

Messenger and Visitor.

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Revolution Threatening in France. Mr. Henry Norman, the London correspondent of the New York 'Times,' is a diligent collector and a clever teller of the news and gossip of the political world. He appears also to be a careful and intelligent student of passing events. His conclusions as to the significance and the probable outcome of political situations are not, however, always correct. Whether or not his recently published statement respecting the imminence of a *coup d'état* in France and the intention of the military chiefs to overthrow the republic and place Prince Victor Napoleon upon the throne are justified by facts remains to be seen. Mr. Norman, however, declares very definitely his conviction that his information respecting the matter is wholly trustworthy. In making this statement concerning the intention of the military chiefs, Mr. Norman says: "I fully realize the gravity of this statement, but I make it upon information which would convince the most skeptical if I were at liberty to publish it. I say this is their intention,—a fixed, determined, passionate intention." But it is very possible, Mr. Norman thinks, that something may occur to prevent this intention being carried into effect. "For example, the French civil authorities may take their courage in both hands and denounce the danger to the whole people and make a public appeal to the army before the military conspirators can do so. In that case the army would probably rally to the republic in such proportion as to render a military appeal obviously futile beforehand. Or the civil authorities may convince the Court de Cassation that the release of Dreyfus or the pronouncement of his innocence would result in the overthrow of the republic the next day, in which case it is conceivable that even the highest judges in France would feel compelled to choose the lesser of two such gigantic evils. But unless some such counsel of despair prevails, you may look for another French revolution within a period to be measured by days; for what I know is that the chiefs of the French army are absolutely resolved that Dreyfus shall never be brought back. The whole of the real power in France at this moment is in the hands of Gen. Zurlinden, the Military Governor of Paris. He is a strong man, a reckless man. M. De Freycinet, the Minister of War, is a child in his hands, as may be gathered from De Freycinet's nickname among the soldiers, 'The Little White Mouse.' Gen. Renouard, the chief of the General Staff, whose powers combine those held in England by the Commander-in-Chief and the Adjutant-General, is a weak officer controlled by his comrades, and has recently ordered certain movements of troops calculated to facilitate their plans." Mr. Norman thinks that the revolution would be a bloodless one. "The magazine rifle and the automatic gun have made civilian revolutions impossible forever. The days of street barricades are past. What would happen if the revolution really occurs would be the declaration of a state of siege by Gen. Zurlinden, and a proclamation to the country that as a Republican Government no longer is able either to cause France to be respected abroad or to preserve the army from outrage and the people from disorder at home, the army takes charge of the safety and honor of France until the people decide for themselves what form the future Government shall take. The principal Revisionists would be arrested and certain newspapers suppressed, while the troops occupied the Elysee, the Chamber and the telegraph offices. Prince Victor would immediately cross the frontier." At such a juncture, it is considered possible that another claimant for the throne, the Duc d'Orleans, who has many supporters, including a large majority of the R. C. clergy, might put in an appearance and race Prince Victor to Paris. "But all signs point to the Bonapartist revival as being much stronger than the Orleanist."

The Nations Still Arming. Despite the Czar's proposals looking to disarmament, the nations of Europe, including Russia, go on adding to their military and naval equipments, at the expense of immense sums which must be added to national debts, increasing correspondingly the burdens of taxation already, in most countries, grievous to be borne. The advance of military science involves frequent changes in armaments, for as soon as our nation has determined to adopt an improved weapon, other nations must of course follow its example or be placed at a great disadvantage. The statement that German field artillery would be armed with the new quick-firing guns at the beginning of the year, is quickly followed by the announcement that the French field artillery will also, before spring, be equipped with new armaments to place the French army in this respect on a condition of equality with that of Germany. Experts estimate that the new batteries will be at least three times as powerful as those at present in use. The cost of the new guns, and other expenses involved in the change will, it is estimated, bring France's expenditure in this connection up to about £10,000,000. In Great Britain serious attention is being given to these important changes. British artillery point out that, against these new guns, the British artillery, as at present equipped, would be swept off the field, and they urge that the British field gun must be brought up to a level with those being adopted by France and Germany.

The World's Bread-Basket. The supply of food is never so universally abundant but that many of the inhabitants of the world are constantly suffering for lack of the necessities of life. But, as compared with other years, there is no doubt that the present food supply is abundant, and the speculators, who are ever ready to rob the poor of a part of their scanty living in order to add to their own millions, will hardly be able so to manipulate the market this year as to raise the price of flour greatly above present rates. According to statements of Mr. Bear, an English agricultural expert, in an exhaustive article recently published, the wheat production of 1898 was the greatest on record. "Beginning with Great Britain, the official estimate is 73,028,856 bushels, the greatest quantity produced since 1885, when the wheat area was considerably larger. With the small contributions of Ireland, the Isle of Man and the Channel Islands, the total for the United Kingdom will come out at about 75,000,000 bushels. France, according to her Minister of Agriculture, has a crop of 360,000,000 bushels, the greatest produced in any year, except in 1874, when about 600,000 bushels more were grown. For the whole of the Russian Empire the production will be about 456,000,000 bushels, the greatest crop ever grown in that vast country. For Austria-Hungary the estimate is 164,000,000 bushels, a quantity often exceeded, though much greater than that of 1898. Germany's crop of 110,000,000 bushels is considerably above the average, while Italy's production of 113,000,000 bushels is fair. The world's rye crop is estimated, by one of the best authorities of the corn trade news, at 1,344,000,000 bushels, the greatest quantity produced since 1894. The Indian corn crop is estimated at 2,360,000,000 bushels, a larger total than that of 1897, but much smaller than the crop of 1896 or of 1895. The oat crop is estimated at 2,632,000,000 bushels, the greatest total on record, and the barley crop at 864,000,000 bushels, also the greatest ever produced.

News from the Yukon. Reports from the Yukon Country stated that remarkably mild weather had prevailed there during the first part of the winter. A Vancouver,

B. C., despatch states that Mr. R. P. McLennan, one of the principal merchants of that city, has just returned from Dawson. Leaving there early in December, he found the travelling very hard because of the lack of frost, and was twenty-nine days in reaching Vancouver. He and his party, including Mr. Aulay Morrison, M. P., came on with two dog sleighs, but had soon to abandon all heavy stuff as the snow was too soft for good travelling. At Sixty-mile they found the river open, with not even a fringe of ice around its shores. They were obliged, therefore, to take to the bank, and made only ten miles a day to Lake Bennett, which was entirely free from ice at the end of December, and they sailed across it in a barge. Mr. McLennan reports that the miners are very busy indeed on the creeks around Dawson now. There is work for everybody. Even the 20,000 idlers of the summer can find employment. So great is the activity that the output for 1899 is expected to double that for 1898.

In Reference to the Fisheries. The Premiers of the three Maritime Provinces and the Attorneys General of Nova Scotia and New Brunswick have lately been in Ottawa in conference with the Minister of Fisheries and Marine. The object of the conference, it is understood, had reference to the control of the fisheries in these provinces and particularly to the interpretation of certain portions of the deliverance of the Imperial Privy Council on that subject. An Ottawa despatch states that the result of the conference is an agreement to refer the points which do not seem quite clear in the Privy Council's decision to the Minister of Justice for elucidation, and if his interpretation prove unsatisfactory to either party concerned, the matter may be carried to the Supreme Court. It is stated that, "probably the most important point in dispute is as to whether the Privy Council decision contemplated a transfer to the provinces of the sea fisheries within the three-mile area and whether the provinces are justified in claiming the right to administer the bounty derived from the interest on the Halifax award. If the provinces are to assume control of these, it would become their duty to protect them against foreign spoliation. It is probable that the Dominion will retain control of the preservation service at least for the present. The provinces meanwhile will receive power to issue permits for salmon fishing in the rivers and beyond their mouths and for the oyster fisheries in the small bays. The Dominion will continue control of the lobster fisheries. No change will take place till the Justice Department has spoken as to the meaning to be placed upon the Privy Council ruling; and until the provinces have provided the necessary machinery for the regulation of whatever falls to their share." It is also stated that the provincial ministers asked in the matter of disputed accounts between them and the Dominion that steps be taken to investigate the same, and if they should be found justifiable that reference be made to arbitration, as was done in the cases of Ontario and Quebec.

—A despatch from Manila, of January 8, says: Col. Potter, the special emissary of General Otis between Manila and Iloilo, arrived this afternoon with despatches from the latter point. The situation when he left there was practically unchanged. The streets were barricaded and it was reported that the principal buildings had been "kerosened," the insurgents having threatened to destroy the whole business section by fire at the first shot of bombardment. The banks were shipping their treasure to the United States transport Newport and other vessels. The family of the American vice consul has gone on board the Newport. Col. Potter reports that President McKinley's proclamation had to be type-written aboard ship, as the printers on shore declined to do the work, and when the text of the proclamation was read to them ridiculed the notion that conciliation was possible.

The Life of Christ.

BY REV. W. B. HINSON, MONCTON, N. B.

A fact of Roman history is mentioned by Luke when he says, "There went out a decree from Cæsar Augustus that all the world should be taxed." The country of the Jews being a part of that Roman world, it was necessary that Joseph and Mary should be registered; and Jewish custom demanding that all Jews should be registered in the district to which as members of the tribes of Israel they belonged, it required that they should go out from the city of Nazareth unto the city of Bethlehem to be taxed. Thus did God cause Cæsar Augustus to fulfil a prophecy which was spoken by Micah the Hebrew prophet, at a time when the Roman power was not. Verily that God's path is in the deep waters is evidenced, when in his palace a heathen king unwittingly brings to pass a census which helped to prove that the child thus accidentally born in Bethlehem was none other than the Christ of God.

It had also been asserted that this child should be found "wrapped in swaddling clothes and lying in a manger." Here again the whip of an idolator does homage to the will of God. For the number which thronged Bethlehem, as belonging to the house and lineage of David was so great that there was no room for Joseph and Mary in the inn. The only available shelter was that which necessitated a literal fulfilment of the angel's utterance to the shepherd, and which Luke has recorded in such simple majesty: "She brought forth her first-born son and wrapped him in swaddling clothes and laid him in a manger."

"Cold on his cradle the dead ops are shining,
Low lies his head with the beasts of the stall;
Angels adore him in slumber reclining,
Maker and Monarch and Saviour of all."

Beautiful is the idyll of those shepherds. Watching their sheep in fields, where, as Farrar says, "Ruth had gleaned sick at heart amid the alien corn, and where David the despised and youngest son of a numerous family had followed the ewes great with young," they saw the glory of the Lord shining about them, and heard an angel proclaim the birth of Jesus Christ, while they adoringly listened as a multitude of the heavenly host sang, "Glory to God in the highest, and on earth peace and good will towards men." Thus to these me of humble spirit and lowly avocation came the beatific vision when the heavenly music rippled o'er the confines of glory, to fall upon the ravished ears, not of the stately and the rich, but the humble poor.

"The lowly spirit God hath consecrated
As his abiding rest;
And angels by a patriarch's tent have waited,
When kings had no such guest."

Anna and Simeon also, aged ones, whose life-energy had been given to God's service, saw the young child, and with rejoicing gratitude praised God that at last the Messiah had appeared; while Matthew has given us a picture of other visitors to the court of the child-king in such exquisite style as should forever prevent the alteration of the copyist. He says, "There came wise men from the East to Jerusalem saying, Where is the King of the Jews, for we have seen His star in the East, and are come to worship Him." Duped by King Herod, but disillusioned by God, they journeyed on; "and lo, the star which they saw in the East went before them till it came and stood over where the young child was." And with exceeding joy they worshipped Him while presenting their gifts of gold, and frankincense, and myrrh.

Thus, as Dr. Stalker finely says, "The group which gathered to gaze on Jesus represented in miniature the whole of His future history—for there were the shepherds from the neighboring fields to represent the peasant people with the honest and good heart who afterwards formed the bulk of His disciples; Simeon and Anna also representing the devout students of Scripture who expected the appearance of the Messiah, and who contributed some of His most faithful followers; while the coming of the wise men from the East was prophetic of how in future the Gentile world would place its wealth and talents and science and philosophy at the feet of the Lord. Thus surrounding His cradle were the shepherds with their simple wonder, Simeon and Anna with a reverence enriched by the piety of centuries, and the Magi with the lavish gifts of the Orient, and the open book of Gentile knowledge."

On one occasion Christ reminded the Jews of their proverb concerning the morning sky as being prophetic of the coming day. He said, "In the morning ye say, 'It will be foul weather today, for the sky is red and lowering.'" This proverb, which was descriptive to such an extent as to have survived the centuries and be in common use today, may be applied to the life of our Lord, for surely His life-bark encountered foul weather, and without controversy His morning sky was crimsoned with blood. For Herod, fearful, as evil doers necessarily are, trembled for his throne. And at mention of another King of the Jews being born, his swarthy cheek paled with fear. After God translated Herod's phrase, "That I may worship Him," into "Herod will seek the young child to slay Him," the wise men, instead of communicating their knowledge of Christ's whereabouts, departed

into their own country another way. As so often before this wicked, evil-minded and doomed king resorted, to blood. As Matthew graphically puts it, "Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years and under, according to the time which he had diligently inquired of the wise men." But before this wild storm broke, Joseph, warned by God, had taken the young child and his mother into the land of Egypt. As illustrative of the doom of evil of the manner in which the wrath of men praises God, and of the way God's purposes march forward to their accomplishment, hear Matthew tell of another prophecy unwittingly helped to its fulfilment by an evil man: "He was there until the death of Herod, that it might be fulfilled which was spoken of the Lord by the prophet, 'Out of Egypt have I called my Son.'"

After Herod's decease Joseph returned from Egypt, and might have visited Bethlehem, only being told by God, Archelaus, Herod's son, was heir to his father's evilheartedness as well as throne, he departed into Galilee, and dwelt at Nazareth. And once again God is seen over-ruling the evil of men's hatred and crime for the evidencing of the prophet's accuracy. For to escape the Herodian hatred of good which characterized Archelaus, Joseph tarried in Nazareth, and thus was fulfilled the utterance of the prophets, "He shall be called a Nazarene."

With one very noteworthy exception the Scripture is silent concerning the childhood, boyhood and early manhood of Jesus Christ. When he was twelve years old we are told by Luke He went up with His parents to Jerusalem. He tarried behind, and being sought by them He was found after three days in the Temple, sitting in the midst of the doctors, both hearing them and asking them questions. When His mother said, "Son, thy father and I have sought thee sorrowing," he replied, "Wist ye not that I must be about my father's business." Then He returned to Nazareth, and for nearly twenty years attended to God's business among the tools and shavings of a carpenter's shop. And so ends as far as scriptural record is available, the story of the life of our Lord until the commencement of His public ministry at the age of thirty years. Tradition has loved to let its fancy play about the form and personality of Jesus. For instance, we are told in the Gospel of St. James, how at the moment of the Nativity, the pole of the heaven stood motionless, and the birds were still, and everything that was being propelled forward was intercepted in its course. But, as Farrar remarks, "Of this sudden hush and awe of Nature, as well as of the ox and ass kneeling to worship Him in the stable, and of the voice with which He told His mother immediately after His birth that He was the Son of God, there is no trace in the New Testament." But rather, as another has said, "when the fountains of the great deep were broken up, and the healing of the nations was issuing forth, there was nothing seen upon the surface of human society save this slight rippling of the water," human things went on as usual, each being engaged about little projects of his own.

About the Magi, too, we are told, their names, country and personal appearance, Melchior was an old man with long hair and white beard; Caspar a ruddy and beardless youth; Balthasar swarthy and in the prime of life. They are thus made representative of the three periods of life, while the three divisions of the human race are illustrated, by their belonging, Melchior to Shem; Caspar to Ham, and Balthasar to Japhet. And, according to Romanist fable, their skulls circled with golden crowns, are among the relics in the cathedral of Cologne.

Of the child Jesus it is affirmed that the flowers blossomed wherever he appeared; that palm trees bent down to give him dates; that lions and leopards adored him; and that robbers were overawed by His majesty. That as a boy He could carry spilt water in His robe; pull boards of wood to the required length; make sparrows of clay and cause them to fly; and draw out clothes from a common dyer's vat, each stained the requisite color.

