thoughtless of you." And Charlotte felt the injustice she was too proud to explain to a servant. But even to Sophia complaint availed nothing. "You must give extra orders yourself to Ann in the future," she said. "Ann accuses me of being thoughtless in consequence of them."

"As if I should think of interfering in your duties, Charlotte! I hope I know better than that. You would be the first to complain of my 'taking on' if I did, and I should not blame you. I am only a guest here now. But I am sure a little queen pudding is not too much to ask, in one's own father's house too. Julius has not many fancies, I am sure, but such a little thing!"

"Julius can have all the fancies he desires, only do, please, order them from Ann yourself."

"Well, I never! I am sure father and mother would never oppose a little pudding that Julius fancies."

Does any one imagine that such trials as these are small and insignificant? They are the very ones that make the heart burn, and the teeth close on the lips, and the eyes fill with angry tears. They take hope out of daily work, and sunshine out of daily life, and slay love as nothing else can slay it. There was an evil spirit in the house—a small, selfish, envious, malicious spirit; people were cross, and they knew not why; felt injured, and they knew not why; the days were harder than those dreadful ones when fire and candle were never out, and every one was a watcher in the shadow of death.

As the season advanced, Julius took precisely the position which Stephen had foretold he would take. At first he deferred entirely to the Squire; he received his orders, and then saw them carried out. Very soon he forgot to name the Squire in the matter. He held consultations with the head man, and talked with him about the mowing and harvesting, and the sale of lambs and fleeces. The master's room was opened, and Julius sat at the table to receive tenants and laborers. In the Squire's chair it was easy to feel that he was himself Squire of Sandal-Side and Torver.

It was a most unhappy summer. Evils, like weeds, grow apace. There was scarcely any interval between some long-honored custom and its disappearance. To-day it was observed as it had been for a life-time; the next week it had passed away, and appeared to be forgotten. "Such times I never saw," said Ann. "I have been at Sandal twenty-two years come Martinmas, but I'm going to Beverley next feast."

"You'll not do it, Ann. It's but talk."

"Nay, but I'm set on it. I have taken the 'fastening penny,' and I'm bound to make that good. Things are that trying here now that I can't abide them longer."

All summer servants were going and coming at Seat-Sandal; the very foundations of its domestic life were broken up, and Charlotte's bright face had a constant wrinkle of worry and annoyance. Sophia was careful to point out the fact. "She has no housekeeping ability. Everything is in a mess. If I only durst take hold of things! But Charlotte is such a spitfire, one does not like to offer help. I would be only too glad to put things right, but I should give offence," etc. "The poison of asps under the tongue," and a very little of it, can paralyze and irritate a whole household.

Mowing-time and shearing-time and reaping-time came and went, but the gay pastoral festivals brought none of their old time pleasures. The men in the fields did not like Julius in the Squire's place, and they took no pains to hide the fact. Then he came home with complaints. "They were idle. They were disrespectful. The crops had fallen short." He could not understand it, and when he had expressed some dissatisfaction on the matter, the head man had told him to take his grumbling to God Almighty. "An insolent race, these statesmen and dale shepherds," he added, "if one of them owns ten acres, he thinks himself as good as if he owns a thousand."

All well-born men, Julius, all of them are they not, Charlotte? Eh? What?"

"So well born," answered Charlotte, warmly, "that King James the First set up a claim to all these small estates, on the plea that their owners had never served a feudal lord, and were, therefore, tenants of the crown. But the large statesmen went with the small ones. They led them in a body to a heath between Kendal and Stavely, and there over two thousand men swore 'that as they had their lands by the sword, they would keep them by the same.' So you see, Julius, they were gentlemen before the feudal system existed; they never put a finger under its authority, and they have long survived its fall."

"Well, for all that, they make poor servants."

"There's men that want Indian tryots or negro slaves to do their turn. I want free men at Sandal-Side as long as I am Squire of that name."

"They missed you sorely in the fields, father. It was late shearing-time, nor hay-time, nor harvest-time to any one in Sandal this year. But you will stand in your meadows again—God grant it!—next summer. And then how the men will work! And what shouting there will be at sight of you! And what a harvest-home we shall have."

And he caught her enthusiasm, and stood up to try his feet, and felt sure that he walked stronger, and would soon be downstairs once more. And Julius, whose eyes love did not blind, felt a little scorn for those who could not see such evident decay and dissolution. "It is really criminal," he said to Sophia, "to encourage hopes so palpably false." For Julius, like all selfish persons, could perceive only one side of a question—the side that touched his own side. It never entered his mind that the Squire was trying to cheer and encourage his wife and daughter, and was privately quite aware of his own condition. Sandal had not told him that he had received "the token," the secret message which every soul receives when the King desires his presence. He had never heard those solemn conversations which followed the reading of "The Evening Service," when the rector knelt by the side of his old friend, and they two talked with Death as with a companion. So, though Julius meddled much with Sandal affairs, there was a life there into which he never entered.

One evening in October, Charlotte was walking with Stephen. They had been to look at the new building, for every inch of progress was a matter of interest to them. As they came through the village they perceived that Farmer Huet was holding his apple feast; for he was carrying from his home into his orchard a great bowl of spiced ale, and was followed by a merry company singing wassail as they poured a little at the root of every tree:

"Here's to thee, good apple tree!
Whence thou may'st bud, and whence thou may'st blow,
Whence thou may'st bear apples enow;
Hats full, caps full,
Bushels full, sacks full,
Hurrah, then! Hurrah, then!
Here's to thee, good apple tree!"

They waited a little to watch the procession round the orchard; and as they stood, Julius advanced from an opposite direction. He took a letter from his pocket, which he had evidently been to the mail to secure; for Charlotte watched him break the seal as he approached; and when he suddenly raised his head, and saw her look of amazement, he made a little bravado of the affair, and said, with an air of frankness, "It is a letter from Harry. I thought it best for his letters not to come to the house. The mail-bag might be taken to the Squire's room, and who knows what would happen if he should see one of these," and he tapped the letter significantly with his long, pointed forefinger.

"You should not have made such an arrangement as that, Julius, without speaking to mother. It was cruel to Harry. Why should the villagers think that the sight of a letter from him would be so dreadful to his own people?"

"I did it for the best, Charlotte. Of course, you will misjudge me."

"Ah! I know now why Polly Esthwaite called you 'such a nice, kind, thoughtful gentleman as never was.' Is the letter for you?"

"Mr. Latigg can examine the address if you wish."

"Mr. Latrigg distinctly refuses to look at the letter. Come, Charlotte, the air is cold and raw;" and with very scant courtesy they parted.

"What can it mean, Steve, Julius and Harry in correspondence? I don't know what to think of such a thing. Harry has only written once to me since he went away. There is something wrong in all this secrecy, you may depend upon it."

"I would not be suspicious, Charlotte. Harry is affectionate and trusting. Julius has written him letters full of sympathy and friendship; and the poor fellow, cut off from home and kindred, has been only too glad to answer. Perhaps we should have written also."

"But why did Julius take that trouble? Julius always has a motive for what he does. I mean a selfish motive. Has Harry written to you?"

"Only a few lines the very day he left. I have heard nothing since."

The circumstance troubled Charlotte far beyond its apparent importance. She could conceive of no possible reason for Julius interfering in Harry's life, and she had the feeling of a person facing a danger in the dark. Julius was also annoyed at her discovery. "It precipitates matters," he said to Sophia, "and is apparently an unlucky chance. But chance is destiny, and this last letter of Harry's indicates that all things are very nearly ready for me. As for your sister, Charlotte Sandall, I think she is the most interfering person I ever knew."

The air of the supper-table was one of reserve and offense. Only Sophia twittered and observed and wondered about all kinds of trivial things. "Mother has so many headaches now. Does she take proper care of herself, Charlotte? She ought to take exercise. Julius and I never neglect taking exercise. We think it a duty. No time, do you say? Mother ought to take time. Poor, dear father was never unreasonable; he would wish mother to take time. What tasteless custards, Charlotte! I don't think Ann cares how she cooks now. When I was at home, and the eldest daughter, she always liked to have things nice. Julius, my dear one, can you find anything fit to eat?" And so on, and so on, until Charlotte felt as if she must scream, or throw a plate down, or fly beyond the sight and sound of all things human.

The next evening Julius announced his intention of going abroad at once. "But I shall leave Sophia to be a little society for mother, and I shall not delay an hour beyond the time necessary for travel and business." He spoke with an air of conscious self-denial; and as Charlotte did not express any gratitude, he continued, "Not that I expect any thanks, Sophia and I, but fortunately we find duty is its own reward."

"Are you going to see Harry?"

"I may do such a thing."

"Is he sick?"

"No."

"I hope he will not get sick while you are there." And then some passionate impulse took possession of her; her face glowed like a flame, and her eyes scintillated like sparks. "If anything happens Harry while you are with him, I swear, by each separate Sandal that ever lived, that you shall account for it!"

"Oh, you know, Sophia dear, this is too much! Leave the table, my love. Your sister must be"—and he tapped his forehead; while Sophia, with a look of annihilating scorn, drew her drapery tight around her and withdrew."

"What did I say? What do I think? What terror is in my heart? Oh, Harry, Harry, Harry!"

She buried her face in her hands, and sat lost in woeful thought. Sat so long that Phoebe, the table maid, felt her delay to be unkind and aggravating; especially when one of the chamber-maids came down for supper, and informed the rulers of the servants' hall that "Mrs. Julius was crying upstairs about Miss Charlotte falling out with her husband."

"Mercy on us! What doings we have to bide with!" And Ann shook her check apron, and sat down with an air of nearly exhausted patience."

"You can't think what a taking Mr. Julius is in. He's going away to-morrow."

"For good and all?"

"Not he. He'll be back again. He has had a falling out with Miss Charlotte."

"Poor lass! Say what you will, she has been hard set lately. I never knew nor heard tell of her being flighty and fratchy before the Squire's trouble."

"Good hearts are plenty in good times, Ann Skelton. Miss Charlotte's temper is past all the last few weeks, she is that off-and-on and changeable-like and spirity. Mrs. Julius says she does beat all."

"I don't pin my faith on what Mrs. Julius says. Not I."

In the east rooms the criticism was still more severe. Julius railed for an hour ere he finally decided that he never saw a more suspicious, unladylike, uncharitable, unchristianlike girl than Charlotte Sandal! "I am glad to get away from her a little while," he cried. "How can she be your sister, Sophia?"

So glad was he to get away that he left before Charlotte came down in the morning. Ann made him a cup of coffee, and received a shilling and some suave words, and was quite sure after them that "Mr. Julius was the finest gentleman that ever trod in shoe leather." And Julius was not above being gratified with the approbation and good wishes of servants; and it gave him pleasure to leave in the little hurrah of their bows and courtesies, their smiles and their good wishes.

He went without delay straight to the small Italian village in which Harry had made his home. Harry's letters had prepared him for trouble and poverty, but he had little idea of the real condition of the heir of Sandal-Side. A few bare rooms in some dilapidated palace, grim with faded magnificence, comfortless and dull, was the kind of place he expected. He found him in a small cottage surrounded by a barren, sandy patch of ground overgrown with neglected vines and vagabond weeds. The interior was hot and untidy. On a couch a woman in the firm grip of consumption was lying; an emaciated, feverish woman, fretful with acute suffering. A little child, wan and waxy-looking, and apparently as ill as its mother, wailed in a cot by her side. Signor Lanza was smoking under a fig tree in the neglected acre which had been a vineyard or a garden. Harry had gone into the village for some necessity; and when he returned Julius felt a shock and a pang of regret for the dashing young soldier squire that he had known as Harry Sandal.

He kissed his wife with passionate love and sorrow, and then turned to Julius with that mute look of inquiry which few find themselves able to resist.

"He is alive yet—much better, he says; and Charlotte thinks he may be in the fields again next season."

"Thank God! My poor Beatrice and her baby! You see what is coming to them?"

"Yes."

"And I am so poor I cannot get her the change of air, the luxuries, the medicines, which would at least prolong life and make death easy."

"Go back with me to Sandal-Side, and see the Squire; he may listen to you now."

"Never more! It was cruel of father to take my marriage in such a way. He turned my life's joy into a crime, cursed every hour that was left me."

"People used to be so intense—'a few strong feelings,' as Mr. Wordsworth says—too strong for ordinary life. We really can't afford to love and hate and suffer in such a tectotal way now; but the Squire came from the Middle Ages. This is a dreadfully hot place, Harry."

"Yes, it is. We were dreadfully deceived in it. I bought it; and we dreamed of vineyards and milk and wine, and a long, happy, simple life together. Nothing has prospered with us. We were swindled in the house and land. The Signor knows nothing about vines. He was born here and wanted to come back and be a great man." And as he spoke he laughed hysterically, and took Julius into an inner room. "I don't want Beatrice to hear that I am out of money. She does not know that I am destitute. That sorrow, at least, I have kept from her."

"Harry, I am going to make you a proposal. I want to be kind and just to you. I want to put you beyond the need of any one's help. Answer me one question truly. If your father dies, what will you do?"

"You said he was getting better. For God's sake, do not speak of his death."

"I am supposing a case. You would then be Squire of Sandal-Side. Would you return there with Beatrice?"

"Ah, no! I know what those dalesmen are. My father's feelings were only their feelings intensified by his relation to me. They would look upon me as my father's murderer, and Beatrice as an accessory to the deed."

"Still, you would be Squire of Sandal-Side."

"Mother would have to take my place, or Charlotte. I have thought of that. I could not bear to sit in father's chair, and go up and down the house. I should see him always. I should hear continually that awful cry with which he fell. It fills, even here, all the spaces of my memory and my dreams. I cannot go back to Sandal-Side. Nothing could take me back, not even my mother."

"Then listen. I am the heir failing you."

"No, no; there is my son Michael."

Julius was stunned for a moment. "Oh, yes! The child is a boy, then?"

"It is a boy. What were you going to say?"

"I was going to ask you to sell your rights to me for ten thousand pounds. It would be better for you to have a sum like that in your hand at once than to trust to dribbling remittances sent now and then by women in charge. You could invest that sum to noble purpose in America, become a citizen of the country, and found an American line, as my father has founded an Indian one."

"The poor little chap makes no difference. He is only born to die. And I think your offer is a good one. I am so worn out, and things are really desperate with me. I never can go back to England. I am sick to death of Florence. There are places where Beatrice might even yet recover. Yes, for her sake, I will sell you my inheritance. Can I have the money soon?"

"This hour. I had the proper paper drawn up before I came here. Read it over carefully. See if you think it fair and honorable. If you do, sign your name; and I will give you a check you can cash here in Florence. Then it will be your own fault if Beatrice wants change of air, luxuries, and medicine."

He laid the paper on the table, and Harry sat down and pretended to read it. But he did not understand anything of the jargon. The words danced up and down. He could only see "Beatrice," "freedom from care," "power to get away from Florence," and the final thought, the one which removed his last scruple, "Lanza can have the cottage, and I shall be clear of him forever."

Without a word he went for a pen and ink, and wrote his name boldly to the deed of relinquishment. Then Julius handed him a check for ten thousand pounds, and went with him to the bank in order to facilitate the transfer of the sum to Harry's credit. On the street, in the hot sunshine, they stood a few minutes.

"You are quite satisfied, Harry?"

"You have saved me from despair. Perhaps you have saved Beatrice. I am grateful to you."

"Have I done justly and honorably by you?"

"I believe you have."

"Then good-by. I must hasten home. Sophia will be anxious, and one never knows what may happen."

"Julius, one moment. Tell my mother I to pray for me. And the same word to Charlotte. Poor Charley! Sophia—"

"Sophia pities you very much, Harry. Sophia feels as I do. We don't expect people to cut their lives on a fifteenth century pattern."

Then Harry lifted his hat and walked away, with a shadow still of his old military, up-head manner. And Julius looked after him with contempt, and thought, "What a poor fellow he is! Not a word for himself, or a plea for that wretched little heir in his cradle. There are some miserable kinds of men in this world. I thank God I am not one of them!"

And the wretched Esau, with the ten thousand pounds in his pocket? Ah, God only knew his agony, his shame, his longing, his despair! He felt like an outcast. Yes, even when he clasped Beatrice in his arms, with promises of unstinted comforts; when she kissed him, with tender words and tears of joy—he felt like an outcast.

(*To be continued.*)

Susie's Valentine.

BY CAROLINE MOSHER.

Susie was a little maidep, aged six, with yellow curls, blue eyes, a funny little pug nose and a deep dimple in her chin. All day long she was full of life and motion, tripping about the house like a gay sunbeam; but mornings, oh, dear! It was like pulling a tooth for her to get up in time for breakfast.

So Tom, her cousin, who was clerk in her papa's store and boarded with them, fell to calling her "Snoozie," much to her disgust. Yet in spite of his teasing and scratchy moustache, she was very fond of cousin Tom.

The day before St. Valentine's Day, Tom threw out many mysterious hints, telling Susie that if she was up in time the next morning, perhaps "Mr. Valentine" would have something for her.

Susie retired very early that night, so impatient was she for the morning and that wonderful "something."

The milkman's bell called her from the Land of Nod, and not waiting for another nap, as was her habit, she bounded right into the middle of the soft, mossy mat before her bed, and in a very few moments was hitching side-wise down the stairs with a shoe under each arm.

After she had been washed, combed, and shod, they went out to breakfast, and on her plate she discovered a big square envelope, looking very important, with a lot of old stamps stuck all over it.

On opening it she found a pen and ink picture done in Tom's happiest vein. It represented a very fat-cheeked girl fast asleep, with her mouth open, and a big, black mosquito in a high hat posing elegantly on her immense pug nose, had his bill through the very tip of it.

Susie thought it a very funny picture, until, at her request, her mamma read this verse beneath it:

O Snoozie, take warning,
And cease that repose,
Or you'll wake some fine morning
With a skeeter-pierced nose.

Susie's face grew sober and looked reproachfully at Tom, who looked innocent enough as he poured syrup over his cakes.

"I wish the mus-kee-ty would pierce my ears when I'm asleep," said Susie, looking at the picture again.

"Yes," broke in Tom, "then you could wear a ring in each ear and one in your nose, like a squaw lady."

"I won't have a ring in my nose, said Susie, who was so incensed at this barbarous suggestion that she lost her temper, and whacked the gravy spoon down on the table cloth and left a bad spot on it.

Tom pretended to faint away at this, but recovered consciousness again with such a comical grimace that Susie's laugh rippled forth like a canary bird's trill.

That night as Susie disappeared upstairs, Tom called after her, "Better get up to breakfast and see what St. Tom has for you."

When she awakened in the morning her hand went anxiously to her nose, as if she half expected to find that dreadful mosquito, tall hat and all.

Tom's hint resulted in Susie's sitting opposite him the next morning at breakfast. She found two hot muffins in a china saucer by her plate.

"A reward of merit for your swate prisence, miss. I had a notion that you would breakfast with us, and bribed the cook, you see," said the irrepressible Tom, spreading the tips of his fingers over his heart and bowing very low to her.

Susie laughed and broke a muffin in two, and there lay a tiny china doll about an inch long!