But among the many legends pertaining to the Lord, there is one, and that referring to His public life, which seems most worthy of notice as being Christ-like, even though it be fictitious. Jesus, says the story, arriving late one evening at the gates of a city, walked through the streets into the market-place. And he saw at the corner of the market some people gathered together looking at an object on the ground. It was a dead dog, with a halter round its neck, by which it had been dragged through the dirt; and a viler thing never met the eyes of man. And those who stood by looked on with abhorrence. Said one, "It pollutes the air." "How long," said another, "shall this foul beast offend our sight." "Look at his torn hide," said a third, "One could not even cut a shoe out of it." "And his ears," said a fourth, "all dragged and bleeding." "No doubt," said a fifth, "he has been hanged for stealing." And Jesus hearing them, looked compassionately upon the dead creature, as He said: "But pearls could not equal his teeth for whiteness." And the people said, "Surely this is Jesus of Nazareth, for no one else could find anything to approve in a dead dog." We say this fabled recognition of the beauty of a dog's teeth on the part of Jesus, is akin to the kindness which detected the son of Abraham under the rough guise of the tax-gatherer Zacchæus; and which compassionated all the lost children of men. Still we must bear in mind as we turn away from all this tradition, that as the exit of Moses from this world was accomplished,

"Noiselessly as the daylight
Comes back when the night is done,
Or the crimson streak on ocean's cheek
Grows into the great sun."

even so was it with the coming of the Son of man; whose entrance into the limitations of humanity was welcomed but by the few; while the great world stayed sunken in

apathy and sin. For He came unto His own, but His own received Him not. The angels sang, and the shepherds rejoiced, and the wise men worshipped; but the world knew Him not.

Nevertheless we must not lose sight of the significance of the Apostle's statement, that in due time Christ came. For it has been repeatedly shown how at that time Palestine was at the centre of the world's civilization, and actually lay in the very middle of the highway trodden by the nations. An almost universal means of communication existed in the Greek language; while Roman roads lay ready for the willing feet of Christ's ambassadors, and the wearing out of forms of faith, and the evidencing of the old god's infidelity, had prepared men for the appearing of the World's Light. Even secular and heathen authors tell how the world was groaning and travelling, in pain, awaiting with feverish expectation the coming of some one who would bring mercy and truth, and impart righteousness and peace. God had been silent for four centuries; no prophet had spoken, or seen proclaimed a vision; the stillness had been unusual and pathetic even to distress; when suddenly by the rushing Jordan, the heroic Baptist declared the coming of the Holder of the purging Fan and of the purifying Flame.

"This Year Also"

A NEW YEARS SERMONETTE.

When Jesus spoke the parable in which these words occur, He was no doubt intending to convey a solemn lesson to the Jewish people and their leaders. It is known as the parable of "the barren fig tree," Luke 13, and it tells in a few words the long, sad story of the ingratitude and unfruitfulness of that ancient people for whom God had done so much. Many long years before Christ came, one of God's servants had been inspired with a like theme, and sung out a plaintive song of the Lord's tender care, His husbandry of His people and the empty heartless return which they gave Him. "What could have been done more to my vineyard that I have not done in it?"

Such were the plaintive pleadings of the Lord, of Hosts with "the house of Israel and the men of Judah" in Isaiah's day and here is the beloved Son of God in His day preferring the same charge against these highly favored people, who in their generation were rapidly filling up the measure of their iniquity.

Alas, friends, this parable if spoken to the Jews, has surely been recorded for us Gentiles—recorded "for our admonition on whom the ends of the world have come." How true a story it is of our heavenly Father's constant, patient, watchful care over us—not only as nations but as individuals. For after all it is a personal lesson that is taught here. It was not an unusual thing to plant "a fig tree in a vineyard," but the fig tree would always be an object by itself, and by this very individuality Christ would teach men to apply to their own selves, the truth represented in the parable.

Let us try to do this as we contemplate the dawning upon us of another new year. To each one of us this year has come as truly as though to each alone, just as the beautiful sun above us shines upon each when it shines upon all.

Past years of "goodness and mercy" have been numbered among the blessings we have each enjoyed, and now God has given us—"This year also."

Let each one raise a song of praise, "Bless the Lord, O my soul, and all that is within me, bless His holy name." How many years, indeed, may not this expression of added love and continued faithfulness have been applicable to some of us! Year after year it has been "this year also"—another year of bountiful providences, another year of timely guidance, another year of gracious dealing—the same old story of goodness and mercy following us all the days of our life. And now a new stage in the journey opens before us—a new token of Divine mercy—"This year also."

But we must not forget, friends, that the lesson is one of rebuke even of judgment; and as Paul says, if we would not be chastened of the Lord, let us judge ourselves. Is it not true that almost every line of God's faithfulness tell also of our failure? We confess that He has "daily loaded us with benefits," yet where is the record of our gratitude? And when we speak of His "benefits," we mean not only daily bread and those things which tend to promote our temporal welfare. We have, many of us, received at the Lord's hand pardon for our sins, a blessed interest in Christ and Salvation, abundant and repeated ministries of the Holy Spirit, numberless actual bestowments of spiritual blessings, all intended to enrich our souls and make them fruitful to our Redeemer's glory. Where is the fruit?

"Behold these three years"—ah, it may be more than that saith some of us—"I come, seeking fruit and finding none." Shame to us Christian brother, sister, if this is true in our case. And if it is may the good Lord cause us to breathe this prayer, "Lord Jesus if it has been so in the past, give me strength to overcome, in order that it may not be 'this year also.'"

But neither do we forget how the very lesson of judgment brings out the advocacy of the Holy Spirit, who "maketh intercessions for us according to the will of God." And so our hearts are cheered. "This year also, Lord," says the pleading voice, "let Thy work go on. Let them have still Thy tender care, Thy Divine husbandry 'this year also,'—let the ministry of Thy word be given, and the dews of Thy heavenly grace fall upon dry hearts. Still let the blessed influences of the gospel

play around them, and the beams of the Sun of Righteousness fall upon them, 'this year also.' Fain will we trust this kind pleading may be exercised and heard on our behalf.

"And if it bear fruit, well; if not"—ah, then, what is to be done? "After that"—what can we expect friends, after all the patient, love, long-suffering, forbearance and tender mercy, upon which we have reflected—if all these be graciously renewed to us "this year also," and still no fruit is borne, no response to God's love is given, no yielding to His mercy, no repentance as the result of His forbearance—what can we expect after that?

Are there, indeed, those among us against whom the Lord must pronounce the dread sentence? So barren, so unfruitful, so truly "cumberers of the ground"? Oh, may the Divine Spirit reach our hearts this year! The word has reached our ears often enough—may our hearts respond to the call of the Spirit now, and "this year" we shall live and bear fruit.

None can gainsay the culture already bestowed upon us in this day of salvation in which we live, nor the reasonableness of the expectation that such culture should be rewarded with fruit—Sabbath privileges, gospel teachings, sacred counsels, divine influences, all have been dealt out to us with bounteous loving hand, and now the gracious Master waits, waits "this year also," but it may be this year only—oh that He may not wait in vain.

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A Year in North Carolina.

The People.

BY REV. JOHN LEWIS.

IN THE CHURCHES. (CONTINUED.)

It is said that in this State there are about fifty different denominations. In point of numbers how do we compare with other denominations? The late Dr. Denham, Secretary of the Convention, said in 1891, "Never, in my opinion, among any people, since the days of the apostles on earth, has any mission work been more successful in giving the gospel to the people and in building up self-sustaining churches and widening the opportunities of a denomination for good." Bro. John E. White, the present Secretary, wrote in 1897: "Almost miraculous it seems to us now that Baptists in the early history of North Carolina managed to exist at all, so fierce and so powerful were the forces with which they contended. What rash prophet, looking at the mere handful of men and women who were all there were of us then, would have predicted that the day would come when the Baptists would in North Carolina nearly outnumber all other denominations combined? The latest statistics published by the Government gives as the sum total of all church members in the State 673,795; of these 326,971 are Baptists. According to the last census the missionary Baptists in Wake County alone, outnumber by 167 members all the Episcopalians, Catholics and Jews in the whole State of North Carolina. The regular or missionary Baptists of the whole State are more than twenty-four times as numerous as the anti-mission Baptists, more than thirty-five times as many as the Episcopalians, eight times as many as all sorts of Presbyterians and 16,962 more than all sorts of Methodist, white and colored. Now with these facts before us let us look back just 60 years. In 1830 there were only 15,000 Baptists in the State. In 60 years we have increased over 300,000 souls in membership." There were stray Baptists in the State in 1690, but the first Baptist church was not organized till 1727, and after that there were very severe trials and some persecutions. The first organized effort for mission work was in 1803, but it was not until 1830 the State Convention was organized. The Constitution has practically remained the same till the present time. In 1833 The Baptist Interpreter, which was changed to The Biblical Recorder in 1834, was started. This has been the organ of the denomination ever since. In 1834 Wake Forest College was opened. In 1848 the Chowan Female Seminary was founded. It is owned by the Baptists of Chowan Associations and located at Murfreesboro. The Female University is about to be opened in Raleigh. Since 1885 we have had an orphanage at Thomasville owning about 400 acres of land and taking care of about two hundred orphan children in sixteen buildings. It has a paper called Charity and Children, which is used by very many Sunday Schools. Since 1845 the Baptists of several counties beyond the Blue Ridge had a Convention of their own but this year it was dissolved and at Greenville, the birthplace of our own Convention, the re-union has just taken place. In the future there will be but one Convention for the white Baptists of the whole State. There are fifty-five Associations co-operating with the Convention. Some of your readers may be glad to get a brief description of the work of the State Convention. The Associations and Convention are, as it were, parts of the great Southern Baptist Convention. They co-operate with it and are represented in it. It carries on mission and Sunday School work throughout the South, in Oklahoma, Indian Territory and Cuba; in China, Africa, Italy, Mexico, Brazil and Japan. Our Convention meets once a year and appoints a Board of Missions and Sunday Schools, composed of men selected by the Convention itself and others selected by the different Associations. Each Association also has its Board of Missions co-operating with this State Board. The member appointed by the Association for the State

Board is generally, if not always, a member of the Associational Board. Thus there is understanding and consultation and co-operation between the Associations and Conventions. In a more informal way the Union meetings, corresponding to your District meetings, which are held on the fifth Sundays, discuss the condition of the fields and mission work and have a bearing on the decisions of the Convention Board. This Board has headquarters in Raleigh, controls the Baptist Book Store, manages the Colportage work, employs a Sunday School missionary and expects to collect and expend during the present year \$20,000 on Mission work throughout the State. There are about 115 missionaries employed. The treasurer, as well as the secretary and Sunday School missionary has his office in the same building. He receives and disburses the contributions for the Home and Foreign Mission work of the Southern Convention and for other purposes. The Book Store yielded a profit of \$500 for State Mission work last year.

The Convention also appoints a Board of Education, of Ministerial Relief and an Orphanage Board. These do not have their head-quarters in Raleigh.

There were about 300 delegates at the Convention this year. Thus far entertainment has been provided. There is very little that is "cut and dried" about the meetings. I have no doubt that most of the brethren that speak have thought much over the subjects, but they pride themselves on the free-and-easy, off-hand speaking. They keep the same moderator for a number of years. This year D. Marsh was elected the eighth time. Dr. Hufham the Baptist historian of North Carolina, is a familiar figure. It is hard to say how the Convention can get along without him. He is now advancing in years and I hear that he is working very hard endeavoring to put in writing what he knows about the history of our denomination.

Dr. Carter of Raleigh is a powerful platform speaker. Secretary White is a comparatively young man of great energy and enthusiasm, and Editor Bailey, of the Recorder, is younger still. Bro. N. B. Broughton, Recording Secretary, is one of our most enthusiastic workers and influential laymen, especially in the Sunday School work. Bro. John T. Pullen is not as prominent in the Convention as many, but hardly any one has a more interesting history, and they tell me that if he dies in Raleigh, it is very doubtful if anyone ever had a larger funeral than he will have.

I was told that when he was younger, he had been somewhat wild. The church had taken hold to discipline. He did not intend to attend the conference when his conduct was to be under consideration, but his pastor prevailed on him. He broke down and promised to do better. He immediately went to work in a destitute part of the city and now near Shaw University, you will find a neat church building, built through the efforts of Bro. Pullen and largely with his means. On the tower is inscribed "God is love" and inside worship the poorer people. Until about a year ago Bro. Pullen was their only pastor, but his health gave way and he was obliged to give up some of his work. "There is no joy like it" he said to me in referring to Christian work. "Business is nothing compared with it." In the early morning before going into his office in the bank he can be seen on the streets with tracts, gospels, psalms or alms. In the afternoon, after bank hours, he visits the homes of those who are sick or in need, or he is among the young men seeking to reclaim the wandering. If he leaves home he is accompanied with Bibles and Testaments and tracts, and is ever like his Master quietly seeking to do good. He knows the Authorized Version of the Bible thoroughly, but very little about the Revised. Matthew Henry, Spurgeon on Psalms and such books he delights in, but even McLaren on the Psalms, by its new translation, thrilled him, and he soon gave it to a friend. He can thrill any audience with his talk on personal work for souls. Recently a stenographer, without his knowledge, got this address as he delivered it and it was printed in the Recorder. It is noted for the number of quotations from the Bible, made apparently without the least effort.

He has never been ordained yet, like Spurgeon, he has been administering the ordinance in that city church for years. Southern Baptists lay great emphasis on the qualifications of the administrator, but such is the respect for Bro. Pullen, that no one troubles him, but many workers in the city delight to help him and honor him.

Again, women keep silence in the churches here. They speak and pray in their own meetings, but never in mixed congregations except it be during revival services. They are not appointed as delegates except to represent the ladies missionary societies at the meetings of the ladies. But the lady teachers from Shaw, and it may be others, relate their experiences at the prayer meetings in Bro. Pullen's church. Apart from the fact that the women do not speak in meetings here, a Southern prayer meeting appears rather "tame" to a Canadian or a Northerner. A family from Wisconsin in this church, often spoke of it to me, and not long ago the Methodist minister spoke of a family in his former charge that feel just the same way. A number of the brethren will pray but few will speak in meeting. Our conference meetings

are mere business meetings, and not covenant or experience meetings like yours. I have heard that in some country churches the pastor preaches on some theme of practical importance to church members.

The Baptists are strongest in the country, and it is our boast that we preach the gospel to the poor. So though we outnumber other denominations, some of them may be wealthier and more influential.

Our country churches are not as well grouped as yours and pastors and people are laying too much stress on the independence of the churches, and too little on their inter-dependence. In some cases a pastor will cross the territory of a whole Association to minister to his flock, and another pastor will travel in the opposite direction. This may be good for the railways, but can be good neither for the churches nor for their pastors.

Too many of the country churches are satisfied with services one Sunday in each month. Pastors salaries are smaller than in Nova Scotia even. This church has a membership of about two hundred, and the salary is only \$500 and parsonage. They have hard work to make that up. The people are poorer and it costs a little less to live here on account of the climate, but some articles of diet are higher here than they are with you and clothing is more expensive. But the salary is good here compared with that of many places even in the eastern section of the State. I attended a meeting of the Mission Board last year and I was astonished at the small salaries many of the brethren were receiving. What they had to live on in addition I cannot say, but here is an item concerning a brother in the mountains, but within the territory that was occupied by the State Convention: "Bro. J. C. Sorrels, McDowell Co., has ten appointments or preaching places, and it will take from two to four days to fill an appointment. He must face all extremes of weather, the dangers of mountain roads and torrents and sometimes sleep in cabins which shelter the pigs, fowls, etc., as well as the family. He travels on horse-back and in a buggy about seven thousand miles, and preaches between two hundred and three hundred sermons a year. The strain is so great that his buggy gives out in two and his horse in three years. He must meet these expenses. For a year's work under such conditions, he receives from you and from me—the 165,000 Baptists of North Carolina—the pitiful salary of \$300. We are proud of our mighty host and what it has done, but we should blush with the deepest shame when we see what we have left undone. How long shall we continue to rob God."

There were about 20,000 Baptists in the Western Convention, and since that is the region around Asheville, and the health resorts in the mountains, I will quote a few sentences from a description by Dr. Felix: This "Baptist Empire" is not made up from an original stock of Baptists. "And this becomes all the more remarkable when we remember, that this victory was not won by scholarly and educated preachers, but by men of meager attainments. They have been however, men of fine native minds, of devotion to the cause, of great zeal and willing to endure hardness, as good soldiers of Jesus Christ." "There is very little destitution so far as gospel privileges are concerned, but the field is undeveloped, and is a field of the richest promise. As I write I can only call to mind six churches, of the two hundred and forty, that have preaching every Sabbath. The people are kind, sensible, noble-hearted, they are uneducated as a whole, but not ignorant. He who comes among them to pity and rule will be despised, but the man who comes to identify himself with them and lovingly co-operate with them for better things will be joyously welcomed. They see their needs and want you to help them. Our greatest need is a leader who will come in this spirit, and have patience to wait."