"Oh!" said Susie, her eyes sparkling.

"Ah!" said Tom, smiling at her delight.

Susie hopped down from her chair and ran around to give him a hug, but he suddenly sat up so straight and high that she had to content herself with only hugging his arm.

Presently she broke open the other muffin and was more astonished to find a little black doll with red lips and eyes. Ever after, when Susie opened her sleepy eyes in the morning, she gave King Morpheus his walking papers straightway, for she knew some little surprise was awaiting her down stairs. Sometimes it was a banana, or half a dozen candy marbles, or some pretty advertising cards; but quite frequently, after taking several layers of paper from a curiously shaped package, she found her own little silver thimble, or her tiny scissors or even her china butter-shell, pilfered for the occasion by the roguish Tom.

Susie always giggled jollily over these familiar finds and said it was like having Christmas every day in the week.

Perhaps the thought of that bad mosquito *did* have something to do toward getting her eyes to stay open. At any rate she began to think that mornings were the pleasantest part of the day, and Tom said her blooming little face at the table was better than a moss-gay, but he never could resist adding in a teasing tone:

"But Susie is afraid that her nose would be altogether too gay if that mosquito should happen to find her there so late in the morning."

— Minard's Liniment is the best.

"How are you?"
"Nicely, Thank You,"
"Thank Who?"
"Why the inventor of
SCOTT'S
EMULSION
Which cured me of CONSUMPTION."
Give thanks for its discovery. That it does not make you sick when you take it.
Give thanks. That it is three times as efficacious as the old-fashioned cod liver oil.
Give thanks. That it is such a wonderful flesh producer.
Give thanks. That it is the best remedy for *Consumption, Scrofula, Bronchitis, Wasting Diseases, Coughs and Colds.*
Be sure you get the genuine in Salmon color wrapper; sold by all Druggists, at 50c. and $1.00.
SCOTT & BOWNE, Belleville.

Pancreatine,
Nature's own Solvent, and Digester of Fats,
brings CODLIVER OIL into the best condition to be absorbed by the feeble and delicate stomach.
These are joined with
Lime and Phosphorus
— IN —
PUTTNER'S
EMULSION,
An unequalled remedy for building up the weak and shattered system.
Of all druggists.—
BROWN & WEBB, HALIFAX.

Intercolonial Railway.

1891. WINTER ARRANGEMENT. 1892.

ON AND AFTER MONDAY, the 19th day of OCTOBER, 1891, the Trains will run Daily (Sunday excepted) as follows:

TRAINS WILL LEAVE ST. JOHN—

Day Express for Halifax and Campbellton,	7.05
Accommodation for Point du Chene,	10.30
Fast Express for Halifax,	16.00
Express for Sussex,	16.30
Fast Express for Quebec and Montreal,	16.55

A Parlor Car runs each way on express trains leaving St. John at 7.05 o'clock and Halifax at 7.15 o'clock. Passengers from St. John for Quebec and Montreal leave St. John at 16.55 o'clock, and take sleeping car at Moncton.

The train leaving St. John for Quebec and Montreal on Saturday at 16.55 o'clock will run to destination, arriving at Montreal at 10.50 o'clock Sunday evening.

TRAINS WILL ARRIVE AT ST. JOHN—

Express from Sussex,	8.30
Fast Express from Quebec and Montreal (except Monday),	9.35
Accommodation from Point du Chene,	12.55
Day Express from Halifax,	19.20
Fast Express from Halifax,	22.30

The trains of the Intercolonial Railway to and from Montreal and Quebec are lighted by electricity, and heated by steam from the locomotive.

All trains are run by Eastern Standard Time.

D. POTTINGER,
Chief Superintendent

Railway Office, Moncton, N. B.,
15th Oct., 1891.

WESTERN COUNTIES RAILWAY

WINTER ARRANGEMENT.

ON AND AFTER MONDAY, 18th JAN., 1892, Trains will run Daily (Sunday excepted) as follows.

LEAVE Yarmouth—Express daily at 8.00 a. m., arrive at Annapolis at 12 noon. Passenger and Freight, Monday, Wednesday and Friday at 1.00 p. m., arrive at Annapolis 5.48 p. m.

LEAVE Annapolis—Express daily at 1.20 p. m., arrive at Yarmouth at 5.20 p. m. Passenger and Freight, Tuesday, Thursday and Saturday at 7.30 a. m., arrive at Yarmouth 12.35 p. m.

CONNEXIONS—At Annapolis with trains of Windsor & Annapolis Railway. At Digby with Steamer City of Monticello to and from St. John every Monday, Wednesday and Saturday.
At Yarmouth with steamers Yarmouth and Boston for Boston every Wednesday and Saturday evenings, and from Boston every Wednesday and Saturday morning. With Stage daily (Sunday excepted) to and from Barrington, Shelburne and Liverpool.

Through tickets may be obtained at 126 Hollis Street, Halifax, and the principal stations on the Windsor & Annapolis Railway and on board Steamer City of Monticello.

J. BRIGNELL,
Gen. Supt.

Yarmouth, N. S.

INTERNATIONAL S. S. CO.

WINTER ARRANGEMENT.

2 TRIPS A WEEK

—FOR—

BOSTON.

COMMENCING NOVEMBER 2nd, the Steamers of this Company will leave SAINT JOHN for—

Eastport, Portland and Boston

EVERY MONDAY AND THURSDAY

MORNINGS, at 7.35 Standard.

Returning, will leave Boston same days at 8.30 a. m., and Portland at 5 p. m., for Eastport and St. John.

Connections at Eastport with Steamer for St. Andrews, Calais and St. Stephen.

Freight received daily up to 5 p. m.

Through first and second-class tickets can be purchased and Baggage checked through from all Booking stations of all railways, and on board steamer City of Monticello between St. John, Digby, and Annapolis. Also, Freight billed through at extremely low rates.

C. E. LAECHLER,
Agent St. John, N. B.

E. A. WALDRON,
General Agent,
Boston.

J. B. COYLE,
Manager Portland.

TWO LITTLE FEET.

BY LAURA HARVEY.

Oh, life, so prodigal of life!
Oh, love and destiny at strife!
Oh, earth, so full of busy feet!
Oh, woods and hills and a
sweet!
Was there no room amidst you
For two more feet, so soft and s
Didst envy me, where thousand
The one bird that made all my
My dove, that had so many way
Of making beautiful life's days
No room! Or rather it may be
Earth was too small t' imprison
God only knows. I know I mis
Thy sweet caress, thy loving ki
The patter of thy dear small fee
Thy hand in mine through l
street;
While all that now remains to n
Is just a precious memory.
Two little feet, 'neath earth's br
Two white wings somewhere s
God. — *Chambers' Jo*

THE HOME.

Change Just for Chang

How often are we told no
that physicians recommend to
tients a change as the best cure f
ills. "You must have a cha
somewhere, to the South, or
shore, or to some cure," they say
seeing that medicines do no go
rid themselves of the care and
numbers of people by starting
to other climes and scenes. I
the freedom from too many ho
is helpful to some, and yet th
result of change is not always
tory. And why? Because, as
there is more real comfort in o
home than can be found el
Unless the mind is occupied, a
is some definite aim in living,
is slow in coming. The very
one's thoughts centre in self, th
journeying, or staying with
constantly in mind, "Is this help
I wonder? Would not some oth
be better? Have I not made a
in coming here?" All these
ings, which are too apt to be
are a positive hindrance to the
tion of health. A fellow-passe
an ocean steamer once said to
quaintance sitting near her, "O,
glad to have my face turned
home. I have been for more
year going from one cure to
from one so-called health r
another, in Europe, trying
strength and be cured of my
have not been really comfortal
where, and am no better. I h
only myself to think about. I
feel better the very day we de
return to our lovely home, wher
every comfort, and where there
to interest me. I have learned
forgetting of one's trouble, and
constantly occupied, is a help t
cure." Was she not correct? Ho
have come to the same decision
ing unexpected cares thrust upo
have risen to the occasion, s
themselves by what they have
plished, and have been benefit
doing?

Lowell, in one of his couplets,
expresses this thought:

"Change just for change is like them big
Where they shift plates and let yo
smells,"

There surely is not much sati
at a hotel table such as he descri
no more is there real satisfacti
ever much style or fashion there
connected with it, in seeking a
just for change. One does not g
he seeks for, or in commercia
what he pays for. Possibly the
sult of such travels and such exp
is the delight usually resulting
home-coming, where every co
thoroughly appreciated, and f
contrasted with the discomforts
even under the happiest auspice
strong and the well are the o
who can thoroughly enjoy jou
for they only can endure an
light of the annoyances by the

Jellied Meats.

There are very few houseke
this country who are adepts in
called by the French, "cold"
They understand, it may be, t
C of roast and boiled, but when
to the preparation of cold m
jellied meat, or a boned fowl,
yond their ken. There are f
elegant or more simple dishes th
served in jelly. Aspic or meat
itself is not a very palatable
served around a mould of meat,
seasoned, or around a boned fowl,
a very delicious dish. It is a co
part of the cold meat pies which
and English cooks prepare an
have so much to commend th
meat which is served in jell
always be boned, thoroughly s
and so tenderly cooked that
literally melt in the mouth.
of veal is especially delicious
purpose. Bone the breast caref
remove all unnecessary fat.
with a forcemeat of veal, ma
pound of veal, chopped and po
a paste, mixed with an equal a
bread crumbs. Season this fo
with a tablespoonful of parsle
spoonful of onion juice, and pe
salt. Mix the season in well an
three large tablespoonfuls of
Flour the breast thoroughly and
up with the forcemeat inside
make a smooth, compact roll
tablespoonful of butter in a
when it is melted lay in the rol
Let it brown a little, but do n
burn. When it has cooked fi
minutes in this way and is pr
browned pour in about two
boiling water. Season the meat t
ly with salt and pepper before p
over to cook. It should be
closely after the water is poure
and allowed to simmer till it
oughly done. This meat is
licious as it is, but for an orn
supper dish, to be served cold,
be put in jelly. This should be
the day before the meat is cook
the bones which have been
from the breast and the knuckl
of veal. Break the bones so t
take up as little space as possib
off what meat there is, cover th
three pints of water, and let th
mer for three or four hours.
a small onion, a tablespoonful of
a small piece of carrot, a piece

TWO LITTLE FEET.