"Educationally we are in a bad condition. We have noble brethren who have good high schools, but they are hampered in many ways. We need better schools and more of them. And especially do we need a school of commanding grade, with the very best equipments. Oh, how these mountain boys and girls do want an education! And what bright folks they are! The Presbyterians with scarcely a corporal's guard in membership, have five or six schools of the finest kind in this mountain country, and they are filled with Baptist boys and girls. How long can we stand this? The Baptists of North Carolina and the South, should look to their danger."

The North Carolina Baptist said last week: "There is a great future for that section. The forests and mines of the west mean far more to North Carolina than do the cotton farms. The climate is the best; much of the soil is very fertile, and the people a vigorous people in mind and body." It is only fair to add however that illicit whisky distilling, which is all too prevalent throughout the State, is at its worst in the mountains, and that even the churches are not free from its effects. License is the rule throughout the State; the dispensary system is being tried with good results in a town or two; in this town and many others there is local option. The Sand Belt has developed wonderfully as a health resort. How is it religiously? The Old North State is well represented on the foreign field. The life of Yates has recently been written by President Taylor and published by the Sunday School Board, of Nashville. If any of your readers should reach Raleigh towards the end of the week, the teacher's meeting and the Sunday school at the Tabernacle are well worth visiting. There is an excellent primary department, but I hear that "Joe" Weatheren and his wife who have become known throughout the State as successful teachers of children are leaving for another State. Here I found a Miss Read, from Ontario, working among the women. She came from Moody's school in Chicago. She had become acquainted with Bro. W. W. Weeks, in Ontario. As a rule people here know very little indeed about Canada, and it was refreshing to meet even one that did.

Morehead City, N. C.

Messenger and Visitor

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—One of our good pastors writes us in a very despondent mood about our Maritime Year Book. He seems to have quite lost hope of it ever making its appearance in *this* world, but intimates that, as there are to be two resurrections, the year book for 1898 may be able to make a *late* appearance in the hereafter. Our brother should not give way to pessimistic suggestions. It is quite possible that some of us may live to see the issue of the Year Book for 1898.

—A Russian correspondent of a London paper represents that the Czar is much encouraged at the favorable reception which his proposals, looking to the establishment of peace on a firm basis among the great Powers, have met with in Great Britain. In view of the early assembling of the peace conference, the Czar is said to be now engaged, in conjunction with his Minister of Foreign Affairs, Count Muravieff, and the State Council, in elaborating a series of resolutions to be submitted to the conference, and is devoting his closest personal attention to these proposals in order to make them generally acceptable to the Powers. It is represented to be the hope of the Czar that, though the first conference may not lead to immediate results of importance, yet it will mark an important step in the development of the disarmament idea in Europe.

—Rev. Charles H. Corey, D. D., who is a New Brunswicker by birth, a graduate of Acadia College and personally known to many of our readers, has recently resigned the presidency of Richmond Theological Seminary, an institution which has for its object the education of students for the ministry in connection with the colored Baptist churches of the south, a work in which for many years he has been very successfully engaged. Dr. Corey is a man of winning personality, and he has shown remarkable fitness for the important and difficult work to which he has given the best energies of his life. It is stated that he gives up the work now on account of ill health and goes to his home at Seabrook, N. H., for rest. The Religious Herald, the Baptist paper of Richmond, alluding to Dr. Corey's resignation, says: "We are distressed at the resignation of Dr. Corey. He came to Richmond many years ago, a stranger to us all. He has conducted his difficult and delicate work, as president of Richmond Institute, with rare tact and unflinching good sense. He has done a work for the colored people of the State that will endure through all the years. He leaves with the cordial respect of the whole community."

—The seventieth annual report of the British and Foreign Bible Society shows that during the year which it covers—that ending March 31, 1898—the work of the society has advanced in all its departments. The issues of Bible, Testament and portions of the Scriptures amounted to 4,387,000, which is 600,000 above the total of the previous year. The number of colporteurs abroad has risen by over 250, and in colportage sales there has been an increase of 200,000 copies. The number of Bible-women employed by means of the grants made to the various missionary societies, and missions at work in the East has been increased by over 200, making a total of 500. Much good, it is hoped, is being accomplished through the agency of these Bible-women who not only read the Scriptures to the secluded eastern women, but also, in some cases, teach the women to read for themselves. They also visit the wards of hospitals, crowded at times with thousands of otherwise inaccessible women, and declare to them the word of life. In China the demand for the Bible is increasing, and the same is true of India, in spite of the famine. In the Russian Empire 550,000 copies in over 50 languages are

required annually to meet the demand, and the door is widening. Preparation is being made to meet the opportunities which appear to be opening in the Philippines, in Bolivia, British Central Africa and the Upper Nile. The Scriptures are being every year translated into new languages. Twelve have been added to the list of translations during the past year, making a total of 351 languages into which the Scriptures have been translated through the agency of the society.

—Mr. William T. Stead, the English editor of the Review of Reviews, seems to be correctly described as a Russophile. He believes in the value to Great Britain of a friendly understanding with Russia, and he has an extremely good opinion of the present Czar, as he had also of his father. Mr. Stead has given some account, in the Review of Reviews, of his recent visit to the Czar at Livadia, on the Euxine, which of course makes very interesting reading, whether the reader is able to see the Czar and his government altogether as Mr. Stead sees them or not. Having seen and conversed with the Czar on political subjects of great importance, Mr. Stead emphatically rejects the opinion, held by many, that Nicholas II., though a good-hearted and well-meaning young man, lacks the physical and intellectual vigor and the decision of character necessary to the making of a great sovereign. He sees in the present Czar a man to thank God for, "an emperor, yea, I say unto you, and more than an emperor." Physically, the present Czar differs much from his father. He is rather small of stature, a little taller than was Lord Nelson or Napoleon Bonaparte, and about the height of General Gordon, whom he resembles in other respects. In physique he is wiry and vigorous, a much healthier man than was his father, Alexander III., who, though great in stature and with immense muscular development, was, from the insurance company's point of view, by no means so good a life as his successor. For the intellectual and personal qualities of the present Czar the English journalist has nothing but admiration. His mind is exceedingly alert and his memory remarkable. "Alertness, exactness, lucidity and definiteness are four excellent qualities in a man, and the Czar has them all." Then he is simple unaffected, with all the delightful school-boy abandon of manner, entirely frank, and to all this is added "a modesty as admirable as it is rare." Will Nicholas achieve in the direction of disarmament anything worthy of being called success? Mr. Stead acknowledges that the obstacles in the way of success are very great, but concludes that the character and the position of the Czar are such that the issue is to be regarded with much hopefulness.

Jesus at the Marriage Feast.

The Bible lesson for the current week is of interest especially because it indicates the attitude of Jesus toward the home, the family and family relationships. "There was a marriage in Cana of Galilee," and in that marriage and the accompanying festivities, there was represented much that is of great interest and significance in the life of men. It seems probable that one, at least, of the families immediately interested in the marriage at Cana was related to our Lord, for the mother of Jesus was there, and Jesus with his disciples, just arrived from the Jordan, also receives an invitation to the wedding feast. Perhaps he had hastened his coming somewhat in order to be present at the marriage of his friend. At all events he had been pleased to accept the invitation. At the beginning of his public ministry, fresh from the remarkable events recorded in the preceding lesson, his mind filled with thoughts of the ministry which lay before him, our Lord did not consider it foreign to his mission or beneath his dignity, as the Son of Man and the Christ of God, to be present at a wedding feast, participating and assisting in the festivities.

There is much that is significant in this incident in the life of our Lord. It makes it plain that Christianity does not withdraw itself from the social life of men or frown upon their innocent enjoyment. Its spirit is one of kindness and of friendship. Christianity may maintain a feeble existence in the solitude of the cloister, but its true home is among men in all the busy ways of life. The religion of Christ is not only for the closet and

the church, but for the home, the street and for all the avenues of life. It has, indeed, its wilderness experiences, its nights of prayer on the lonely mountain, its terrible wrestlings alone with God and also its Mount of Transfiguration. But from all these it soon returns to make its home and fulfil its ministry among men. Of John the Baptist's ascetic life Jesus spoke no word of disapprobation. John was the man for his time and his work, but his life and work were prophetic of an infinitely fuller life and larger work about to be revealed. As we read the narratives of our Lord's life, we must perceive how constantly he was with men and how much he made himself a part of their life. As a worker, sharing their toil, as a teacher, instructing men in the truth of God, as a guest at the house of Pharisee or Publican, in the joy of the marriage feast, in the sorrow of the chamber of death, in quiet wayside talks and in impassioned addresses to the multitudes, Jesus was with men, full of concern for their interests, full of sympathy for their infirmities and ready always, in self-sacrificing love, to minister to the physical or the spiritual needs of the multitude or the individual. And Christianity must mark the footsteps of its Lord and follow where he led. Christians are in the world that they may be its light, its salt. It is for us to mingle with men; to sympathize with human infirmity, to be an illuminating and purifying influence among men, extending to all the hand of charity and helpfulness, declaring the gospel of the grace of God and giving freely as it has been given unto us. Particular, as remarked above, this incident at Cana is significant as indicating our Lord's regard for marriage and the home, and his sympathy in all happiness which comes to the world through an institution ordained of God and honorable among all men. And the Son of Man gave his benediction to the marriage feast by making it the scene of his first miracle, in which he manifested his glory and confirmed the faith of his disciples.

The meaning of the brief conversation between Jesus and his mother is a question of much interest in connection with the lesson. What did Mary mean when she said to her son, "They have no wine"; and what did Jesus mean by his answer which, in its English rendering, seems so cold and stern? Expositors differ a good deal in regard to the interpretation. To us it seems important to remember how much Mary knew and what deferred hopes and expectations she must have cherished in her heart concerning Jesus. The knowledge of his supernatural birth, and many things concerning him, she had treasured in her breast. What conversations there must have been between them as the days of boyhood passed! And when manhood came, and year after year passed, how longingly—perhaps at times impatiently—Mary must have waited for the fulfilment of the prophecies and the hopes which centred in her son. And now indeed the glorious day that she had waited for seemed to have come. Jesus has come forth from retirement to address himself to his mission. Mary has doubtless heard of what had taken place at the Jordan and of John's recognition of Jesus as "the Son of God." "Now surely," she is thinking, "his time is come. Any day, any hour, he may do some great act that shall show forth his glory and make him manifest to all the people as 'the Hope of Israel.'" Jesus replies not so much to the words as to the thought of Mary. Doubtless there was that in his look and tone which relieved his words of any suggestion of discourtesy. He seems to say, "This is a matter in which I can take counsel with God alone. Your thought and your way are not mine, and, tender as is the relationship between us, it must not interfere with the higher relationship which I sustain to the Father in Heaven. The hour for the full revelation of my glory is not yet come, and it cannot come at all in your way, though it will surely come in God's way." How sadly—at times almost despairingly, it would seem—Mary waited while the mysterious drama of her Son's ministry was unfolded, and how the sword-thrusts of disappointment and wounded mother love pierced her heart! But consolation and triumph came at last, when her Son was declared to be the Son of God with power by the resurrection from the dead. And so for all tried and trusting hearts, let us believe, the mystery and the pain of life will be swallowed up in the light and the joy of the resurrection morning.

Rev. M. Normandy.

MISSIONARY TO THE ACADIAN FRENCH OF NOVA SCOTIA.

The Baptists of Nova Scotia began a mission to the Acadian French in the counties of Yarmouth and Digby 1852. The Rev. O. Chute, M. A., was the first missionary. Because of ill health he was obliged to leave the work in the beginning of 1858.

The French Mission Board applied to the Grande Ligne Mission for a successor of Mr. Chute. In response to this call Mr. Michael Normandy, a very successful colporteur of the Grande Ligne, already tried by years of hard service, was sent and began his labors in Nova Scotia in June of the same year. In many particulars he was well qualified for the work demanded of him. He was a converted man. In his early life he was a very devoted Romanist. His conversion was a costly one to himself and his family. In common with his people his literary advantages were not wide, but his convictions on all subjects within his grasp were keen and clear, so it came to pass that when a colporteur of the Grande Ligne Mission visited his neighborhood he was selected to confront him. After long discussion he was much vexed to find that on every point his antagonist had the better of him. The Word of God was a weapon he knew not of; in the hands of the Christian he found it to be terrible against his church. Not doubting the ability of his priest to instruct him in the right use of the Scriptures for the defence of his church and the overthrow of Protestantism, his chagrin was intensified by the fact that his priests, for he consulted many of them, knew no more of the Word of God than he did. This led him to forsake the church of Rome. For a length of time he took refuge in unbelief. By the grace of God he was led to a prayerful study of the Bible. With a sin burdened soul he journeyed long distances to find those who could teach him the way of life more perfectly. He learned to love and obey. Then followed years of severe trial. His father and mother and wife, dismayed at the rash step he had taken, by bitter persecution attempted to save him. God gave him all these. The wife, converted and consecrated, came with him to Nova Scotia to make a noble record in mission work. In these earlier experiences Bro. Normandy received a training for his work in Nova Scotia. Then he brought to this service far more than ordinary physical strength. His ability to endure long journeys and rough fare was marvelous; but often taxed to the full in this mission. His size and courage often saved him from personal assault. On one occasion a man whose wife had been converted declared his resolve to drive him from the place. With this intent he armed himself with an axe and followed Mr. Normandy to a small building that was used for a place of worship. Here he found Mr. N. alone kindling a fire. After carefully taking in the size of his man and the flash of kindly courage in his eye, he accepted the quiet invitation given to lay down the axe and converse. This resulted in the establishment of a respectful friendship.

Mr. N. was a stranger to idleness, and a passion for work had full possession of him. He was a skillful mechanic and turned this ability to good effect in the interest of the mission. His large generosity often led him to assist others to his own disadvantage. Never did I meet a man who so thoroughly enjoyed self-denial for the comfort of others. As his work was constantly among the poor it is not to be wondered at that his financial embarrassments were many. He brought to his work in Nova Scotia a passion for souls. His love for the Acadians grew with his long service among them, and the circumstances that separated him from them were the most painful of his life.

The fruitage of his labors is abundant, doubtless far more so than our mission records have put in evidence, far more than may have been intelligently expected in the origin of this mission. The defensive ability of Rome's traditions was not and is not now understood, only to a limited extent, by our people. Our missionaries in the past and our missionaries now on the field have to bear the stinging reproach of inefficiency from those who should be their sympathetic and encouraging supporters. Then the mists of this partial knowledge of the stronghold assailed by our mission forbids even those most interested in its success always to be good advisors as to the wisest methods of work or the best judges of its success.

Between this grinding of the upper and nether millstones Mr. N. labored with remarkable fortitude for the quarter of a century. The Lord has rewarded him and his dear departed wife richly. Many on the other shore, saved through their labors, were ready to greet them, many on earth, who were helped on their way by these servants of God, will greet them ere long. They ever carried with them the confidence of those who had the best opportunity to mark the progress of the mission and who were in sympathy with their purpose and work.

Among the many incidents in connection with Mr. N.'s work one may be mentioned as illustrative of the trials met. A man quite advanced in life was led to believe in Christ and to reject the dogmas of the Roman Catholic church. He endured much persecution at the hands of his wife and family and neighbors and was brought to

his death by a long illness. Mr. Normandy ministered to him carefully and tenderly, often at the risk of personal violence, always receiving personal abuse. Every device conceivable was used to persuade the straying one to return to the arms of the church. All this failed to shake his faith. Knowing that he would be denied a decent burial he arranged with Mr. N. for this service. Mr. N. was not present when the end came. On arriving shortly after he was pained to learn that the family and neighbors had taken rough boards from an old building, made a box and in it had buried the remains of the old brother in a swamp where it is covered with water much of the time. I never saw Bro. N. weep as he did when telling me this sad tale, at the time of its happening. It may be that this unmarked, lone grave may yet be permitted long to speak of the omnipotence of saving faith. As this brutal act was the crucifixion of filial love and divine love we may prophecy for it a resurrection, when this lone spot shall be sought for and marked as a sacred place by coming generations. The system of religion which dictated this will be weighed and measured in the light of our advancing civilization and found wanting. Bro. Normandy was ordained July 20th, 1859, and died Nov. 8th, 1898. Mrs. N. had passed on a few months before him to the better land.