BY LAURA HARVEY.

Oh, life, so prodigal of life!
Oh, love and destiny at strife!
Oh, earth, so full of busy feet!
Oh, woods and hills and all things sweet!
Was there no room amidst you all
For two more feet, so soft and small?
Didst envy me, where thousands sing,
The one bird that made all my Spring,
My dove, that had so many ways
Of making beautiful life's days?
No room! Or rather it may be
Earth was too small t' imprison thee.
God only knows. I know I miss
Thy sweet caress, thy loving kiss,
The patter of thy dear small feet,
Thy hand in mine through lane and street;
While all that now remains to me
Is just a precious memory.
Two little feet, 'neath earth's brown sod,
Two white wings somewhere safe with God.
—*Chambers' Journal.*

THE HOME.

Change Just for Change.

How often are we told now-a-days that physicians recommend to their patients a change as the best cure for many ills. "You must have a change, go somewhere, to the South, or the seashore, or to some cure," they say, and so, seeing that medicines do no good, they rid themselves of the care and worry of numbers of people by starting them off to other climes and scenes. Doubtless the freedom from too many home cares is helpful to some, and yet the desired result of change is not always satisfactory. And why? Because, as a rule, there is more real comfort in one's own home than can be found elsewhere. Unless the mind is occupied, and there is some definite aim in living, health is slow in coming. The very fact that one's thoughts centre in self, that one is journeying, or staying with the idea constantly in mind, "Is this helping me, I wonder? Would not some other place be better? Have I not made a mistake in coming here?" All these questionings, which are too apt to be constant, are a positive hindrance to the restoration of health. A fellow-passenger on an ocean steamer once said to an acquaintance sitting near her, "O, I am so glad to have my face turned toward home. I have been for more than a year going from one cure to another, from one so-called health resort to another, in Europe, trying to gain strength and be cured of my ills. I have not been really comfortable anywhere, and am no better. I have had only myself to think about. I began to feel better the very day we decided to return to our lovely home, where I have every comfort, and where there is much to interest me. I have learned that the forgetting of one's trouble, and keeping constantly occupied, is a help toward a cure." Was she not correct? How many have come to the same decision, or having unexpected cares thrust upon them, have risen to the occasion, surprised themselves by what they have accomplished, and have been benefited by so doing?

Lowell, in one of his couplets, cleverly expresses this thought:

"Change just for change is like them big hotels
Where they shift plates and let you live on smells."

There surely is not much satisfaction at a hotel table such as he describes, and no more is there real satisfaction, however much style or fashion there may be connected with it, in seeking a change just for change. One does not get what he seeks for, or in commercial phrase, what he pays for. Possibly the best result of such travels and such experiences is the delight usually resulting from the home-coming, where every comfort is thoroughly appreciated, and favorably contrasted with the discomforts of travel even under the happiest auspices, for the strong and the well are the only ones who can thoroughly enjoy journeying, for they only can endure and make light of the annoyances by the way.

Jellied Meats.

There are very few housekeepers in this country who are adepts in what is called by the French, "cold" cookery. They understand, it may be, the A, B, C of roast and boiled, but when it comes to the preparation of cold meat pie, jellied meat, or a boned fowl, it is beyond their ken. There are few more elegant or more simple dishes than meat served in jelly. Aspic or meat jelly by itself is not a very palatable dish, but served around a mould of meat, properly seasoned, or around a boned fowl, it makes a very delicious dish. It is a component part of the cold meat pies which French and English cooks prepare and which have so much to commend them. A meat which is served in jelly should always be boned, thoroughly seasoned, and so tenderly cooked that it will literally melt in the mouth. A breast of veal is especially delicious for this purpose. Bone the breast carefully and remove all unnecessary fat. Stuff it with a forcemeat of veal, made of a pound of veal, chopped and pounded to a paste, mixed with an equal amount of bread crumbs. Season this forcemeat with a tablespoonful of parsley, a teaspoonful of onion juice, and pepper and salt. Mix the season in well and rub in three large tablespoonfuls of butter. Flour the breast thoroughly and roll it up with the forcemeat inside so as to make a smooth, compact roll. Put a tablespoonful of butter in a pot and when it is melted lay in the roll of veal. Let it brown a little, but do not let it burn. When it has cooked five or ten minutes in this way and is pretty well browned pour in about two cups of boiling water. Season the meat thoroughly with salt and pepper before putting it over to cook. It should be covered closely after the water is poured over it, and allowed to simmer till it is thoroughly done. This meat is very delicious as it is, but for an ornamental supper dish, to be served cold, it should be put in jelly. This should be prepared the day before the meat is cooked. Use the bones which have been removed from the breast and the knuckle of a leg of veal. Break the bones so they will take up as little space as possible. Cut off what meat there is, cover them with three pints of water, and let them simmer for three or four hours. Then add a small onion, a tablespoonful of parsley, a small piece of carrot, a piece of celery, half a blade of mace, three or four cloves and a bay-leaf. Cook them about three hours longer. Season with salt and pepper. Strain it through a sieve into a deep bowl. There should be about enough to fill a quart bowl. Let it stand over night, and in the morning it will be found a thick jelly. Remove the fat, and when the roulade of veal is cooked add the gravy it is cooked in this jelly. Break up the jelly with the gravy, add the whites of two eggs and the eggshells to it. Put the whole in a saucepan over the fire and let it come slowly to the boiling point. Let it boil rapidly for a minute or two, when all the impurities in the mixture will appear in a thick froth at the top with the whites of the eggs, while the liquor beneath is bright and clear. Do not let it boil a minute longer, but strain the jelly at once. Put a little of the jelly in the bottom of a mould set on the ice, lay the roll of veal on this jelly and pour the remainder around it. Turn it out of the mould when it is ice cold and the jelly is firm. Serve it with a decoration of green parsley.

—It were well if American school children could have the careful oversight of their physical condition which prevails in some parts of Europe. In several countries there physicians, who are paid for the purpose, periodically examine every pupil's eyes, audition, nutrition, chest, etc., and make suggestions to the teachers for any easement in studies, and to parents for changes in diet or manner of living. There are certain laws which govern the period of adolescence known only to doctors who make a special study of the subject, and parents need the help of such specialists in training their children aright. Too early education of certain powers means arrest of their fullest development; and ignorance of physiological laws may make children vulnerable to disease who, if safely tided over a certain age or a certain condition, would make them strong men and women. Many a middle-aged person has never attained full efficiency of mental power because of defective training at this nascent period. Many a morally defective child is so because of wrong physical development at this critical period.—*Sel.*

—There is no more refined torture to a sensitive person than to be a stranger guest at table, or in the parlor, and be excluded from the conversation. To introduce topics in which he cannot share, to discuss in his presence matters that are purely personal, or to provoke laughter by jokes which he cannot appreciate because of local hits, is to exhibit the manners of a savage. Yet in some of the most cultivated homes in our land strangers sometimes sit apart in this painful isolation. A young girl once visited a place where she was a victim of this form of thoughtlessness, not to say cruelty. When asked if she enjoyed her visit she replied, "They were all very clever and brilliant people but they made me feel like a fool." The hospitality which leads a guest thus to depreciate himself is surely not of the New Testament type. It indicates either a lack of sympathy or else an ignorance of those larger interests outside the narrow circle of one's own affairs which form the basis of general conversation. —*Sel.*

THE FARM.

—It is now an established truth that whole wheat, ground coarse or fine, is the most healthful and complete of all material for human food. It has all the good qualities of oatmeal and more. Wherever there is power of any kind convenient, as on farms generally, wheat can be either cracked or fully ground on a small mill with the great advantage of using a home product, and knowing that it is clean and unpolluted by rats or mice. If children were more generally raised on a simple diet of such meal or grain, sufficiently cooked, and eaten with syrup or honey or new milk, there would soon be less reason for alarm about physical degeneracy. The roller process of milling wheat seems to be adverse to the supply of genuine and clean graham flour by grocers.

—The question of pruning was discussed by many large orchardists at the recent annual meeting, in Rochester, of the Western New-York Horticultural Society. It was shown that orchards had been seriously injured by trimming in the fall—the effect of severe freezing being very injurious, resulting in decay of the branches or of dying back of the bark, causing a large wound. Much depends upon the severity of the weather following such pruning. Small branches that can be cut from the branch with a knife may be removed with safety, but large branches can only be removed in March or April. It is not well to prune after the leaves have begun to leave out. Nurserymen lose more money by late pruning than by early pruning, as late pruning checks growth, while early pruning causes incessant growth. Trees should not be pruned when there is any frost in the wood. To avoid crotchety-branching of trees, cut off all the top when planting; then form the heads to suit one's self. All pruning should be done by a jackknife, annually. Removal of large branches is not necessary if the annual pruning be attended to.

Plowing at Night.