J. H. SAUNDERS.

From Halifax.

Life in Halifax has had its annual holiday sensations, and is drifting as usual into a new year. In the religious sphere there is a periodical depression, analogous to what appears in all departments of this world's activities. Every twelve months nature has a rushing, shouting revival and a grey, gloomy, frigid depression. There is but little grumbling heard about this condition of things in these northern latitudes. If the ministers of the gospel and the Christian churches had any hand in it, there would be no end of faultfinding. But as they have not, it is let to pass with a little scolding about cold and storm.

The history of literature, science, art and philosophy has been a history of revivals and declensions. Business, too, almost wholly under man's control, goes on its way up and down, over trade and its revivals, and leads on to depressing, calamitous backsliding. Call to mind the paralysis of business not long ago, in the United States, the tumbling down of establishments great and small, and the smashing of banks and general ruin. This has passed away and now another revival is on hand.

How mild the criticism of all this. But your religious revivals and reactions, your heat and your cold, proves the hollowness, the sham of the whole business! Ah, but still religion survives. Halifax shares in the partial paralysis now upon the vital energies of the churches of Christ. But hope and faith remain. It is a good time to change ministers. Blame the preachers for this state of things. Give them a chance to move to new fields. The excitement of moving will be some relief; and then the preacher will look a new audience in the eyes. Their attention is sharper than in the house of God on the old field; but barring the newness, perhaps not a whit more sincere or serious.

Could the work go on in any way except by "My Spirit saith the Lord," it would go on. Every man remembers his state of wonder when a boy, in looking into the mechanism of a watch. The movement of a time piece, says no more for man's mechanical genius, than the organizations in the religious world say for the inventive skill evolved by the Christianity of today. Look at their beauty, order and fine adjustment! Clock work, watch work, perfection! B. Y. P. U., Y. M. C. A. and all the other societies which place so heavy a tax on the alphabet! Like the vision of Ezekiel, wheels are within wheels, and what perfection of motion. Lord, now if we had behind all this, a deep sense of helplessness, utter insufficiency and consequent unrest, agony of prayer,—"We will not let Thee go,"—God taking hold of weak flesh and blood and putting Samsonian strength into their souls, giving them the double acting power—"power with God and power with man"—what a rush these well organized, well drilled, intelligent troops would make upon their opposing forces and their strong holds." What victories would follow, what havoc would be wrought among the enemies of Christ at home and abroad!

For this some at least are praying, hoping, waiting, believing. But cities are generating all sorts of societies good, better, best, bad, worse, worst. All, however, are efficient in preoccupying the attention and time of the young people of both sexes. From the cities they spread to the larger towns, from the larger towns to the villages and country places. Here is a new one! The commercial travellers have had a "Smoking concert" in Halifax. Please imagine anything more subtle, seductive and abominable. Fancy a hundred young men in a large room eating and drinking to the full and then to the cigars. The room full of vile smoke, and the deadly work going on of sapping good constitutions and hurrying the young men on to weakness, disease and death. The tobacco heart, so well

known to physicians in Germany, will soon claim a distinctive name in Nova Scotia. How long will it be before this new institution of the adversary will appear in all the towns and villages of the land? Smoking cars, smoking rooms, smoking after dinners and smoking in women's faces and they liking it, have led up to the smoking concert and all is leading up to ruined health and early graves! And the whole business is anti-Christ. But this kind of fire is fought with fire—holy fire—let us trust.

The Boy's department of the Y. M. C. A. has had its third convention in Halifax. The newspapers are broad church now. They take in everything. In the same issue they will report graphically and at length, the Smoking concert and the Boys convention. The exercises of both get impartial treatment. Well, the boys in the smoking folly and in the religious convention have nothing to complain of the advertising they have had at the hands of the secular press.

The Rev. W. G. Bates of the Tabernacle has had a serious illness. He has been confined to his bed for about five weeks. He, however, is now recovering and hopes soon to be again in his pulpit. He has the warm sympathy of his brother ministers and especially of his church and congregation. His congregations have been large and the outlook prosperous. Increased vitality had appeared in the social services of the church. Rev. W. E. Hall has returned home after his hard campaign in college work. His health has improved. After resting a few days he has gone to Shulee, in Rev. J. L. Parker's field, where he is now engaged in evangelistic services. Already the North church has done some extra work in the Bloomfield Mission. After the week of prayer, the North church and the church in Dartmouth and perhaps other churches will hold extra services and wait for the descent of the Holy Spirit upon the church and the world. All the ministers are working hard. Rev. Mr. Robinson of the Cornwallis street church has called on the public, through the press, for help to pay the \$400 mortgage on the church. A man of known integrity in the city has been selected to receive the money and to be a guarantee to the public that it will be appropriated for the purposes for which it is given.

Rev. Mr. McGregor, the County Missionary, has been laboring of late on the St. Margaret's Bay field and at Hammonds Plains. After next Sunday, he will go east of Halifax for the rest of the winter, where the calls for work seem urgent.

The District committee meeting of this month was well attended. The Rev. E. A. Ingram from St. Margaret's Bay was present. He reports good sings at some of his stations, baptisms and enquiry among the unconverted. Mr. Freeman also from Hammonds Plains and Sackville was in attendance. He continues his laborious work in this important district and sees some signs of prosperity. Mr. J. W. Keirstead of Acadia was at the meeting, he has been spending his holidays in the city. He supplied one Sunday in the Tabernacle.

So far the meetings of the week of prayer are harmonious, but they are thinly attended.

O' for the showers!
All readers of the MESSENGER AND VISITOR must have noted with pleasure, the arrangement lately made with prominent men to contribute further to enriching of the pages of our denominational press.

REPORTER.

Literary Note.

The Adventures of François; Foundling, Thief, Juggler and Fencing-Master, during the French Revolution, By Dr. S. Weir Mitchell, author of "Hugh Wynne," The Copp, Clark Company, Limited, Toronto. Paper, 75c; cloth, \$1.25.

Those who read "Hugh Wynne," by Dr. Mitchell, will naturally expect to find in "The Adventures of François" a story of more than usual merit, and there seems little reason to fear that such may be disappointed. It is just possible, however, that the sub-title may be somewhat misleading. For in the first place although the whole narrative depends entirely upon the course of the Revolution, its great historic scenes so familiar to all are treated as such and used merely as dates by which to fix passing events, and to note the fluctuation of the national temper. And in the same way the author does not impose upon us his private estimates of the characters of this movement.

It is François himself who absorbs all our interest, and the Revolution only affects us inasmuch as it affected him. We find him first lying on the grass in the monastery garden looking up at the birds and laughing out of the mere joy of living, although there was but little cause for mirth in that sombre place. The joyous contentment of his nature was but little affected by his transference to the choristers' house; until the unfortunate loss of his beautiful voice made him useless as a choir-boy and left him the object of such incessant abuse that he finally ran away.

When the Revolution began business became dull, as there were not so many rich people to approach in a professional way. But a juggler happened to meet him and made him his partner. He moved Paris with his merriment. In his role of fencing-master, he brings us into closer touch with the Revolution itself, when he gives lessons to the Aristocrats in the morning and the "Citizens" in the afternoon. But it is during his imprisonment among the unfortunate but unhumiliated nobility that Mr. Mitchell shows his greatest delicacy of touch, in the skill with which he reveals to us the awfulness of that reign of terror, without using the cruder means of scenes of slaughter and bloodshed.

After all it is François who really delights us; François, with his wealth of unalloyed affection, his marvelous and enchanting resourcefulness, his easy courage, his generosity.

* * * The Story Page. * * *

A Coward—or Brave?

"Coward!" the boys of Tiverley had called him, and the name had stuck. For some reason Ned Ellis had been no favorite with the Tiverley boys. To begin with, he was a stranger. All the others were Tiverley born and bred, but Ned had spent the first ten years of his life in another town. Then his parents had died within a few weeks of each other, and he had come to Tiverley, his Uncle Robert's home.

Two years had passed since then. But Ned was shy and frail and small for his age, and the boys mocked him and turned his awkwardness into ridicule.

Ned had borne this with perfect good nature until the day had come on which they gave him the name of coward. It was early in December then, and the first heavy snow of the season had fallen. The boys were all out with sleds, and the usually quiet road above the village was noisy with the sound of their high voices.

Suddenly, the thunder of heavy hoof beats was heard, and the boys saw a runaway team of big gray horses bearing straight down upon them. Faster and faster they came, and they looked so big and so near and the road so narrow that Ned was seized with a sudden panic. He sprang from his sled as he saw his companions scatter to right and left, and clambered over the high stone wall by the roadside, as quick as a flash. Then the horses went clattering by, the boys raced after the flying steeds while below them all, at the foot of the hill, Ned saw Tom Fairbanks standing alert and watchful, with his long sled caught up in his arms to bar the horses' way just below the open gate by the lane which led to farmer Allen's barn.

The horses saw the human obstacle before them and turned into the narrow lane where their mad gallop quickly subsided into a brisk trot, and one of Mr. Allen's hired men ran up and caught them by the heads and made them fast. It was all over in a moment's time, and the boys hailed Tom with shouts of delight and pride. He was the hero and should remain their hero for many a day to come! Then they turned and saw Ned's white face in the distance, looking at them from the further side of the wall.

"Coward!" said Tom Fairbanks, scornfully.

"Coward!" the boys cried, one and all. And when Ned, flushing painfully, hastily re-climbed the wall and would have joined them, they turned their backs upon him.

So they turned him out from their little band. And because he never told of it, no one dreamed of the reason why he was growing so pinched looking and so pale. No one knew that he lay awake until the small hours of the night with that hateful word "Coward!" echoing in his ears, and haunted by the painful conviction that he had acted like a coward, and the boys were right. Then the Christmas holidays came, and the school was closed for ten whole days.

"I declare, I don't know what ails Ned," said his Uncle Robert's wife on the morning after Christmas. He grows whiter and whiter and has no appetite. He won't even go out to play; I can't make out what's the matter."

"I guess he needs change of air," said Uncle Robert. "I'm going to drive out to see the Richards this afternoon, and I'll take him and leave him there. Maybe a few days at the farm will bring him around all right."

At this Ned brightened up at once. He liked to visit at the farm where these good friends, the Richards, were always so kind to him. And besides, there were no boys out there to call him that hateful name of coward.

The Richards farm was three miles from Tiverley, a beautiful place in summer, but it did seem a lonesome place that winter afternoon with nothing to see from his little upper window but that vast stretch of snow covered fields on either side the road, with here and there a group of leafless trees darkly outlined against the cold, gray sky. But Ned was glad to be there. Mr. and Mrs. Richards had made him very welcome, and Jake, the hired man, was just as droll and lively as ever.

And now Ned began to enjoy himself. He helped Mr. Richards and Jake in their work about the barn and outbuildings, and he began to sleep well and to eat Mrs. Richards' good things with a hearty appetite. But on the third night of his visit he was awakened suddenly by a shrill sound like a woman's scream.

He started up in bed and sat there shivering, but he could hear nothing more. He wondered it he had been sleeping long, and just then the big clock struck eleven. He had been in bed about an hour. But it seemed queer that there should be a light downstairs at this time of night, and now and again he heard a noise below, heavy footsteps and a gruff, unaccustomed voice. Then another voice, and that was a strange one, too! Why did he not hear Mr. or Mrs. Richards speak, or Jake? What was the matter? And who had awakened him with that unearthly scream?

Ned was now thoroughly aroused and convinced that

there was something wrong below. He was shaking with an inward tremor of excitement, but he sprang up and pulled on his clothes with trembling hands. Then he crept out into the hallway and paused to listen. He heard gruff, unfamiliar voices now and then, but never a voice that he knew, though the Richards must be down there, for their bed-room door stood open and no one was there.

He really did not dare go down, and once more the word "Coward!" seemed shrilling in his ears. If he could only see! Then he remembered that in Jake's room, over the kitchen, there was an unused stove-pipe hole in the floor. If he uncovered that he could see all that was going on in the room below.

He made his way there silently; this room was empty, too? He groped and found the thing he sought, then noiselessly, with trembling fingers, he removed the iron cover and bent his white face close to the opening. At first the light from below dazzled him, then he saw a sight that turned him faint and sick. On the floor just beneath him lay Mrs. Richards, gagged, and her dress was torn and disordered and her arms were bound. In the corner by the wood chest lay Jake, also bound and gagged, and his face covered with blood. He was un-sensible, perhaps dead!

Four dreadful men with half-masks over their faces were also in the kitchen, sitting at the table and eating ravenously.

"But where was Mr. Richards! And when they had finished eating, what did these men intend to do? Ned had not long to wait to find out, for one of the men turned suddenly to where Mrs. Richards lay.

"Are ye gettin' ready to tell?" he asked savagely. "We know there's money hid here, an' plenty of it, an' we mean to have it, an' we mean to have it, but we don't want the trouble of searchin' everywhere to find it. You can tell us where it is, an' you've got to, or we'll toast your feet until you do! You're in our power, every one of ye. One man's hurt and bound fast in the cellar, one's yonder in the corner, dead, I guess. But you ain't hurt, yet! An' you've got to speak out when we get ready to listen. There ain't no particular hurry; we'll satisfy our stomachs first. But there's no chance for help to come to ye, with your nearest neighbors three miles away! So ye've got plenty of time to eat our fill. Then we'll fill our pockets, an' unless we do fill 'em full, we're goin' to pile the three of ye 'live and dead, together in the cellar an' set the house afire above ye, before we go. So ye know now jest what ye can expect!"

The woman's agonized eyes staring straight upward met Ned's eyes staring down through the uncovered pipe hole, the next instant the hole was covered; had it been but a trick of her imagination? Or if he had seen and understood, what could a boy like Ned do, alone and unaided, in such an awful crisis and at this hour of the night? Yet the hope that he could do something for them held her courage up, and kept her from swooning utterly away.

Ned had been asking himself these same questions as he silently wiggled out of a small open back window and dropped down off the shed into a drift of snow.

Oh, but the night was cold, and he was thinly clad! But there were four slyward ruffians inside there, against one boy and he a coward! There was nothing he could do but to go and bring help for his friends back from the town. But would there be time to do that?

The men, who seemed to be half drunk, were eating heavily, the night was yet young, and one had said that there was no hurry; they had been so sure that every one in the house was bound and in their power. But the town was three long miles away! Impossible to get a horse from the barn; they would be sure to hear him, and then he would share the awful fate of his good friends, the friends, whom he must manage to save.

And while he was thinking 'all this and praying incoherent prayers for strength and courage, he was running, running faster than he had ever run before along the dark and frost-bound lonely road toward town!

As he ran, the snake-fences by the roadside seemed rushing backward past him, the trees seemed stretching out lean, crooked arms to snatch and hold him back, and the stars seemed dizzily wheeling in the sky. And in his agony of distress, it seemed to him that he was doubly a coward to be thus running away from danger.

At last he had reached the first house on the road. It was Farmer Allen's just outside of the town. He sank down breathless on the porch and beat upon the door with both his hands. The farmer's head in its night cap appeared at an upper window.

"Who's there, what do you want?" he growled.

"There are robbers and murderers at Mr. Richards', four of them," panted Ned with a breathless sob. "And the Richards are bound, and Jake's been killed, and I've run all the way for help. Oh, go and save them, quick, hurry, hurry!"

"I'll go, quick as I can, with my two men. And, say sonny, send along four or five others, will you?"

So Ned started up again and went staggering on. He climbed the hill, and ran straight to the doctor's house, and from there to his uncle's, which was fortunately close by.

It seemed ages to him before his uncle and the doctor were dressed and a horse was harnessed. But after awhile the three were together on their way, for Ned had refused to be left behind. And he vaguely wondered why they had paused to put a cap on his head, to wrap him so warmly in the heavy robes.

"Hurry, hurry!" he gasped, and the horse was urged to his utmost speed. They presently overtook Mr. Allen and his men.

Although Ned had not paused one instant on his way, yet it seemed a long time since he had started from the farm, and it seemed impossible that they should arrive in time.

At last the low-lying group of buildings came into sight, a dark mass huddled in the white fields of snow. Thank heaven, those awful men had not carried out their worst threat of firing the house!