A plan has been adopted by the farmers of Colusa county, Cal., to gain time by plowing at night, says the *Rural Press*. The plan is to use a steam plow, which can be run day and night over the level farms at the rate of eight miles an hour. It has a traction engine and tears up the ground in strips twenty-one feet wide, doing its work much more evenly and thoroughly than the old horse plows. The same appliances are used for combined harvesters and threshers in the proper season. The engine is equipped with locomotive headlights for night work, and they throw a light in the path in front of the machine. Additional lights throw their rays on the plows, which are placed in a row obliquely from the direction of progress, enabling the machine to turn sharp corners. Ordinarily, an engineer, a fireman and a man to look after the plow can operate this labor-saving device, which plows about 160 acres a day, running continuously, at a cost of twelve and a half cents per acre, including wear and tear of machinery. Team plowing could not be carried on for less than seventy-five cents an acre. The ability to work at night enables a farmer to rush his work when he is pressed for time. The main objection to running at night is the difficulty encountered in having two different crews to run the machine—one by day and the other by night. If anything goes wrong during the day, the night engineer usually falls heir to the difficulty.

Farm Economics.

A practical farmer says that taking account of all his possessions and indebtedness at the beginning of each year reveals some surprising results: each item leads to beneficial reflection on that one point. The cash value of the farm was yearly in the descending scale; but this season it is rising. This leads to inquiry as to the causes of the "ups" and "downs" of real estate, and if there is anything he can do as a citizen to assist in avoiding such fluctuations. His live stock which has reached the meridian of life he marks down 10 per cent., because it is really worth that much less; but the young stock invariably goes up and up in the scale, some of it as much as 100 per cent. Here he drops his pen, wondering why this thought was never so plain before. He now sees clearly this: "On old stock I lose, on young stock I gain"; and resolves that henceforth he will keep none but stock that is growing into instead of out of it. It is easy to rid one's self of food animals whose age has placed them in the descending scale, for they can be fattened and sold; but not so easily can old horses be got rid of, for somebody must care for them.

I know of a neighborhood where seven old horses are kept, none doing scarcely anything; all next April would not sell for enough to pay their feed through the winter. All are owned by people, too, who can ill afford to lose anything. They would be better off to give the horses away now. If these were, say, three-year old colts, there would be gain for wintering them. Taking annual account of one's possessions is very apt to cause weeding out. Again: Our accountant had two two-year-old colts, one, a half-Percheron, worth $200; the other, a scrub, worth $100. The difference in service-fees was $15, and thinking to save this he has lost $85 completely. He is once for all out of scrub-horse breeding. And this leads to the same breeding up with his cows, sheep, hogs, and even poultry. His motto now is, "All good blood, but go as soon as you begin to decline, if not before." Some of his farm machinery and implements had to be marked down 25 per cent. once because they had stood out in the weather; but this occurs no more; his present rule is to take good care of them and then mark down 10 per cent. annually, which is about the natural wear. A similar farm schedule can be made in a day. The first will reveal a surprising result; subsequent ones will be replete with food for thought. In what other way can a farmer spend a day with equal profit?—*Galen Wilson.*

Tonic Winter.

With people of nervous temperament and indoor habit, there is no such thing as being thoroughly warm on a very cold day without a brisk turn outdoors. After that, the blood goes bounding in full circle and the whole frame is keyed up to the occasion. Rightly appreciated, winter weather is a universal tonic. To shiver over the fire and long for the cold wave to be gone, is a good way to invite the grip of every prevailing ailment. Fear is spiritual paralysis. It is as if the inmate of the house ran in and left all the doors open to an enemy without. Bolt the doors of physical determination against disease by standing firmly to your faith in the rough friendliness of winter weather. "Take winter as you find him," says Lowell, "and he turns out to be a thoroughly honest fellow with no nonsense in him and tolerating none in you, which is a great comfort in the long run." A physician of my acquaintance says vigor of body depends more upon habit of mind and body than upon constitutional endowment. He makes good this assertion by continuing—now that he is over three score and ten—the habits of a lifetime; sleeping in a room without fire in the coldest weather, and after a long hard day's work fighting "La Grippe" in the community. If called up at night, he goes back to the cold room and bed without the least detriment.

Sidney Smith says: "If you have anything to do in the world worth doing, don't stand shivering on the brink, but plunge in and scramble through as best you can." So with work in winter, don't stand shivering but go ahead—with reasonable precaution against cold; plough bravely through the cold and snow and get the benefit of the reaction, warm blood, good sleep, good cheer, good digestion. Furnace-heated houses and other modern improvements in the comfort of living undermine natural vigor and tempt to the coddling of every little ailment. Those who sleep soundly in cold, well-ventilated rooms are generally to be numbered among those who have not had the grip. Shake hands with Winter, get on the good side of him, and he will grant you insurance against a whole host of miserable dilapidations of mind and body. Be thankful if instead of being in the hands of the doctor, you must rough it feeding cattle or ploughing through a host of outdoor chores. It is well for our part of the world that winter is come in earnest, clad in his royal robes of frost and snow. The cream of the season has not risen till every bough is wreathed in snow. Then out come the cutters and sleds, and on go red cheeks and cheery faces. Protect yourself against the cold, but go out and make the most of winter.—*Louise M. Fuller.*

—Take two large, flat stones, drill an inch hole through them, put bolts up through from below, wedge them fast. Cut two posts off square, bore a hole lengthwise as deep as the bolts are long, bore a cross hole and slide in the nut, turn the post around until it screws down tight to the stone. Nail on slats, lattice or wire, if the latter put on a slat or two to keep it straight, and you have a lay-over grapetrellis: you can tip the whole thing over for winter in a moment, digging holes to let the edges of the stones into if you want to bring the vines near the ground. Brace it summer with wood or wire, unless the stones are of extra size and weight.

TEMPERANCE.

The Cure for Drunkenness.

That the Keeley treatment is effective in curing intemperance, where there is a real desire or purpose to reform, there can be no doubt. This much seems to have been put beyond question by its general and notable success, despite a few conspicuous failures. The number of those who might be benefited by the treatment is very large. Those who have thus far availed of it, are but a small percentage of the great numbers who need its aid in order to any permanent change for the better. But intemperate men are generally poor, for their habits make them so, and they cannot bear the expense of travelling to some sanitarium, and for board and treatment there. To meet the necessities of this large class, an association has been formed at White Plains to assist those who wish to visit the Keeley Institute to be treated for intemperance, but who have not the means. It offers to pay the expenses of patients and accept promissory notes, which it is expected the patients will take up at the earliest opportunity. The association has these three sources of income: First, membership dues, which are four dollars, payable quarterly in advance; second, receipts from entertainments, and third, contributions. A circular has been issued to the public at large, the idea being to let those who suffer from the liquor habit, and who can properly authenticate themselves, know that they may be treated if they so desire, by applying to the Keeley Relief Association of New York.

The government of this association, which has been duly incorporated, is by a Board of Trustees, consisting of fifteen men from several states, men who have undergone treatment and men who have not. They selected officers as follows: President: the Hon. Stephen T. Hopkins of Catskill; first vice-president, George F. Perham, of Nashua, N. H.; second vice-president, Thomas S. Quaid, of Baltimore; secretary, S. Erie Sinclair, of New York city; treasurer, Jeremiah T. Lockwood, of White Plains.

The object of the association is concisely stated in its circular, but it should be added that a strict investigation of the merits of all applicants for assistance is proposed. Satisfactory references will be required, and preference will always be given to those who have others dependent upon them for support.

The theory is that the liquor and narcotic habits are forms of disease, and the claim is that the Keeley treatment places the patient back where he was before he began their use, and that if he relapses, it is his own fault, and not any defect in the remedy.—*N. Y. Evangelist.*

—For sore throat and lungs, apply Dr. Kendrick's White Liniment.

EDUCATIONAL.

Boys and girls generally do not learn a practical style of writing in school. Some make their letters painfully perfect; but they do not write that way on their examination papers—and if they enter business life, they must learn over again. They lack speed and movement. I send instructions and copies by letter for teachers to use with the ordinary copy-book. Teachers who are using this course in their classes notice marked improvement.

Or you can start an evening class--why not? There's little to do.

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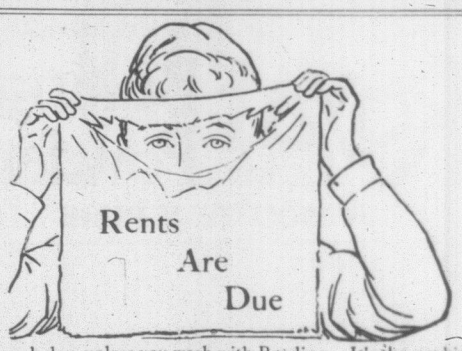
Very truly yours,
HERBERT TEMPLE,
Accountant at Smith Bros.



to wash-day, unless you wash with Pearline. It's the washing in the old way with soap and rub, rub, that makes the holes in your clothes. You can't get them clean without rubbing; you can't rub without wearing them out. A month of ordinary use won't make the wear and tear of one such washing.

Try a little Pearline—*without soap.* The dirt comes out easily and quickly without rubbing. There's no need to drag it out by main strength—there's nothing to hurt your clothes, no matter how delicate. There's no hard work about it either. It's *easy washing*—both for the woman who washes and the things that are washed. It's *safe* washing, too. Pearline removes the dirt, but won't harm anything else.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled, and if your grocer sends you something in place of Pearline, do the honest thing—*send it back.* 186 JAMES PYLE, New York.

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NEWS SUMMARY.

Dominion.

—The bye-elections in South Ontario and East Hastings on Saturday, resulted in the return of the government candidates by large majorities. Both seats had been carried by the Liberals in the last general election.

—Col. Rhodes, late member for Megantic and Minister of Agriculture in the Mercier government, died on Wednesday. He was struck down by paralysis, after an attack of la grippe, from which he appeared to be recovering.

—Says the Montreal *Star*: "The ministers are reported as being satisfied with the result of their Washington conference. They could not very well be disappointed, for it is hardly likely that they went with 'great expectations.'"

—It is understood that Mr. Mowatt will introduce a bill at the present session of the Local Legislature absolutely prohibiting the sale of cigarettes, cigars or tobacco, to any one under the age of 18, and further making it an offence for such callow youths to be found smoking in public or to have tobacco in their possession. Recent legislation forbade the selling of the weed to those under 14 by tobacco dealers, but as hotel-keepers were not prevented selling, the law was practically a dead letter.

—Louis Cyr, the Canadian strong man, is attracting much attention in the old country by his feats of strength. Among the things he does is the elevation of a 268 lb. bar-bell which he generally puts up "twice" before he lowers it, and the putting up a 172 lb. bar-bell while in a kneeling position. On one occasion, he placed the 72 lb. dumb-bell on a pedestal shoulder high, a 7 lb. weight was placed on the little finger of the right hand, and then grasping the 72 lb. weight he lifted the mass without either raising or lowering the arm, the strength of the wrist being the only factor used in the feat.

—The Boston *Transcript* says: "The tone of exultation in the Washington correspondence and editorials of Republican papers over the departure of the Canadian Commissioners, with nothing particular accomplished towards reciprocity, would imply that the Administration deems it a merit to keep the attitude of our country towards our nearest and best neighbors one of unfriendliness and the conditions of trade strained and impeded by hostile tariffs. We can assure Washington opinion that it is about as far wide of the mark in this matter as it was in imagining that the spirited policy of hectoring and bullying a little South American republic just emerged from an attempted *coup d'etat* was either glorious or popular in this country at large."

—The Grande Ligne Mission held its fifty-fifth annual meeting Thursday afternoon in the Mance street French Baptist church, Mr. A. A. Ayer presiding. The annual report showed that two new stations had been opened, one at St. Pie and one at Ottawa. Some forty-two persons had been received into the church and baptized. The Grande Ligne Institute was in a fair working condition. Principal Massey's report stated that there were 108 boarders and 15 day scholars. The report of the Montreal mission showed that there had been 18 persons added to the church during the year. The financial statement showed receipts from all quarters of $17,772. The total expenditure had been $16,199, leaving a balance on hand of $1,573. A statement was read showing that $11,000 was due from subscriptions, but owing to deaths, etc., it was probable that not more than one-half would be collected.

British and Foreign.

—Influenza is reported to be on the decrease in London and the statistics show a general improvement in health all over the kingdom.

—Mount Vesuvius is again in a state of eruption. A stream of lava issued from the base of the great cone and flows into the Atrio del Cavallo.

—England and Scotland were visited last week with a severe snow storm. There has also been a heavy fall of snow in parts of France, obstructing business in the streets of Paris.

—Latest despatches report tremendous snow storms in various parts of Great Britain. Trains are blocked, business greatly impeded, and thousands of quarrymen and others thrown out of work.

—Mr. Gladstone is announced to return to England on Tuesday of this week. Mr. Herbert Gladstone has said that his father is now in quite vigorous health, and that he has been accustomed of late to indulge in six-mile walks.

—On Thursday last the long-expected local government for Ireland bill was introduced into the House of Commons by Mr. Balfour. The measure met with severe criticism at the hands of the Liberal leaders and the leaders of both factions of the Irish party.

—All the Home Rule papers in Dublin denounce Balfour's bill as a sham and an insult to the Irish people. The *Freeman's Journal* says an appeal to the country on this legislative abortion would make Balfour and his colleagues the laughing stock of the country. The *Irish Times* (Unionist) says the bill appeals to the wisdom of the house.

—A ministerial crisis has taken place in France, Premier de Freycinet's government having been defeated, very unexpectedly it would seem, on Thursday last. The resignation of the cabinet has been accepted by President Carnot. The reasons for the defeat are not yet clearly apparent, but a part of them, at least, is to be found in the strained relations between the government and the French Roman Catholic bishops.

—In order to bring about a cessation in the friction between France and the Vatican, due to the refusal of Cardinal Richard, archbishop of Paris, to communicate to the French bishops a letter written to him by the pope, in which his holiness enjoins the French prelates to give adhesion to the republic, Cardinal Rampolla, papal secretary of state, has notified the French government that the papal nuncio of Paris has been intrusted to distribute copies of the pope's letter to the bishops.

—The *Herald's* Valparaiso despatch says: Plots to kill President Montt and General Canto have been discovered and thwarted. The attempt on President Montt's life took place on Sunday night. The miscreants engaged in it removed the rails three kilometres north of Maule station. Their intention was to wreck the train which President Montt was announced to take. Fortunately, the President stopped off at Chillan. Moreover, the removal of the rails was discovered by the railway officials before any damage was done.

—In Russia to the terrors of famine are being added those of epidemic disease, resulting from the lack of wholesome food. It is estimated that several million draught animals have been killed throughout the empire since autumn. Typhus fever, small-pox and diphtheria are decimating the inhabitants. In the government of Samara, Saratov and Nijni-Novgorod thousands of the peasants have fallen victims to the hungar typhus and the other epidemic diseases. In the governments of Charkoo and Kagan the typhus fever is especially terrible in its ravages.

United States.

—A Deadwood, S. D., despatch says: The judge has granted a divorce to Mrs. James G. Blaine, jr., with the custody of her child, with $1,000 to pay the expenses of the suit and $100 a month permanent alimony.

—An amendment to the World's Fair bill directing that the New York state exhibit hall be closed on Sunday has been adopted in the assembly by a vote of 49 to 47. A motion to lay the bill on the table was carried, 51 to 41.

—The report that the Louisiana State Lottery is to be removed to Mexico is denied by Paul Conrad, president of the lottery. The lottery, he says, will continue in the state until the expiration of its charter, and after that will seek a home nowhere.

—Secretary Blaine has asked Congress for an appropriation of $50,000 to complete the preliminary survey of the boundary line between Alaska and British Columbia. The most difficult and expensive part has been accomplished, and it is of great importance that it should be completed.

—The presence of a large number of cases of typhus fever in New York city, has caused alarm. The disease was introduced by a shipload of immigrants, among whom the disease had broken out, and who were allowed to land and thus to scatter the terrible disease through some of the most densly populated quarters of the city. Cases of typhus have appeared in other American towns also.

—On account of the prevalence of typhus fever among Russian Hebrews, the agents of several steamship companies in New York have cabled directions to the agents in Europe to accept no more passengers of that class. This, it is said, will prove a great hardship to a large number of Russian Hebrews who are at present quartered at Hamburg and Bremen, awaiting opportunity to embark for this country.

—According to a despatch which is going the rounds of the papers, a Mrs. Wilson, of Warsaw, Ill., had a narrow escape of being buried alive. Mrs. Wilson was taken suddenly ill on Saturday, and to all appearances died a few hours later. No physician had been called. The body was kept until Tuesday. A neighbor was sent to Warsaw on Monday for a coffin, but got drunk and did not return with the coffin until early on Tuesday morning. While the watchers were placing the body in the coffin the woman threw up both her arms and caught one of the attendants by the waist with a vise-like grip. No other signs of life were visible, but respiration was finally detected by the use of a mirror. Restoratives were applied, and in a few hours Mrs. Wilson was able to talk, and will recover. While too weak at present to talk much, Mrs. Wilson indicates that she suffered untold mortal agonies while the preparations for her burial were being made.

Rev. C. H. Spurgeon.

The life of Rev. Chas. H. Spurgeon is being written by Rev. Russell H. Conwell, pastor of Grace Baptist church, Philadelphia. He was intimately acquainted with Mr. Spurgeon for years, and has been a close student of his life and work. A large part of the MS. was written for his book before Mr. Spurgeon's death. The Earle Publishing House, St. John, N. B., are bringing out this interesting volume. See their ad. in another column.

—The monthly concerts at the School for the Blind have been resumed. The first of these took place on Wednesday afternoon, in the assembly hall of the institution. The visitors were conducted to different parts of the buildings, and were loud in their praises of the arrangement of the music room. Through the plate glass doors of each of these rooms a pupil could be seen practicing upon one of the new Evans Bros. or Karn pianos, recently put in by Miller Bros. of this city, who are the sole agents. These piano-fortes are particularly fine in tone and are giving every satisfaction.—*Halifax paper.*

Literary Notes.

NEW BOOKS.—The valuable "Short History of the Baptists," by Henry C. Vedder, which was published as a serial in *The Standard*, of Chicago, has been put into permanent form. It will prove very valuable to any person desiring to be informed as to the history of our denomination; and young people will find it very profitable reading. It will have extensive chapter headings and a complete index, so that as a reference book it will be quite convenient. Price $1.00. —— The approaching celebration of the "Centennial of Missions" should inspire every member with a desire to know something of the mission work done by our denomination during this century. In order that this information could be obtained without the trouble and care of reading many volumes, the Society has had prepared by Mrs. Sophie Bronson Titterington an outline sketch entitled "A Century of Baptist Foreign Missions," a volume of 300 pages; price, $1.25; written in a most graphic and interesting manner. Questions are appended to each chapter to aid in review. The volume is well adapted for study by Young People's Unions and Mission Bands. —— Along the same line is the volume, "From the Heart of England," a story of the origin of mission movement in England, and tracing it along until it had become established in India; price, $1.50.—Baptist Book Room, Halifax, N. S.