The horses were left fastened some distance down, and the rescuers drew near silently. They must be cautious and take the ruffians by surprise or they might kill their victims and succeed in making their escape.

"There's a low shed at the back," whispered Ned, "and the open window I got out of. I'll show you the way."

One by one they followed him stealthily mounting from drift to shed, crawling in the little window and then, without daring to take time for an observation through the pipe-hole, Ned led them to the stairway.

They had taken off their boots outside, and they descended noiselessly. Ned followed and sank down upon the lowest step, his eyes strained toward the kitchen door. He was trembling violently now and seemed to have no strength to see the drama to its end.

But they had come in time, and the surprise was complete. The heavy food and the heat had had their effect on the half drunken robbers, and they had been drowsing comfortably, feeling that there was yet plenty of time to plunder and finish their evil work.

Ned heard their exclamations, yells and curses, the noise of a struggle, and then one escaping figure came darting through the dim hall. Forgetting all weariness, all fear, Ned sprang forward, stretched out his foot and quick as thought the black figure tripped and fell forward heavily.

Down dropped Ned on top of his back, and, catching the struggling arms, he held them with a grip from which the dazed and half-stunned creature could not shake himself free.

So they lay panting and struggling until Ned's uncle appeared with a lamp; and soon this prisoner, too, was securely bound.

Then came the quick and happy work of release. Mr. Richards was found in the cellar, bound and bruised, but otherwise unhurt. And Jake, although badly battered, was not seriously injured after all. Mrs. Richards caught Ned in her arms the moment she was freed and sobbed hysterically over him, calling him her "dear, brave boy" and their "gallant rescuer."

The four prisoners, securely pinioned, were put into the farmer's wagon to be driven straight to the Tiverley lock-up. And after awhile the band of rescuers departed except the doctor, who judged it better to stay at the farm all night.

And Ned stayed there until the holidays were ended, when he reluctantly returned to Tiverley.

He dreaded to go to school again, to meet the boys and hear them whisper "Coward."

Then what was his amazement upon that Monday morning to have the boys march up to meet him in a body with Tom Fairbanks at their head.

"We're glad to see you back," said Tom, "and we want to apologize for our meanness, for no fellow that does what you did that night is any sort of a coward. You're just the bravest chap we know, and I hope you will not bear us any hard feeling for the mean way we've been acting."

And in his great surprise and happiness, Ned never did!—Judith Spencer in the New York Observer.

* * * His Record. * * *

George Howland looked across the street and hesitated. "There is that Scott boy now. I suppose I might speak to him to day as well as any other time. He is not a very pleasant person to undertake, I guess. But I half promised to try my luck with him, and, at least, he can't eat me."

Fortified with this reminder, George crossed over to the boy (Kinney Scott by name), who was leaning against a lamp-post, and touched him on the arm.

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"Can you give me a minute or two?" he asked.
Kinney bowed.
"My name is Howland," George went on.
"I know it," interrupted the other.
George felt a faint surprise at his tone, but he did not stop to consider it.

"We are having some meetings for young men at Mr. Coburn's church this week. Will you allow me to invite you to them?"

"I don't know as I can help myself," responded Kinney, with a grin. "You seem to have done it."

George laughed. "That is true."
"Maybe I wouldn't have rejected so much, anyway," said Kinney.

"Good! You have encouraged me. Perhaps," persuasively, "you are going to promise to come one evening, at any rate."

"Couldn't do it," said Kinney, promptly. "I am squeamish about promises, if I ain't about much else. When I make them, I keep them."

"Then it is worth while to get one from you," said George. "He looked away from his companion, and his face grew intent. He was thinking; Kinney watched him, with a glitter of sharp curiosity in his eyes."

"Mr. Scott," said George presently, "I am going to say something which you may resent. I hope not. I hope you will try to be patient. John Simons is a friend of mine. You know him. It makes my heart ache to see how the poor fellow struggles, and how he falls. I wish you would promise, not me, but yourself, here, today, to keep away from him; not to watch for the moments when he is weak, and tempt him then."

Kinney frowned, and made a quick movement to speak. But he resisted the impulse, and was quiet again.

"A man," George went on, "who will not break his promise, will be man enough to be glad, by and by, that he gave a soul that was hard pressed a chance. I need not say any more. You understand. And I thank you for hearing me out."

He turned to go, but Kinney stopped him.

"Wait. Hear me. I've got to explain to you why I don't knock you down. I have done it for less, before now. This is the reason: I've seen you three times already in my life; this makes the fourth. The first time you were waiting at the street corner to take a car. Pretty soon an old fellow came up and asked you a question. He was from the country, and about the queerest looking lot I ever saw. You began to talk to him, and to point out streets, but the old chap only shook his head and looked lost. So, at last, just as the car was coming, you wheeled round away with him. It wasn't any kind of a day for slow going. The wind was cutting through the city like a razor, and you two went right into the teeth of it. But whoever went with that old gentleman was bound to go slow; it seemed as if his joints were made of iron."

"I remember him," said George.

"Of course you do. Who'd forget him? He wasn't that sort. In spite of the weather people turned round to look, and I wondered how you liked being a side-show. Well, that was the first time. The very next week I saw you again. You were at another corner, and this day it was an old lady, the one that sells cakes and apples. I know her; she lives on the floor above us. She has had an awful run of troubles, and I guess she was talking to you about them. For I saw you put your hand in your pocket and give her something. I was glad of it; she deserved it."

"Indeed she did," said George, heartily. "She is one of God's saints."

"Then the last time was that same day, in the afternoon. A friend of yours says to you: 'You are going to the game, of course?' said he. 'No, I am not,' you said. 'You are not?' said he. 'What's the matter with you?' 'Too poor.' 'Nonsense!' he says. 'You had the money yesterday; I saw it.' 'That was yesterday,' you said to him. 'This is today.' I knew where the money went to, and I knew what it was to miss a big ball game."

He stopped.

George could think of nothing to say.

"That night," said Kinney, "I asked the old apple woman what your name was. She told me. I had heard it before from John Simons. So just now, when you were laying down the law, and I was getting pretty hot, I says to myself, 'Now, just keep still, will you? You know his record. Remember that ball game and let him talk.' You know now why I did it."

He turned on his heel and had disappeared around the corner before George could recover himself.

A few weeks later, Mrs. Simons, John's mother, said to George:

"John is doing well. Kinney Scott has let him alone here lately. He was in at the house one or two nights, but he didn't do him any hurt. He didn't coax him out."

And George thought to himself:
"I said I would 'try my best' with Kinney. But it was not a question of luck, never is, I guess."—Forward.

As we may always be sure, whatever we are doing, that we cannot be pleasing him; if we are not happy ourselves.—Ruskin.

The Young People

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

Prayer Meeting Topic—January 15.

B. Y. P. U. Topic.—Where am I going? Ps. 119: 57-64.

Daily Bible Readings.

Monday, January 16.—Jeremiah 28. Jeremiah's words of truth and power, (vs. 15, 16). Compare Ezek. 13: 22, 23.

Tuesday, January 17.—Jeremiah 29: 1-14. The searching that finds God, (vs. 13). Compare Jer. 24: 7.

Wednesday, January 18.—Jeremiah 29: 15-32. Curses upon those who forsake God, (vs. 18). Compare Jer. 24: 9.

Thursday, January 19.—Jeremiah 50: 1-20. "My people hath been lost sheep," (vs. 6). Compare 1 Peter 2: 25.

Friday, January 20.—Jeremiah 50: 21-46. Conclusion of the punishment, (vs. 45). Compare Isa. 14: 24.

Saturday, January 21.—Jeremiah 51: 1-24. Our duty for Zion, (vs. 10). Compare Isa. 72: 6.

Prayer Meeting Topic—January 15th.

"Where am I going?" Psalm 119: 57-64.

We are so in the habit of directing this question to others that we too often forget to mark the trend of our own lives. How many can truthfully say with the Psalmist, "I thought on my ways." (vs. 59). In this age of thought there is probably no question to which the average person gives so little attention as to the direction which his life is taking. It is because the mass of humanity refuse to reason with Jehovah (Is. 1: 18) that so many are yet without God and hope.

1. "Am I going in God's way?" "I turned my feet unto thy testimonies." (vs. 59). It is ours to turn, it is God's to open the way and to give us strength for the journey. All obstacles have been removed by the atonement of Christ. "He hath blotted out the handwriting of ordinances that were contrary to us and took it out of the way, nailing it to the cross." All the obstacles? All but one and that is my own will. When that is surrendered I have taken the first step toward the right answer of this question. "For while we were yet enemies we were reconciled to God by the death of his son, much more, being reconciled we shall be saved by his life."

"Nigh, nigh to God,
I cannot nearer be,
For in the person of his Son
I am as near as he."

2. "Am I keeping pace with God?" "I made haste and delayed not." (vs. 60). He has his plans for your life, your church, and the evangelization of the world. He would take you into his confidence and show you his movements and have you keep pace with him. Watch the way he is moving.

"And be quick to all obedience,
Our God is marching on."

How many have made the humiliating confession of following him with Peter afar off. And how many more are walking with Peter in advance. Out of sympathy with the cross, he walked ahead of his Master and used his sword upon the servant of the high priest. He tried to make up for his lack of sympathy with abundant service. Who of us have not thus failed to keep step with him? One has wisely said that the Master has ever since been healing wounds which have been made by those who, abounding in service, have walked in advance of their Lord.

3. "Am I entangled with the world?" "The cords of the wicked have wrapped me about but I have not forgotten thy law." (vs. 61). "One cannot go far in this way without feeling the forces of those cords. They are spread about our pathway; they bind themselves subtly about us. Happy is he who can say 'I have not forgotten thy law.'"

"Every hour I fear Thee kills a sin,
Or lets a virtue in to fight it."

4. "Where do I find my companionship?" "I am the companion of all them that fear Thee, and of them that observe thy precepts." (vs. 63). This is the logical outcome of walking in God's way. "If we walk in the light as he is in the light we shall have fellowship one with the other." My associates may help me to answer the question, "where am I going." "Blessed is the man that walketh not in the council of the ungodly."

J. H. MACDONALD.

Clarence B. Y. P. U.

We are pleased to report that the Clarence B. Y. P. U. is still holding on its way, with an active membership of 54. Meetings have been held regularly every Sunday

evening with good attendance and increasing interest manifest. The last two weeks special services have been held conducted by Pastor Steeves, assisted by H. A. MacLean, evangelistic singer. These meetings although only held each evening for two weeks, have been of good interest from the first and most helpful to all attending them. Our young people have been greatly helped, a number have been converted, and our church members young and old have been blessedly revived. Mr. MacLean, whose life as well as voice is consecrated to God, is an ideal singing evangelist. On Saturday evening, Dec. 24th, we met with the other Unions of the church at Paradise, to receive the Associational Banner, which had been awarded to the Unions of our church, for work in the Christian Culture Course. Our pastor, Rev. E. L. Steeves, is conducting the classes in Sacred Literature, and is most untiring in his efforts to instruct and interest us in the study of God's word, and so fit us for better and more faithful service. Our pastor's life and teaching is an inspiration to us all, and we hope to do better work for the Master in the coming New Year.
WINIFRED L. ELLIOTT, Cor. Sec'y.

Notes From the Secretary.

A happy and prosperous New Year, to all our Unioners!

Let us make 1899 our banner year. Forward! The local societies will soon receive a New Year's greeting from the Sec'y-Treas., in accordance with the resolution of the Executive Committee at its recent meeting.

"The Baptist Year Book of the Maritime Provinces" will soon be issued. This valuable publication will contain the minutes of our last annual Convention (B. Y. P. U.). Our expenses in connection with the printing of these minutes are quite heavy, our cash box is quite light. In order to balance them—well—"a word to the wise is sufficient."

The Secretary is now the accredited agent of the Maritime Union, for the official organ, "The Baptist Union." The funds of our Maritime Union will be materially increased, if all subscribers will forward their subscriptions to the said agent. More concerning this later on.

What about the Junior work. Very few societies are reporting. Fellow-workers, this is the most important feature of our work. The future of our senior societies and of our churches, depends upon what is done for the juniors. Let us hear more about this department.

The following amounts have been received into the Maritime Treasury since the Convention in August '98, viz: Annapolis, N. S., \$1; Main Street (St. John) \$2; West Jeddore, N. S., \$1.50; Great Village, N. S., \$1; Bay View, N. S., \$1; Brussels Street, St. John, \$3; Lower Sackville, N. B., \$3; Will the other societies please send their contributions to me as early as possible.
G. A. LAWSON, Sec'y-Treas.

29 1/2 Allen Street, Halifax, N. S.

Digest of Minutes of Executive Committee Meeting.

According to notice, a meeting of the Executive Committee of the Maritime B. Y. P. U. was held in the office of the MESSENGER AND VISITOR, St. John, on Tuesday evening, December 27th. The meeting opened with prayer by Rev. G. A. Lawson. Letters expressing regret at not being able to be present, were read from Messrs. Carter, Morgan, Schurman and Arthur Porter. The question of finances was first discussed. The Secretary-Treasurer, reported but two dollars received from the Union since convention. On motion of Messrs Dykeman and Henderson the Secretary was empowered to prepare a circular letter, to be sent to each society setting forth the needs of the treasury and requesting that an amount equal to at least three cents per member, be forwarded to the Secretary if possible before February 1st.

The B. Y. P. U. column in the MESSENGER AND VISITOR was then considered. The lack of communications from local societies was noted. On motion it was resolved, that letters be sent to the different societies, enclosing postals and requesting them to send in items of interest at least once a quarter, communications to be sent to the Editor of the column, Rev. J. B. Morgan.

Communications were read from Mr. W. H. Merritt, Business Manager of the "Baptist Union" and Dr. Chivers and on motion the Secretary-Treasurer was asked to act as the accredited agent of the Maritime Union for the "Baptist Union."

The matter of next year's Convention was then discussed. The President and Secretary, were empowered to draft a provisional programme, to be submitted to the other members of the Executive at least six weeks prior to the Convention.

Meeting adjourned to convene at the call of the President.
SECRETARY.

The following programme has been arranged by the committee for the Annapolis Co. B. Y. P. U. meeting at Centerville, January 17:

- 2.30-3.—Praise Service.
- 3.30.—Business.
- 3.30-4.—Paper, "The Prize Banner," by Herbert Stewart.
- 4.—Address, Rev. J. W. Brown, M. A., "Palestine of Pre-Israelitish history."
- 7 p. m.—Praise Service.
- 7.30.—Address, Rev. E. S. Steeves, "Advantages of Organization."
- 8.—Address, Rev. C. W. Corey, "Dangers of Organization."

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bimlipatam, its missionaries and mission helpers, that the seed patiently sown may bring forth an abundant harvest. For the schools and their teachers. For our Mission Bands and their leaders.

Extracts from a letter from Bobbili, India: Mr. Gullison had a delightful little visit among the Christians at Ravagedda. He baptized two more hopeful Christians. Others are interested. Mr. Gullison left for Madras immediately after returning home. He has been so afflicted with fever for a year past, I hope the sea breeze will carry away from his system every germ of fever and bury them so deep in the ocean that they will never return.

Last year I did very little study. Did not pass one examination; but I hope that ere this reaches you I will have passed all but one. I can hardly hope to get all through this year. But I intend to finish as early in the next year as possible.

Yesterday was the day of prayer for India. We had a very nice time, indeed. We had been having prayer meeting every evening for a week previous, and we believe we have all drawn nearer to our Heavenly Father. We have some jewels here in Bobbili. Seamma and her family are treasures. Her son in law, John, is the most humble, spiritually minded man I have met in India, that is, among the Christians. He has been our Munchi since our coming to Bobbili and we have a good chance of studying his disposition and finding out something of his inner life. Angelia, his wife, teaches in the school and is as good as gold. She goes with Miss Harrison to the homes of the people, and preaches Christ because she loves to do so. I usually go with Seamma, and find her a woman of more than ordinary ability. She is respected by high caste and low, by rich and poor, and can command the attention of the people as well as any woman I ever knew at home. We were afraid a short time ago that we were going to lose her. Going home from prayer meeting one evening, she stepped on a snake and was bitten. They live in the town, nearly a mile away, and by the time they came back for us, and we could get to her, that poison had taken great effect. Mr. Gullison ran with medicines as fast as he could. We followed. When we arrived she was in convulsions. She suffered extreme pain for about four hours, then began to feel relieved. But the pain did not all leave her foot for two or three days.