The February *Arena* contains three political papers of general interest. Ex-Governor Sheldon writes thoughtfully on the Railroad Problem. Robert S. Taylor, on the Electoral College, in a paper entitled "Danger Ahead," and C. C. Post, the author of "Driven from Sea to Sea," gives one of the clearest and most concise presentations of the Sub-Treasury Plan as advocated by the Farmers' Alliance which has yet appeared. One of the most interesting features of this issue of *The Arena* is a sketch of the life and work of Herbert Spencer, by William H. Hudson, who for many years was the private secretary of the great philosopher. Henry Wood writes in a brilliant manner of the Solidarity of the Race, evincing profound thought. The editor of *The Arena* writes on Hypnotism and its Relation to Psychical Research, presenting a large array of most interesting facts and describing experiments performed by leading scientists which demonstrate the marvellous power of the human mind. There are two religious papers of special interest in this issue: one by an orthodox clergyman, Rev. Burt Estes Howard, a Presbyterian; and one by P. Cameron, B.C. L., a liberal. Dr. Howard discusses the Atonement in the light of modern critical thought, and Mr. Cameron writes on Inspiration and Heresy. Both are scholarly and will richly repay reading. A charming sketch of Don Pedro appears, under the title, "The Last American Monarch," and Mr. Garland's powerful pen picture of life, love and hope in the modern west occupies twenty-five pages, this being the second part of his great novel, "A Spoil of Office."

Grateful Mention.

Sincere thanks to the ladies of the Baptist churches of Tidnish, Rockville Settlement and Port Elgin for a beautiful coat, which sticketh closer than a brother. J. A. MAREPLE.

A happier company than the one gathered from First and Second Cambridge and Mill Cove on the evening of 9th at the parsonage, Narrows, would be hard to find. We were left the richer by $66.70 in pocket and $28.64 in store. We feel constrained to say much. We forbear to say more, as our friends gently hint when they make us a donation it is not that we your readers may bore.

K. M. P.

The sisters of Newcastle church met at the parsonage on Thursday, February 4, for the purpose of quilting a quilt which had been previously pieced. They also brought baskets containing abundance of "good things." When they had finished the quilt it was in an informal way presented to Mrs. C., for which she is very grateful. Mrs. C. and I would also unite in thanking the good brother from up country who last week ordered the sugar and barrel of flour to be left at the parsonage. May the Lord abundantly bless this brother, as well as the brothers and sisters of Newcastle church, for their kindness.

G. C. CRABBE.

I have had many expressions of kindness from this people since I have been among them, but the climax was reached January 25. The friends assembled in the vestry to spend a sociable evening. A programme was arranged and at the close the chairman of the evening, C. A. Smith, Esq., presented the pastor with a purse containing fifty dollars in gold. It was the most complete surprise ever given me, as I knew nothing about the affair until the evening was half spent. May those who participated in providing me with this mark of esteem realize that it is more blessed to give than receive, when the Lord will bless them according to their liberality. N. A. MACNEILL.

We hereby express our thanks to the friends of East Florenceville, Florenceville, Bristol and Peel, for the gift of a beautiful fur coat, presented to us on the 6th inst., by Mrs. James McIsaac and Mrs. A. D. Hartly, of East Florenceville; also a New Year's present by the people of Florenceville, of a fine Persian lamb cap. These valuable gifts, with $28 cash—proceeds of a sociable held at Mr. James McIsaac's, East Florenceville, a few weeks ago—not only serve to warm our heads and our bodies but they reach the heart as well. If indeed it is more blessed to give than to receive, then our friends who have so kindly contributed the above will be greatly blessed in giving, for we have felt very much so in receiving. A. H. HAYWARD.

—If you are troubled with hawking and spitting, dull headaches, losing sense of taste or smell, you are afflicted with catarrh, and to prevent it developing into consumption, Nasal Balm should be used promptly. There is no case of catarrh which it will not cure, and for cold in the head it gives immediate relief. Try it. All dealers.

—Miller Bros., Granville street, Halifax, at the recent exhibition, received three diplomas on their organ and piano exhibition.

Young People's Department.

NORTH BAPTIST CHURCH, HALIFAX, N. S.—At a regular business meeting of the church the subject of B. Y. P. Union was brought up, and by vote, the whole subject was to be considered by the pastor and deacons, who reported favorably; and accordingly the young people were called together by the pastor on Friday evening, Sept. 25th, 1891. By resolution the Union was organized, and the following were elected officers until Dec. 31st, '91: President, Mr. Percy Bentley; vice-president, Miss Gertie Fulton; secretary, Miss Rose Hayes; cor. secretary, Miss J. E. Davidson; treasurer, Mr. Geo. A. McDonald. The society accepted the local constitution of the B. Y. P. U. of America, and appointed committees, who have been prosecuting the work assigned to them with a degree of activity and earnestness. Active and associate members are enrolled, and a large number of each have been added to our Union since its organization. The Union holds a weekly service of prayer and praise, conducted by its members; a consecration service and roll-call is held monthly, at which nearly all the members are present and respond. A bean sociable was also given by the members.

JENNIE E. DAVIDSON, Cor. Secy.

HOME MISSIONS.

Receipts from Jan. 16 to Feb. 6.

Foster Settlement, Mission Band (New Germany), $2; Lockhartville, W. M. A. S. (Brooklyn) $3; A. S. Caswell, Hillsburne, Annap. Co., 60c.; Mrs. Stephen John, do., 50c.; Legacy, Miss Ruth Hamilton, Onslow, $50; Con. Fund—E. A. Rose, Hebron, $1; Amos Hubly, South Penette, P. E. I., 50c.; Venie Parker, Hebron, 50c.; Wolfville Sunday-school, $58.65; First Springfield, N. B., $3; Second Springfield, $3; Coll. Temple, Yarmouth, $3.51; Jos. R. Brown, Savoy, $5; W. B. M. Union, $187.50; First Keswick, N. B., $6.50; Cardigan church, N. S., 54c.; Nashwaak, $10.38; Con. Fund—St. Francis, $2; do. Arthurette, $1; do. Rev. C. Henderson, Andover, $3; do. Birch Ridge church, Vic. County, 75c.; Mrs. Robert Ginn, St. Leonards, 25c.; Mr. and Mrs. Arthur Ginn, do., $1; Con. Fund—(amount retained) $29.03; $273.21; Before reported, $1,771.33; total, $2,044.54.

MANITOBA AND N. W. MISSIONS.

Rev. C. Henderson, Andover, $1. Before reported, $83.12; Total, $84.12.

Other Monies received and reported at the request of the treas. Con. Fund.

FOREIGN MISSIONS.

Mrs. Stephen John, Hillsburne, 50c. Eva Durkee, Hebron, 41c.

GRAND LIGNE MISSION.

New Germany church, $9; Weymouth church, $6; Digby church (African), $2; Parker's Cove church, $3.40; Hez. Porter, Hebron, 50c.; Cambridge church, N. S., $6.22; Rev. C. Henderson, Andover, $1.

A. COHOON, Treas. H. M. Bd.

Hebron, N. S., Feb. 11.

W. B. M. U. RECEIPTS.

St. Martins Sunday-school, per R. C. White, one share in Palconda building	$10 00
Debert River, per Mrs. L. D. McCully, F. M.	10 00
Canso, per L. Whitman; F. M., $10; H. M., $5	15 00
Pine Grove, per Mrs. I. Dodge, F. M., $7.77; H. M., 50c.	8 27
St. John, Main St., per Mrs. N. C. Scott, F. M.	10 25
Cumberland Bay, per Mrs. C. E. Miller, F. M.	10 00
Springhill, per M. H. Black, F. M. $8.75; H. M., $4.45	13 20
Wittenberg, per M. H. Stevens, F. M.	4 00
Nictaux Mission Band, per Hattie Gates, one share in building fund $10; towards support of a child in Mrs. Churchill's home, $13	23 00
New Germany, per Ella B. Verge, F. M.	8 00
Pine Grove (Sunday-school) per F. E. Bently, 2 shares in building fund	20 00
Dartmouth (S. S. Mission Band), H. M. $23.26; on account of 3 shares building fund, $23	46 26
First Salisbury, per Mary R. Steeves	7 00
Truro (Immanuel church), per M. M. Ross, to constitute Mrs. W. F. Parker a life member, F.M.	25 00
Hantsport, per Jennie Blenkhorn, F. M. $6.75; Regina $5.67; Mite Boxes, H. M. $3.47	15 89

MARY SMITH,
Trea. W. B. M. U.

Amherst, Feb. 15.

—If you have a hacking cough that distresses you and annoys others—particularly in church—send 12 cents in stamps to G. A. Moore, chemist, St. John, N. B., for a box of Hacknomore Lozenges. He will send them to you by mail. They give immediate relief.

—Minard's Liniment for rheumatism

Marriages.

HERRETT-GRAY.—At Havelock, Feb. 17, by Rev. B. N. Hughes, B. C. Herrett, to Rettie Gray, all of Havelock, Kings Co.

PHELAN-MITCHELL.—Feb. 10th, James H. Phelan, North West Bay, to Adelaide Mitchell, of Mill Village, Queens Co., N. S.

KILCUT-GAULD.—At the parsonage, Canard, Feb. 17, by Rev. S. B. Kempton, Fred. A. Kilcup, to Mary Gauld, all of Kentville.

STRONG-PARISH.—At Grafton, Kings Co., N. S., on the 10th inst., by Rev. J. H. Jenner, Adelbert Strong, to Miss Parish, both of South Waterville.

ENOCH-JOHNSON.—At Halifax, N. S., Jan. 22, by Pastor H. F. Adams, Marshall Enoch, of Dartmouth, N. S., to Melinda Johnson, of Middle Stewiacke, N. S.

VENOTTE-DANIELS.—At New Germany, Feb. 18, by Rev. G. P. Raymond, Austen Venotte, Upper Cornwall, to Alice, daughter of Benjamin Daniels, Foster Settlement.