We do not forget that next month the prayer topic of the W. B. M. U. is for Bobbili. We told our people about it yesterday. They were so pleased to know that you all were going to make special prayer for Bobbili. You may be sure we will all pray with you. Wishing you all a Happy New Year.

NETTIE GULLISON.

Clements Vale Aid Society.

Some time has passed since our Aid Society has been heard from but the work has been going steadily on. We meet every month and spend an hour or more in prayer for our dark sisters so far away and yet very near to us at heart. The "Tidings" are always read and have proved very beneficial. Our meetings are always a season of blessing to every sister and we part feeling encouraged to go on. We have no Mission Band here but the children have proved very helpful to us in many ways. On November 13th, the little ones of the Primary Department gave an interesting programme of music, recitations and an exercise "The Angel of the Sunday School." The parts were beautifully rendered and one pleasing feature was the opening of the Mite Boxes, which contained \$5 divided between the Sunday School and Home Mission. On December 25th, a Christmas meeting was held under the auspices of the Aid Society, a good programme was given and at the close, Rev. S. Langille gave a thrilling address on Home Mission work. Collection \$5 for Home Mission. We have met with many discouragements, but we thank God for leading us over the rough places and ask for strength to go on the journey. The sisters are a faithful band and their prayers do much to encourage one another. On entering the New Year we pray God's blessing to follow us and be with all the societies.

MRS. P. J. CHUTE.

Foreign Mission Board.

NOTES BY THE SECRETARY.

At a meeting of the Foreign Mission Board Rev. Geo. Churchill, our returned missionary, who is at home resting after 25 years of service, was authorized to visit any of the churches in the interest of our work as he might feel able to do. Mr. Churchill will take collections at all meetings held by him and report the same to the Treasurer of the Board. His address is Truro, N. S., where pastors and churches desiring his services may address him, or to the Secretary-Treasurer of the Board, St. John, N. B. All the pastors of the churches kindly bear in mind that this work to which we have committed ourselves is growing, and that it needs their constant prayer and help? The financial obligations do not grow less and the F. M. B. do not propose that they shall do so. The religion of Jesus Christ is pre-eminently aggressive in its nature, and if we ever expect to win this world for Christ we must go forward. "Somebody has said, "An army always in the trenches is a defeated army." The same thing is true of churches. A church always on the defensive is not a progressive church; and no church can by any possibility be said to be doing its full work for God and man that is not actively engaged in giving the gospel of God's Son to those who have it not. Activity in Foreign Mission work then is the mark of a living, growing, progressive church. Brother, how is it with your church? Send up your prayers to heaven and your contributions to the Treasurer.

Recent letters from the missionaries report some new cases of special interest. Mr. Higgins reports three baptized and others inquiring. Mr. Sanford, who has been on a tour to the Bobbili field, to render assistance to Bro. Gullison, reports two baptized. He says that while at Chikkagadda "we were much pleased with the spirit manifested by the Christians there, twenty-eight in all sat down to the Lord's Supper on that Sunday evening." Remember friends that three years ago there were no Christians to observe the Supper, now there are more than thirty. Brethren help this work. Bring the people in from the fields of sin. We are not waked up to the needs of the work and its great importance.

Mr. Higgins writes: You will be glad to hear that we have had three baptisms here. Last Sunday morning we visited the pond near by and three were publicly immersed. One was an old grey-haired woman of sixty summers or more; the second was a man of about thirty—a Mala coolie. The third was a little lad of eight or ten years. They are all very interesting cases. Let me begin with the little boy. He is my cook's second boy. Last February I brought this cook and his family of six children from Bimbi. He had worked some for Morse. As the small-pox was as "thick as hops" in the Mala street, the cook's wife begged me to let them have a shanty upon our mission compound. She impressed me as being in many ways a wonderful woman. I noticed how neat she was and how well she looked after her family of little children. She is a hustler too, for she not only cares for this large family but helps her husband in many ways. As I was alone and as there was a shanty here that would serve, I let them have it. Their being here with me led to daily family worship together. I have sought during the year, to lead them to Christ, and should not wonder if the parents and two or three of the children are saved souls. However, although the parents have for some time said that they were Christians at heart they have not found the courage to make that confession public by baptism. The three lads are bright fellows and a daily joy to me. Lately I was telling the parents that if truly Christian they should confess it by baptism. They said that they had been talking over the matter and decided to be baptized at Christmas. You have doubtless met such whims before in your experience. Well, this lad of eight or nine years spoke up and said that he wanted to be baptized. I said, "When?" and he replied with a manly fashion and bright smile, "Now." So I allowed him to make his request to the church. They were much pleased and voted to baptize him. During the meeting they asked him if it would not be better to wait awhile for his elder brother or his parents. He said, "No, I think I ought to be baptized whether they are or not." I trust the parents and some of the other children will follow soon. The Mala man is a head coolie and has been working for us off and on ever since we began to build here. He has a wife and several children. He decided at last to come out and be a Christian whether his wife stayed with him or not. But when she saw he was determined to be baptized, she said she would stay with him. If he remains firm I think she will follow before long. He is having some persecution now but I hope it may not hurt him. His relatives from a distant village came and forced him to go off with them to see some of his sisters who were taking on about his baptism. He will not find a bed of roses for awhile I assure you. The old woman is the mother of Kanchemma, that noble woman who for five years has lived alone in the Yalla street, upon a verandah, ostracised and persecuted. I often wonder how she maintained her spiritual life all those years. She was forbidden entrance to the home where this old mother lived. Often she was raging with fever and suffering for days with chronic diarrhoea. She had no privacy, and her verandah was often protected from the wind and rain in a very poor way. All about her were the dirty, vile, abusive "Billingsgate" of her street, and no tender hands to minister to her except as the old mother would help her. Her means of a living was gathering leaves for dinner plates from a neighboring

hill. Half a days work at this business would bring her 3 cents. But often she was sick and unable to go at all. This was her experience before I came last February. I may have written, on of her father having deserted her mother some twenty years ago, and having lived with two other women since then. I took her case in hand and got her into the house as its mistress, caste or no caste. Her old mother a reed to stick to her and her wayward son of 18 agreed to return to her. So the old lady and the boy broke their caste one night and all ate together. Now this white haired, old mother has taken Christ as her portion forever and we have baptized her. I think Kanchemma is filled with the Spirit. She cannot read or write but she can talk and pray. We give her 35 cents per month to go with Amma and tell the heathen women about Christ. She still gathers leaves each morning. If she becomes a useful Bible woman we shall take her on entirely for that work. The boy will be baptized by and by if he shows the right mind.

It is hoped that the plan for systematic beneficence will bring about a more systematic presentation of the various objects contemplated, a better instruction of the people in the significance and importance of the various objects brought before them. It must be remembered that new members, (adults from without and young persons from the Sabbath Schools) are constantly coming into our churches, and these must be taught about our denominational affairs. That pastor makes a mistake who supposes that his duty is performed when he preaches the doctrines of the Bible. He has a duty in the way of applying these doctrines to the consciences and lives of his people. He must educate his people in all that pertains to the activities of their denomination. There must be "line upon line, precept upon precept, here a little and there a little."

In a communication published in The Examiner, Secretary Mable makes the point that it is not enough to teach the duty of giving to the cause of Christ; there must be specific teaching. He does not believe in the "poising of gifts," and says that the commission on systematic beneficence never contemplated such a plan. "A system to be adequate" he says "must require a regular and studied presentation, one by one, in its proper turn, of the claims of the various objects of beneficence. Offerings for Foreign Missions especially, will be inadequate without the most specific presentation of its far-away work, on its merits, through the printed page and by the living voice of the pastors of our churches, after thorough study of the features of the work." And this is just what the writer of this paragraph firmly believes. And there is no better time to solicit a contribution to a given object or society than that hour in which the pastor or some one invited by him, presents it in all possible fullness to his people, and that ought to be at least once a year." So writes the Editor of the Journal and Messenger in its issue of December 22. The writer of those notes is in full accord with the views as expressed in the above editorial note.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary

Good Health **Strong Nerves**

to right living and healthy bodies. Hood's Sarsaparilla is the great blood purifier. Therefore it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc., the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

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Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists. 25c.

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JUST OUT: We have put out a Beautiful Golden Text Book for 1899. Send for 100 at \$2.25, postpaid.

Geo. A. McDonald, Sec'y-Treas.

Keep Coughing

We know of nothing better to tear the lining of your throat and lungs. It is better than wet feet to cause bronchitis and pneumonia. Only keep it up long enough and you will succeed in reducing your weight, losing your appetite, bringing on a slow fever and making everything exactly right for the germs of consumption.

Stop coughing and you will get well.

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cures coughs of every kind. An ordinary cough disappears in a single night. The racking coughs of bronchitis are soon completely mastered. And, if not too far along, the coughs of consumption are completely cured.

Ask your druggist for one of

Dr. Ayer's Cherry Pectoral Plaster.

It will aid the action of the Cherry Pectoral.

If you have any complaint whatever and desire the best medical advice you can possibly obtain, write us freely. You will receive a prompt reply that may be of great value to you. Address, DR. J. C. AYER, Lowell, Mass.

Acknowledgments.

With feelings of deep gratitude, I take this opportunity of returning thanks to the dear friends of the Avondale section of the Newport Baptist church, for their thoughtfulness, in the handsome Christmas gift received. May their hearts be always cheered, as they have in the past, as well as at present, sought to lighten the burden of their pastor. W. M. W. REES.

Mrs. R. B. Kinley acknowledges with much thanks, the gift of a beautiful lemonade set and vase lamp, presented by Miss May McConnell and Miss Emma Hewitt, in behalf of the Port Hillford Mission Band, at the close of their meeting on December 31st. The kindness of the Band to their president is very encouraging, as an evidence of their interest, and as a token of their personal love.

A goodly number of the members of the church and congregation assembled at the parsonage on the afternoon and evening of the 2nd inst., bringing with them many tangible tokens of their good will. The sisters provided a bountiful tea, and the evening was very pleasantly spent in mutual conversation and music. After the kind friends had left we found ourselves the richer in wood, vegetables, fruit, meat, a large supply of groceries and other pantry requisites, and last but not least, a respectable sum of money. Our desire is to prove ourselves worthy of the kindness of the people. N. B. DUNN. Pleasant Valley, Jan. 4th.

A very happy company gathered at the parsonage of the East Point Baptist church, on Wednesday evening, Dec. 28th. As their purpose was evidently good, the pastor and his wife gave them full charge. The evening passed pleasantly in social conversation and in partaking of a substantial supper provided by the ladies. Before leaving, Dea. Scott, Sr., on behalf of the company, presented the pastor with a purse of about \$20 besides many other useful things. Such kindness as this is very highly appreciated by the pastor, and serves to cement more firmly the pastoral tie. May God richly bless this kind people as our prayer. E. A. MCPHEE.

Notices.

The January meeting of the Annapolis County Conference of Baptist churches will be held at Centreville, January 16, 17. The following programme has been arranged: Monday, 7 p. m., Praise Service, 7:30, three addresses on the "Great Commission." Go Preach, Rev. E. E. Locke; Go Baptize, Rev. J. T. Eaton; Go Teach, Rev. E. P. Coldwell. Tuesday—9:30—Praise service, 10—11—Business and Reports, 10-12—Open Conference led by Rev. C. W. Corey, Difficulties and discouragements of the ministry. The afternoon and evening has been given up to the work of the B. Y. P. U. L. F. W., Sec'y.

The next session of the Queen's County Quarterly Meeting will convene with the church at Upper Gaagetown, Saturday, Jan. 14th, at 10 o'clock. On the afternoon and evening of the day preceding, the Queen's County Baptist Sunday School Convention will hold its quarterly meetings. An interesting programme is being prepared. Let the churches be well represented. F. W. PATTERSON, Sec'y.-Treas.

Grande Ligne Mission.

At the request of the Grande Ligne Mission Board, the Rev. A. J. Lebeau, a French Missionary, proposes to spend a few weeks in the Maritime Provinces, in the interest of this important work; and D. V. will visit the following places in New Brunswick on the dates named: Sunday, Jan. 22nd, Fredericton, Marysville and Gibson, N. B.; Monday, Jan. 23rd, p. m., Hampton Village; Tuesday, Jan. 24th, p. m., Chipman; Wednesday, Jan. 25th, p. m., Salmon River; Thursday, Jan. 26th, p. m., Sussex; Friday, Jan. 27th, p. m., Petticodiac; Sunday, Jan. 29th, Churches on the Elgin Field; Monday, Jan. 30th, p. m., Havelock; Tuesday, Jan. 31st, p. m., Salisbury; Wednesday, Feb. 1st, p. m., Albert; Thursday, Feb. 2nd, p. m., Harvey; Friday, Feb. 3rd, p. m., Hillsboro; Sunday, Feb. 5th, p. m., Moncton; Monday, Feb. 6th, p. m., Dorchester; Tuesday, Jan. 7th, p. m., Sackville. Mr. Lebeau's addresses will be illustrated by Stereopticon views of various places of interest in the Province of Quebec and of the mission in particular, which will add greatly to the interest of these meetings. I would bespeak for him the cordial co-operation of the churches he will visit, with the earnest hope that his coming among you may fan the fires of enthusiasm for the conversion of the French people in our own land. On behalf of the Board, E. BOSWORTH, Field Sec'y, G. L. M.

The next Quarterly Meeting of the Baptist churches of Pictou and Colchester counties will be held with the church at Belmont, Jan. 23rd and 24th. The session Monday evening and three sessions on Tuesday. A good program has been prepared. On Tuesday afternoon the W. M. A. Societies will occupy part of the time, which feature has been adopted as part of the program for each Quarterly. All Societies are invited to send delegates. O. N. CHIPMAN, Sec'y

Canada's Greatest Liniment.

Griffiths' Menthol Liniment is the greatest curative discovery of the age. Penetrates muscle, membrane and tissue to the very bone, banishes pains and aches with a power impossible with any other remedy. Use it for rheumatism, neuralgia, headaches and all soreness, swelling and inflammation. All druggists, 25 cts.

Vigor and Power,

The Invariable Results of Using Dodd's Kidney Pills.

They Renew Youth for the Old, and Make the Young Stronger—Ward Off and Cure All Forms of Kidney Disease.

HIBERNIA, N. B., Jan. 9.—The severity of the weather during the winter season, in the Maritime Provinces, is responsible for the death of very many persons who have passed the half century mark. During the cold winter the blood becomes less pure, and loses much of its vitalizing power, the kidneys are compelled to overwork themselves, in endeavoring to rid the blood of its unusually heavy burdens of impurities. The consequence is, that the kidneys break down completely; impurities that should be thrown out of the system are allowed to remain in it, poisoning every nerve, bone, muscle, and organ.

In these cases, Dodd's Kidney Pills are absolutely necessary to restore the kidneys to their natural health and strength, and thereby preserve life, and prevent death.

In all forms of disease or weakness of the kidneys, as Bright's Disease, Diabetes, Lumbago, Rheumatism, Heart Failure, Sciatica, Neuralgia, Gout, Paralysis, Gravel, Stone in the Bladder, Inflammation of the Bladder, Urinary Troubles, and all Diseases of Women, Dodd's Kidney Pills are a positive and absolutely unerring cure, rapid in action, permanent in effect.

Dodd's Kidney Pills heal the diseased kidneys. They restore strength and vigor, and stimulate the urinary organs to a prompt and perfect performance of their delicate and important duties.

Dodd's Kidney Pills make the weak strong and robust, make the strong more vigorous, and brace the tired nerves in old and young.

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

The failures in the Dominion this week numbered twenty-four, against thirty-two in the corresponding week of 1898.

The Cure of Asthma.

Liebig's Asthma Cure will cure Asthma, Hay Asthma, or Hay Fever. Hundreds of people in four continents will testify to it. It is a high-class medicine endorsed by medical men, and used by the best people in all parts of the civilized world.

A free trial bottle will be sent to any sufferer, by mail, prepaid. If you are afflicted send your name and address to The Liebig Co., 179 King Street West, Toronto; and say that you saw this free offer in the MESSENGER AND VISITOR.

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Extra terms to those who act NOW.

This book is of interest to all classes, containing as it does, a comprehensive and authentic account of all things pertaining to the islands of PORTO RICO, CUBA, the Philippines and Hawaii, which have lately become so prominent in the public view. Its author being a noted historian, traveller and correspondent who is familiar with all sections of these colonies, gives a vivid description of each place and its natural characteristics. The various peoples and their manners of life; the agricultural, mineral and commercial resources; climate, scenery, methods of travel and means of access to the various ports, are all referred to in a manner that compels the reader's attention. A history of each of these four colonies from the earliest times is given. A valuable map of each country is included. The book will be illustrated nearly 200 photographs and drawings from all the prominent places referred to in the work.

For full particulars address, R. A. H. MORROW, Publisher, 59 Garden Street, St. John, N. B.

Ninety-five Cures in One Hundred Cases.

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

Asthma Cured

After Twelve Years' Suffering—Toronto Physicians Advised Leaving Her Home to go to Manitoba—Clarke's Kola Compound Cured.

Mrs. McTaggart, 80 Vananley St., Toronto, writes: "I have been troubled with asthma and bronchitis for twelve years, which gradually grew worse each year. In spite of the hundreds of dollars my husband has spent with several doctors, and almost every remedy we could procure, I could only afford temporary relief. For the past two years I could not lie on my left side, and during the past year previous to taking Clarke's Kola Compound the asthma became so severe that I had not had a full night's sleep, and during most of that time we had a doctor in attendance. We gave up several doctors, as I was becoming no better, and the last doctor, after about two months' treatment, told me he could do nothing for me. He advised me to go to Manitoba or some dry climate. We bought of Clarke's Kola Compound being a cure for asthma, and before taking this remedy made several inquiries from those who had used it, and in each case found the result so satisfactory that we resolved to try it. After taking the first bottle I became much better, and began to sleep well at nights. Since taking the third bottle I have not felt the slightest symptoms of my former trouble. I have during the past six months gained nearly 20 pounds in flesh and feel perfectly healthy in every way. I can assure you that I will do all in my power to induce any sufferer from this terrible disease to try it."

Certified correct by Peter McTaggart, Proprietor of Toronto Dairy Co.

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We guarantee that these Plasters will relieve pain quicker than any other. Put up only in 25c tin boxes and \$1.00 yard rolls. The latter allows you to cut the Plaster any size.

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We know of no Piano, Organ and Sewing Machine house in the whole Dominion of Canada that gives the terms we do on Pianos, Organs and Sewing Machines.

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In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

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Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indigestion, bad taste, coated tongue, sick headache, insomnia, etc. Hood's Pills cure constipation and all its results, easily and thoroughly. 25c. All druggists. Prepared by C. L. Hood & Co., Lowell, Mass. The only Pills to take with Hood's Sarsaparilla.

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CRAMPS and PAINS
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25 CENTS A BOTTLE.

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As to Epilepsy and Fits.

Liebig's Fit Cure for Epilepsy and kindred affections is the only successful remedy, and is now used by the best physicians and hospitals in Europe and America. It is confidently recommended to the afflicted. If you suffer from Epilepsy, St. Vitus' Dance, or have children or relatives that do so, or know a friend that is afflicted, then send for a free trial bottle and try it. It will be sent by mail prepaid. It has cured where everything else has failed. When writing mention MESSENGER AND VISITOR and give full address to The Liebig Co., 179 King Street West, Toronto.

LIFE LASTS LONGER

IF PUTTNER'S EMULSION be taken regularly by Consumptives and all weak and ailing people.

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

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Kidney Pains All Gone.

What Did It?

Doan's Kidney Pills.

How Do You Know?

A Kingston Man Says So.

Mr. W. J. Pappa, 112 Barrie St., Kingston, Ont., writes as follows: "Having been troubled with kidney disease for years, and not having received any permanent relief until I used Doan's Kidney Pills, I take great pleasure in letting others similarly afflicted know of the wonderful curative properties possessed by Doan's Pills. Before taking them I was troubled at night by having to rise, but can now sleep, and do not feel weary in the morning. I hope that this may induce other sufferers from kidney or urinary troubles to give Doan's Kidney Pills a faithful trial, for I know that no other remedy could have acted so well as they did in my case."

Doan's Kidney Pills are the only sure cure for Backache, Bright's Disease, Diabetes, Dropsy, and all Kidney and Urinary troubles. Price 50c., all druggists. The Doan Kidney Pill Co., Toronto, Ont. Ask for Doan's and refuse all others.

The Home

Fresh Air in the Bedroom.

The result of fresh air in the sleeping-room will be felt in various subtle ways—in quieter nerves, greater amiability, brighter eyes and clearer mind and complexion. And though the subject is often discussed, it is worthy of attention when we realize its benefits.

There are several points to consider when ventilating sleeping apartments. First, it is important that the air should be pure, and the value of fresh air recognized. Then the physical condition of the sleeper should be thought of. The same amount of outside air and the same temperature cannot be endured alike by every one. It sometimes happens that the admission of fresh air during the night renders the sleeper uncomfortably cold. When this is the case, the object of the open window or fresh-air current is defeated.

A window raised a very little at top and bottom is better than a wide space. A transom opening upon a ventilated room is excellent for delicate people who cannot bear a direct current in the room.

Study comfort. It is a well-known truth that animals must be warmly housed at night in order to thrive in cold weather. The fact is none the less true of human beings. Thought—that is, intelligent thought—should be exercised.

No fixed rule for ventilating at night can be followed on all occasions. Better no outside ventilation than excessive cold where misery attends. Warmth and fresh air combined is the end sought. It pays to study this problem when we remember that fully one-third of our life is spent in the sleeping-room.

As one lady says: "Sleep is so much deeper and more perfect when there is plenty of fresh air in the room at night." The clothing worn during the day may always be placed at night where fresh air will find it; and the same with that worn at night. During the day fresh air will thoroughly permeate it. If the rule of fresh air for the clothing as well as for the room is followed, there will be even greater gain in the important matters of quieter nerves and brighter faces.—Christian Work.

Keeping a Journal.

The keeping of a journal was a good old-fashioned habit which has almost passed away in these busy modern days. The everyday girl of two generations ago religiously kept her journal. Even schoolboys in olden times were encouraged to keep some sort of an entry of their daily pastimes, studies and thoughts. The plan was an excellent one. It trained the mind to definite thought and the pen to describe actual occurrences, as well as write down, however vaguely, the individual thoughts. The journal, it is true, was often made up of personal vanities or weakly sentimentalism, but it did not encourage such weakness of youth; it simply brought it out. The first step, probably, to the cure of a vanity is the bold record of it. How many noble but chimerical resolves there are on the old time-stained pages of those journals of the past. We occasionally find them even today where they have been hidden away with old letters in some forgotten chest in the attic. "How full they are of funny, stilted ambitious sentences and impossible resolutions! Yet he who aims at the moon aims higher, we are told, than he who aims at a tree. Any resolve in the right direction is better than no resolve. Nothing is worse than inaction, a thoughtless life, a clodlike existence. The daily records which these old-time schoolboys and schoolgirls wrote in the journals encouraged them to think, and to think definitely. It lifted them above a mere eating, drinking and sleeping existence, or what is much the same, an ambition to live a mere money-getting and money-saving life.

There is no better way to make a boy's or girl's heart pure than to take them into the fields and woods and teach them the secrets of nature from the living book spread everywhere before them. Let them

learn the calls of the birds and the curious and beautiful habits of the wild creatures, to whom God has given a portion of the world as certainly as He gave it to man. Let them learn which animals are useful to the farmer in destroying noxious worms and slugs. Teach them the use of those animals and birds which are put here as nature's scavengers and birds of prey, which destroy all the weakly and diseased, and thus keep the woods and meadows pure and healthful. Show them that even the merciless hawk is but Heaven's messenger, for it strikes down the weak, sick grouse, one of whom might infect an entire covey. Let the children record in their journals the impressions of these lessons, and this education will lift them above silly sentimentalism into true sentiment. It will take them above self-love and vanity into a universal love and vapidly into a universal love and pride in the great world God has made alike for the use and the delight of His children. It will teach them to see God in everything.

The ingredient sometimes used to take the place of eggs in a cake is a teaspoonful of cornstarch for every egg. Sift it in rapidly at the last moment. It does very well in a simple cake, where only two or three eggs are required, but, of course, no amount of cornstarch takes the place of eggs in pound cake or any cake which requires a larger number of eggs.—(For S. M.)

A good rule for headcheese is as follows: Put the well-cleaned head, feet and ears of a nice pig in just water enough to cook them. When the meat is ready to drop from the bones take it out and chop it fine, while it is hot. Add to the liquor a teaspoonful of powdered mace and, if it is liked, a small onion minced fine. Mix well. Add the chopped meat. The mixture should be quite firm. Turn it into a pan with a heavy weight over it. Turn it out cold.

LILLIAN'S EXPERIENCE.

How She Kept Trouble, Loss and Disappointment from a City Home.

Lillian —, the bright daughter of a farmer living some eighty miles from Toronto, was visiting her aunt in the Queen city during Fair time.

The little country girl, only in her eighteenth year, was a model in all that pertained to housework; she excelled in buttermaking, cooking, sewing, crocheting, and understood the art of making old things look like new—home dyeing with Diamond Dyes.

During the second week of Lillian's visit, her aunt intimated one day that she had made a careful selection of some clean but faded skirts and a suit of boys clothing which she thought were good enough for another season's wear if they could be properly re-colored.

Lillian's aunt acknowledged that she had never before attempted home dyeing, but said she was encouraged by the statements made in some of the newspapers that Dyes would work wonders for her.

At once Lillian came to her rescue and said: "Auntie, for goodness sake do not risk your good garments with these common dyes; they are quite useless. I tried a package some time ago in order to satisfy my curiosity, and they gave just such results as I expected—spoiled my material. When I use dyes I want pure dye-tuffs, quite free from grease. Let me suggest the use of the Diamond Dyes; they are safe and sure, and your colors will be just right. Send to the drug store for them and I will assist you in your work."

The Diamond Dyes were procured, and part of an afternoon was spent by aunt and niece in making the old things look like new creations. All were delighted with the magnificent results, and Lillian was particularly proud of the achievements of her friend's Diamond Dyes. At the tea table that evening the aunt said: "Lillian, your experience in dyeing certainly saved us from trouble, loss and disappointment."

Peter McKeown, aged 39, and John Dornan, aged 14, while iceboating at Hamilton, Ont., Monday evening were drowned.

Doctors now agree that consumption is curable.

Three things, if taken together, will cure nearly every case in the first stages; the majority of cases more advanced; and a few of those far advanced.

The first is, fresh air; the second, proper food; the third, Scott's Emulsion of cod-liver oil with hypophosphites.

To be cured, you must not lose in weight, and, if thin, you must gain. Nothing equals Scott's Emulsion to keep you in good flesh.

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

PORK

Poultry, Butter, Eggs, Apples

AND ALL KINDS OF

Country Produce

HANDLED TO ADVANTAGE

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RELIABLE UP-TO-DATE

Commission Merchant

D. G. Whidden

HALIFAX, N. S.

A Dunnville Jeweller's Wife

CURED OF PALPITATION OF THE HEART AND SMOTHERING SPELLS BY MILBURN'S HEART AND NERVE PILLS.

Mrs. D. E. Lasalle, Canal Street, Dunnville, Ont., whose husband keeps a Jewellery store, and is one of the best



known and most progressive citizens of Dunnville, Ont., gives the following description of her recent experience in the use of Milburn's Heart and Nerve Pills: "I took Milburn's Heart and Nerve Pills for weak nerves, dizziness, palpitation of the heart, smothering spells at night and sleeplessness. Before I used them I could not get restful sleep, and my nerves were often so unstrung that I would start in alarm at the least noise, and easily worried."

"Last February I commenced taking this valuable medicine, and it proved the right remedy for my weak and shattered nervous system. Milburn's Heart and Nerve Pills restored my nerves to a strong and healthy condition, gave regular and normal action of the heart."

"I sleep well now, and am better in every way, and I recommend them heartily to all who suffer as I did." Milburn's Heart and Nerve Pills, 50c. a box, or 3 for \$1.25, at all druggists. T. MILBURN & Co., Toronto, Ont.

Laxative Pills cure Constipation, Sick Headache, Biliousness, Dyspepsia. Every pill guaranteed perfect, and to work without a gripe or pain. Price 25c., all druggists.

\$525 PAID FOR 1888 Quarter; \$10.00 paid for 1888 half dollar; \$2.00 for 1886 one; \$1000 for certain other newspapers, given for hundreds of letters and a variety of Old Shams and Ovals. Don't pay a dollar for a book when you can get Two Complete Books, illustrated, strictly reliable, with names of hundreds and stamp dealers who will buy them. The two books sent postpaid for only 10 cents. Address EXCELSIOR BOOK Co., Toronto, Ont. (Mention this paper.)

FREE One Instant Premium FOR EACH PEN AND HOLDER, with 500000 Ink to make one pen and holder writing book. Also the Premium Budget of Songs, Quizzes, Magic Tricks and House Amusements. All for only 10 cents. New Catalogue of Selections, Books, etc., from EXCELSIOR BOOK Co., Toronto.

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

CHRIST AND NICODEMUS.

Lesson IV. January 22.—John 3:1-16.

Study Verses 1-21.

Compare 2 Cor. 5:17-21.

Commit Verses 14-16.

GOLDEN TEXT.

For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life, John 3:16.

EXPLANATORY.

I. THE INQUIRER.—Vs. 1, 2. I. THERE WAS A MAN OF THE PHARISEES. The best and most religious sect of the Jews, holding the most correct opinions (Matt. 23:23) and looking for the Messiah, and, therefore, the best of them, like Nicodemus and Paul, were the best soil for planting the gospel truths. NICODEMUS. A Greek name in common use. All we know of him is recorded here and in John 7:50; 19:39, which implies that he became a disciple. A RULER OF THE JEWS. ('Archon') a Greek term, applied to the members of the Sanhedrim.)

CAME TO JESUS BY NIGHT. He went by night (1) because common prudence would lead him so to do. It was not wise to commit himself till he knew more about the new teacher. He would not launch out on an unknown voyage over an unknown sea. (2) Others might have interfered with his investigations. (3) The quiet evening hour, after the public work and teaching of Jesus were over, and the crowds had retired to their homes, was by far the best time for this purpose. It is well to note that his going at all implies strength of character, unprejudiced desire for the truth, earnestness, and honesty of purpose.

THOU ART A TEACHER COME FROM GOD. And therefore with a message from God which would be eyes to the blind and a light to the path. Nicodemus came, that he might find an answer to the puzzling questions that thronged around him. He came because Jesus had publicly given proofs that he was from God. FOR NO MAN CAN DO THESE MIRACLES, SIGNS, etc. It is possible that, as Professor Dodds thinks, he came also to guide and help "this inexperienced Galilean" in his mission. He was a man of influence, and might thus aid the cause.

II. THE TEACHER PRESENTS THE FUNDAMENTAL TRUTH OF THE KINGDOM OF GOD.—THE ESSENTIAL CONDITION OF ENTERING IS A NEW BIRTH, A NEW LIFE.—Vs. 3-8. 3. JESUS ANSWERED THE inquirer's needs, the questions of his soul. VERILY, VERILY. Laying great emphasis on the truth that follows. EXCEPT A MAN (any one) BE BORN AGAIN, or "anew," as in R. V., margin, "from above." Whosoever is "born again" is "born anew" and "born from above." HE CANNOT SEE THE KINGDOM OF GOD. The declaration is explicit that a new spiritual life is necessary, not only to enter into, but even to form any correct conception of the kingdom of God. Christ's answer is equivalent to "It is not learning, but life, that is wanted for Messiah's kingdom, and life must begin by birth." (See Matt. 18:3.) THE KINGDOM OF GOD. Not an outward kingdom, or a place into which any one can enter without regard to character, but that condition or state where God reigns as king, where he is the supreme object of love and service.

5. EXCEPT A MAN BE BORN OF WATER AND OF THE SPIRIT.

It is not merely to the ordinance of baptism that Jesus refers, but to the truths which underlie the ordinance, and to the blessings of which it is a sign and seal, and new birth including the putting away of the old unclean nature and the putting on of the new.

6. THAT WHICH IS BORN OF THE FLESH IS FLESH, etc. "By the word 'flesh' he signifies the appetites, desires, faculties, which animate and govern the body, as well as the body itself—the whole equipment with which nature furnishes a man for life in this world. This natural birth gives a man entrance into much, and forever determines much that has important bearings on his person, character and destiny."