HURLBERT-PATTEN.—At the residence of the bride's parents, Feb. 6th, by Rev. F. H. Beals, Harry E. Hurlbert to Mamie M., daughter of Nathaniel Patten, of Hartford.

A FOOD that is eminently THE GREAT STRENGTH-GIVER

Should be SOUGHT AFTER by those seeking to attain Physical Development and good powers of ENDURANCE.

DUNCAN-ELLIOTT.—At East Boston, Mass., Feb. 10th, by Rev. J. W. Tingley, William H. Duncan, of East Boston, to Florence N. Elliott, of Mount Hanley, Annap. Co., N. S.

WALFIELD-DURLAND.—At New Germany, Jan. 27, by Rev. G. P. Raymond, Edward Walfield, of La Have Islands, to Ada, youngest daughter of Enoch Durland, New Germany.

UNDERHILL-PORTER.—At the residence of John Corney, Lower Blackville, North. Co., N. B., on the 12th inst., by Rev. Jas. A. Porter, Charles F. Underhill, to Jane Porter, both of Blackville, North. Co., N. B.

FISHER-JENKINS.—At Cambridge, on the 17th Feb., by Rev. A. B. Macdonald, assisted by Rev. M. P. King, George E. Fisher, to Maggie B. Jenkins, fourth daughter of Aaron Jenkins, Esq., all of Johnston, Queens Co.

Deaths.

LEWIS.—At her home in Parrsboro, Feb. 8, Miriam, wife of the late Caleb Lewis, aged 66 years.

SWEET.—At St. Martins, Jan. 25, Sarah M. Sweet, daughter of Oliver and Mary Sweet, aged one year and six months.

RUSHTON.—At Westchester, Cumberland Co., N. S., Jan. 27, Lena, wife of John N. Rushton, in the 23rd year of her age.

COCKRAN.—At St. Martins, Feb. 2, Jas. R. Cockran, in the 50th year of his age, leaving a wife and ten children to mourn their loss.

POTTER.—At Clementsvale, N. S., Feb. 13th, of la grippe, Elizabeth, daughter of the late Anthony Potter, in the 43rd year of her age.

WEATHERBEE.—At Acadia Mines, N. S., Jan. 29th, of whooping cough, Stanley, son of Fred and Nettie Weatherbee, aged 7 months.

PEACH.—At Black Brook, C. B., Jan. 31st, James Anthony, infant son of Jane and Thomas Peach, aged one month and seven days.

MCCUMBER.—At St. Martins, Jan. 28, Mary E. McCumber, daughter of George and Maggie McCumber, aged eight years and eleven months.

HUMPHRIES.—At Macdonald's Corner, Feb. 7, Miss Ann Humphries, aged 84 years. Sister Humphries was a member of 1st Cambridge church, and died with a firm trust in Christ as her redeemer.

ESTEY.—At Jacksontown, N. B., on Feb. 1st, of la grippe, Laura F., second daughter of David Estey, aged 9 years. This little child gave evidence of being converted recently. "Safe in the arms of Jesus."

HAWKINS.—At Clementsvale, N. S., Feb. 3rd, of la grippe, Peter Hawkins, aged 82 years. Converted when but a young man, he maintained an even Christian walk all his life. Out of every nation the Lord calls His own.

ELDRIDGE.—At Glenwood, Yarmouth Co., N. S., Feb. 11, Mrs. Ada Eldridge, aged 32 years. Sister Eldridge was a member of the Baptist church in Gloucester, Mass. For some time she had been suffering with consumption. Her last words were, "I am willing and ready to go."

HARRIS.—At Margaretville, on Wednesday, Feb. 3rd, at the age of 58 years, Mrs. Simeon Harris, leaving a husband and two children to mourn their great loss. The funeral discourse was preached by the pastor, Rev. L. J. Tingley, from Phil. 1: 23, "Having a desire to depart and to be with Christ, which is far better."

RAND.—At Upper Canard, Cornwallis, Feb. 14, Charles Arthur, aged 41 years, son of the late Dea. Thomas W. Rand. His illness, though long and painful, was bravely and patiently borne, and his death was calm and peaceful. He was an upright man and a sincere Christian. He leaves a widow and two little children to mourn their great loss.

CALDWELL.—At West Auburn, Mass., Feb. 10th, after an illness of 8 weeks, caused by falling into a vat of hot tanning liquor, John Ambrose, third son of John C. and Lovina Caldwell, of Middle Simonds, aged 26 years. His end was peace. His remains were brought home and interred at Middle Simonds, on the 14th inst. The large gathering present at the funeral services bore testimony to the esteem in which deceased was held in his native community.

GAVEL.—At Forest Glen, Digby Co., N. S., Feb. 10, John Gavel, aged 79 years and six months. Bro. Gavel has been a consistently working member of the Tusket Baptist church for more than fifty years. He never failed to hear the preaching of the gospel when it was possible for him to attend, and he took a very active part in social meetings. He leaves a widow and five children to mourn their loss.

PURDY.—At Greenville, Cumb. Co., N. S., Dec. 29, of inflammation, Hannah, widow of the late James D. Purdy, in the 74th year of her age, leaving three sons, grandchildren and a large circle of friends to mourn their loss. Sister Purdy was immersed by the late Elder John E. Cogswell, Jan. 22, 1854. She enjoyed much of the presence of Christ all through life, and then sweetly falls asleep in Jesus. "At evening time it shall be light."

POTTER.—At Clementsvale, N. S., Feb. 3rd, Aaron Potter, aged 64 years, leaving a sorrowing wife and a large circle of children and grandchildren to mourn their loss. He was a wise counsellor and a kind friend to all who knew him, and Clementsvale has lost in him a good citizen. Though not a member of the church he died trusting in the promises of Jesus. May the Lord raise up many more who can truthfully be called "everybody's friend."

WRIGHT.—At Clementsvale, Ann. Co., N. S., Mrs. Thomas A. Wright, of pneumonia, on the 4th of February, aged 55 years. She was converted under the labors of Rev. Aaron Cogswell, in the spring of 1860. For six weeks Bro. C. had been holding meetings with no apparent results, and at the last afternoon meeting of the sixth week he concluded to close the protracted services, and had raised his hands to pronounce the benediction when Sister Wright arose and in a few moments all were in tears. The meeting continued without interruption until eleven o'clock at night. Many of those who were not there in the afternoon came at nightfall to look for the others, and they too were arrested by the Spirit. She, with Bro. Wright and nine others, were baptized on the 8th day of April. Since then she has lived an exemplary Christian life, filling the place of a loving wife, a faithful mother, and a kind friend. The occasion was improved by the pastor from Ps. 127: 2.

LAWS.—John Laws was born at Rawdon, N. S., and died in Windsor, on the morning of the 2nd inst., in his 68th year. For some years he was almost an invalid in body, but until the last hours of his life was vigorous in soul. The greater part of his life was spent in Windsor. He was baptized by Dr. Welton, now of McMaster Hall, Toronto, many years ago, in the River Avon. After his conversion he always was an independent seeker for truth; he did not pin his faith to uncertainties, nor to the simple declarations of others; he searched for himself. His knowledge of scripture was remarkable—he had committed the four accounts of the gospel thoroughly to memory. His knowledge of New Testament doctrines was accurate, and nothing pleased him more than close and hearty scripture conversation with lovers of truth. The gospel plan of salvation was his delight. He leaves a widow and family to mourn their loss.

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Commenced business 1881. Has over 3,200 members. Has over $23,000 cash on hand to meet death claims. Has paid $175,000 for death claims since its organization. Paid $34,500 for death claims in 1891. Cost members in 1891 for each $1,000 insurance as follows:

At age 30,	$ 7 36	At age 40,	$ 8 44
At age 35,	11 08	At age 60,	20 02

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General Agent, ST. JOHN, N. B.

WANTED,

A RESPECTABLE WOMAN to take full charge of a house in St. John; must have a thorough knowledge of housekeeping. Address, stating age, terms, references, &c.,

"HOUSEKEEPER,"
care VISITOR,
St. John, N. B.

NOTICE.

NOTICE IS HEREBY GIVEN that application will be made to the Legislature of New Brunswick at its next session for an Act authorizing the Baptist Annuity Association to transfer its property, funds and business to the Board of the Ministers' Annuity Fund of the Baptist Convention of the Maritime Provinces, in pursuance of a resolution adopted at a joint meeting of the two corporations herein named, which was held at Moncton on the 22nd day of August, 1891

HERBERT C. CREED,
Secretary of the Baptist Annuity Association

Fredericton, 20th Feb'y, 1892.

THE OHIO WOODEN-WARE FACTORY

Is fitted with the most perfect machinery for the manufacture of

Clothes-Pins, Hay Rakes, Washboards Children's Waggons and Sleds.

Box Shooks, Barrel Heads, Matched Sheathing, Floor Boards, Mouldings, &c., furnished for the trade on most reasonable terms.

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Burdock Blood Bitters

CURES DYSPEPSIA.
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PROMOTES DIGESTION.

Mr. Neil McNeil, of Leith, Ont., writes:

DEAR SIRS,—For years and years I suffered from dyspepsia in its worst forms, and after trying all means in my power to no purpose I was persuaded by friends to try B.B.B., which I did, and after using 5 bottles I was completely cured.

FURS! FURS! FURS!

THE indications are for colder weather.

Send along your FURS and have them made up in the leading styles. Ladies' Sealskins Refitted and Altered. Ladies' and Gent's Fur Gloves and Sets made to order from prime skins. Sleigh Robes lined and trimmed. All orders for Fur work promptly attended to, and done on the premises at short notice.

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