Thus Jesus lays down the law which makes the new birth a necessity for entering the spiritual kingdom of God. The spiritual life cannot be produced by natural generation. A man may be born a Jew, but he must come by his spiritual life from a spiritual source.

7. MARVEL NOT, because of the reason given in v. 8. Natural life is as full of mysteries as spiritual life. YE MUST BE. The emphasis is on "ye," even the Jews, even the best and most learned of the Jews.

MUST BE. There is no escape from this law.

8. THE WIND BLOWETH. The term for "wind" in Hebrew and Aramaic, as well as in Greek, was also the term for "spirit," the immaterial in man being represented in a metaphor by the invisible but life-giving breath. WHERE IT LISTETH (pleaseth), i. e., according to its unknown laws, and not according to our pleasure or will. THOU HEAREST THE SOUND THEREOF, etc. You see the results, but you cannot tell the causes which are beyond our reach. We know the facts though we cannot see the methods. "At the pauses of the conversation we may conjecture they heard the wind without." 9. IS EVERY ONE THAT IS BORN OF THE SPIRIT. The Spirit's methods we cannot know, but the facts of the new life are as plain and certain as that the strong wind bends the forest trees. We may not know the day nor the hour when we are born again, but we may know the fact by the fruits, as we know not how life works in a peach tree, but that it does work is proved by the peaches that grow out of it.

III. THE AUTHORITY BEHIND THE TEACHER.—Vs. 9-13. 9. HOW CAN THESE THINGS BE? The mysteries in religion are like the mysteries in nature. In both cases the facts are easily comprehended, and plain enough even for a child to use. In both cases the methods of operation are a mystery. The life of a seed is as mysterious as the new birth of a soul.

10. ART THOU A MASTER (rather, "the teacher," as in R. V.) OF ISRAEL, the teacher of the Israelites, known and distinguished by thy learning? AND KNOWEST NOT THESE THINGS? Which are so important that every teacher should know them, which are taught in the Scriptures you study (Ez-k. 11:19; 18:31; 36:26), and are taking place on the earth before your eyes.

11. WE SPEAK THAT (what) WE DO KNOW. What Jesus does for men; the changes made by the Holy Spirit in the new birth; the freer life, the higher joys; the victories over sin; the holier lives; the nobler motives, are matters not of mere theory nor of promise, but of experience and knowledge. Here is found the proof of the gospel from the human side. AND YE RECEIVE NOT OUR WITNESS. Ye Jews, the nation as a whole.

12. IF I HAVE TOLD YOU EARTHLY THINGS. Things whose proper place and manifestation are on the earth, such as the new birth of which he had spoken in vs. 3-8. HOW SHALL YE BELIEVE, IF I TELL YOU OF HEAVENLY THINGS? "Heavenly things" are those truths which could not be learned without a revelation from heaven; divine forgiveness, the perfect, free, universal love of God, the divine nature of Christ the atonement, the reality of life beyond the grave, the way to obtain it, the blessedness of heaven, the glories of the Messiah's kingdom on earth.

13. NO MAN HATH ASCENDED UP TO HEAVEN, and brought back the testimony of an eye witness. BUT HE THAT CAME DOWN FROM HEAVEN. EVEN THE SON OF MAN. Thus showing that he was the one who had come down from heaven. The "Son of Man" is the true representative of humanity; not only God, but a real man, with all the feelings, hopes, temptations, possibilities of man; the ideal man showing what man may become. WHICH IS IN HEAVEN. His home is in heaven, and he maintains continually a vital connection with heaven. So far as heaven is a state and a character. Jesus was always in heaven. The whole universe is heaven to him, for his senses are all open to perceive and receive.

IV. THE MEANS BY WHICH THE NEW LIFE CAN BE OBTAINED.—Vs. 14, 15. 14. AS MOSES LIFTED UP THE SERPENT IN THE WILDERNESS. Jesus now uses an illustration which makes clear some of the heavenly things he came to reveal. Study the story in Num. 21:4-9. EVEN SO MUST THE SON OF MAN BE LIFTED UP ON THE CROSS. "The reference here is to the crucifixion, but beyond that, to the glorification of Christ."

15. THAT WHOSOEVER BELIEVETH IN HIM. Accepts him as Teacher, as Guide, and as Lord. Believing in the act of receiving the new life from God. SHOULD NOT PERISH. From the effects of sin, which naturally end in destruction of the soul. BUT HAVE ETERNAL LIFE. Be born again, have the new spiritual life by which he shall grow into a perfect man in Christ Jesus, and live forever in heaven.

VI. THE SOURCE AND THE MOTIVE.—THE INFINITE LOVE OF GOD.—v. 16.

NOTE that it was not Christ that made God love us, but Christ was sent because God first loved us. Tennyson's "The Victim" expresses the demand of Odin or Thor, but bears no resemblance to the demands of God's love.

THE WORLD. The sinful world in its sin.

GAVE freely the greatest gift possible for him to give. And the ONLY BEGOTTEN SON gave himself freely that he might save men. It was no forced sacrifice.



A paper which every maritime Baptist should read regularly, if he wishes to be well informed in the affairs of his denomination at home and abroad.

The Messenger and Visitor FOR 1899.

We are pleased to be able to announce that in view of the promise of important contributions from a considerable number of Canadian Baptists who are recognized leaders in the thought and work of the denomination, we confidently hope to make the MESSENGER AND VISITOR for the coming year more valuable to its readers than it has ever been before. In addition to other valued correspondents who will continue to write for our columns, the following is a list of contributors who have promised their aid in the coming year, with the subjects with which they will deal, so far as they can now be given. We are quite sure that no intelligent Baptist who reads this list will feel that he can afford to do without the paper for 1899. Most of the contributors named, it will be seen, are ministers and college men, but we have a number of able laymen in mind whose names we hope to add to the list.

Special Contributors.

- Chas. A. Eaton: Cannot give subject and date; Dr. Keirstead: Series upon "The Relation of Higher Education to the Development of Christian life"; H. F. Waring: "The Bridge of Education," and "Sermonettes on Sin"; J. A. Gordon: Three articles on "Church Finance"; G. O. Gates: Upon Palestine; M. A. McLean: "Some Phases of Christian Life"; W. W. Weeks: "Flashes from My Forge"; Dr. Sawyer: Four articles—subject not given; J. D. Freeman: "The Sunday School as an Evangelistic Opportunity"; W. H. Warren: 1. Impressions of English Churches. 2. Echoes from English Pulpits. 3. Glimpses of London. 4. The Land of Scott and Burns. 5. A Ride Among English Lakes; De. Trotter: A series; Dr. Steel: A series; W. B. Hinson: A series (once a month); W. Camp; H. R. Hatch; C. W. Townsend: "A Reminiscent Gossip about Famous Preachers"; O. C. S. Wallace; C. W. Coxy.

Church Member— Church Worker—

If this paper is not now a part of your home life, hand your subscription to your pastor, or our agent near you, or send it direct to the office of publication. Do it now. The paper will help you during the year in your work for the many interests of your church. It will strengthen you. To be without it means loss.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year.

KENTVILLE, N. S.—Recently 5 have been received into our fellowship.

January 2nd.

BRUSSELS STREET, ST. JOHN.—On the 4th ult, two united with the church on experience, on the 1st inst. one was received by letter and two were baptized.

2nd KINGSCLEAR, YORK CO.—The 2nd Kingsclear church has taken action in the matter of Lewis King by annulling his license and excluding him from its fellowship.

PENNFIELD CENTRE, N. B.—I have nothing to report special in regard to the churches of these communities.

BRISTOL, N. B.—We began special meetings here Sunday evening, Jan. 1st, the Master's presence has been with us.

EAST POINT, P. E. I.—Quite a long time has passed since your readers have heard anything from us.

GUYSBORO, N. S.—On New Year's day the pastor baptized ten recent converts at Roachvale, one of the out stations.

HILLSBORO, N. B.—On Tuesday evening Dec. 27th, our friends gave us a pleasant surprise. The parsonage was peacefully invaded by a large number of friends.

BELLVILLE STATION, KINGS CO., N. B.—The Baptist Sunday School in this place held a concert on the 27th inst., which was well attended by the public.

FALMOUTH, N. S.—Thursday evening before Christmas, we had a Christmas tree for the Sunday School.

MAIN ST., ST. JOHN.—A few days before Christmas the members of the Main Street church, without previous announcement called upon Pastor Gordon and his family.

SUMMERSIDE, P. E. I.—You passed me by in the distribution of "news forms" and hence I am not limited in regard to space.

GASPERAUX, N. S.—On the first of last November I resigned the pastorate of this church, leaving it in a very good condition except that "Some have fallen asleep."

friends in this place for the generous and genuine surprise party to me and my family. On the evening of Wednesday, the 4th inst., we were invited out to tea to Brother and Sister I. N. Coldwells.

Jan. 5th. BAY VIEW CHURCH.—Our beloved under-shepherd after three years work has resigned recently his pastorate with us and goes as once to Paris'oro.

TREMONT, KINGS CO., N. S.—On the evening of the 28th inst., while the wind was blowing a gale, and while the snow was flying madly if not thickly.

H. P. CROSBY, Church Clerk. Port Maitland, Yar. Co., N. S. Dec. 20th, '98.

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

TREMONT, KINGS CO., N. S.—On the evening of the 28th inst., while the wind was blowing a gale, and while the snow was flying madly if not thickly.

Messenger and Visitor. Through These Columns. Permit me to write a word of suggestion to all to whom it applies, namely: Do not forget to send in your renewal subscription at your earliest convenience.

I cannot crowd any more news on this post card I must close.

Dec. 31st, '98.

JOSEPH WEBB.

FREDERICTON.—DEAR BROTHER EDITOR: Had you dropped into the vestry of the Fredericton Baptist church at half past nine on the evening of Friday, Dec. 30, you would have found an animated and happy throng of people, making merry over steaming cups of fragrant coffee and "sweet selections" from numerous stores of Christmas cake. Had you inquired into the cause of this celebration you would have learned that the annual business meeting had just been concluded in the adjoining room, and that it had been unanimously voted one of the most satisfactory and encouraging ever held in the history of the church. One good brother, who has for many years watched the development of the church with affectionate and intelligent interest, said, with beaming face, "up, up; everything seems to be on the up grade." Though we have experienced no boom, held no special meetings, made no spurt, the brother's verdict was true. It has been a year of steady, patient toil, and the ten reports submitted indicated gratifying results. These reports were prepared with care. They were more than mere tables of statistics. They seemed to embody the spirit and ideals of each department of work. A beloved deacon remarked to me that as he listened to the reports his heart thanked God afresh for the privilege of being associated with the life of such a church. He little knew, he said, upon what a heritage he was entering when as a lad of sixteen he united with the church. [We regret that lack of space makes it necessary to condense the interesting review of the year's work of the church as presented to the annual meeting by its officers and committees. The following is a brief summary: The clerk's report showed 33 additions and 13 removals, 3 by death and 10 by letter. The report from the Sunday School showed it to be doing excellent work under the superintendency of Mr. J. W. Spurden. The Y. P. Union and the W. A. Society presented encouraging reports. The latter has raised \$175 for missions during the year. The women of the church have expended \$43.85 in the renovation of the church, paid \$30 into the church treasury, and propose next year to assume the interest on the church debt. The report from the benevolent fund showed \$100 expended and ten families assisted. The report from the Finance committee showed that, notwithstanding costly repairs upon the building and other extraordinary expenses, the deficit was less by more than 50 p. c. than last year, and the outlook for the present year indicates an increase both in the number of contributors and the amounts subscribed. The treasurer's report shows that about \$4,000 in all have been raised during the year independently of contributions to the Forward Movement Fund. "Every dollar of this represents straight, voluntary giving" and in a year of financial stringency. To the great regret of the church, Mr. H. C. Creed asked to be relieved of the duties of the clerkship, after 30 years of what the church recognizes as well nigh perfect service in that office].

In closing this review of the year I wish to express my thankfulness in being permitted to minister to and labor with such a kind and cultured people. They are a loyal, noble band. They do generous things and in a graceful way. On Sunday, January 1, at the conclusion of the promotion exercises in the Sunday School, while the scholars were fluttering their certificates and diplomas, I was pleasantly surprised by being ordered to stand up and receive my "certificate." It came in the form of a beautiful address, accompanied by a purse of \$61. It is a love-token more precious than the gold it represents. Wishing you, Brother Editor, and all our Baptist fraternity a Happy New Year. Yours sincerely, J. D. FREEMAN.

BIRTH.

FREEMAN.—At New Germany, Jan. 1st, to Dr. and Mrs. N. P. Freeman, a daughter.

MARRIAGES.

MADER-HUGHES.—At Gold River, by Rev. W. H. Jenkins, Thomas F. Mader, to Bertha M. S. Hughes.

PENNY-WHITE.—At the Baptist parsonage, Murray River, P. E. I., Dec. 26th, by Rev. Henry Carter, Reuben W. Penny, to Lizzie White, both of Cape Bear, Lot 64.

FARNHAM-COX.—At the residence of the bride's sister, Pawtucket, R. I., Monday Dec. 26th, by the Rev. J. A. Roberts, John T. Farnham, of Canard, N. S., to Jennie Maud, youngest daughter of Mr. and Mrs. Thomas W. Cox, all of Kentville.

BURNS-GATES.—At Kingston village, N. S., Dec. 20th, by Rev. J. Webb, B. Th., Leander Burns, to May Gates, both of Harmony, Kings County, N. S.

MEEK-LEPPER.—At Everett, Mass., Dec. 24th, by Rev. W. B. Bezanson, Charles B. Meek, of Lexington, Mass., formerly of Rawdon, N. S., and Katherine Lepper, formerly of Col., N. S.

MCKAY-GREEN.—At the residence of the bride's parents, Dec. 22nd, by Rev. M. A. MacLean, John McKay of Sydney Mines, to Margaret Green, of North Sydney.

THOMPSON-STANWOOD.—At the residence of the bride's parents, Overton, Dec. 20th, by Pastor C. P. Wilson, Frank V. Thompson, to Edna Stanwood, all of Overton, N. S.

KILLAM-THOMPSON.—At the parsonage, Dec. 23rd, by Pastor C. P. Wilson, Isaac Killam, Sr., of Overton, to Sophia Thompson, of Yarmouth, N. S.

MCBURNE-PATTERSON.—On Jan. 2nd, at Five Islands, by Rev. F. E. Roop, Cyrus A. McBurnie, to Mary J., daughter of David Patterson, both of Five Islands, Colchester Co.

EATON-ROMKEY.—At the parsonage, Bridgewater, on Jan. 3rd, by Rev. E. P. Churchill, Frank George Eaton, of Bridgewater, to Hilda Beatrice Romkey, of West Lublin.

PERRY-KNOX.—At Chipman, N. B., on the 5th inst., by Rev. W. E. McIntyre, Wilmot Perry, of Cambridge, to Gussie Knox, of Chipman.

CHUTE-BURNKY.—At the home of Capt. John Robblee, Lower Granville, Dec. 29th, by Rev. G. W. Schurman, John Chute, of Bear River, and Lizzie Burney, of Lower Granville.

FLOWERS-HILL.—At Bear River, Dec. 21st, by Rev. G. W. Schurman, Charles Flowers, and Hattie Hill, both of Bear River, N. S.

DAMERY-SPRAGG.—At the residence of the bride's mother, Jan. 5th, by Pastor S. D. Ervine, Thomas Damery, of the Post Office Department, St. John, N. B., and Abbie Spragg, of Springfield, Kings Co., N. B. [Weekly Sun please copy.]

HELMS-JONES.—On the 5th inst., by Rev. J. A. Gordon, M. A., Councillor William Helms, of Kars, and Mrs. Mary Jones, of St. John.

DEATHS.

MCCABE.—At Beverly, Mass., Dec. 16th, Herbert H. McCabe, aged 25 years, 4 months, 17 days, son of John McCabe, Economy, N. S.

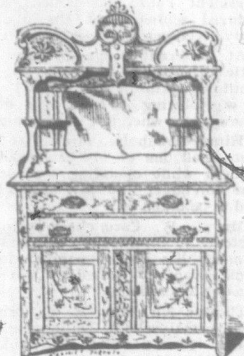
SMITH.—At Pollett River, Westmorland County, Dec. 30th, Delia, eldest daughter of John L. Smith, of consumption, in the 18 year of her age. She was baptized about a year ago by Rev. E. Hopper. She passed away like our going to sleep. A sermon was preached by Rev. F. D. Davidson.

FOOTE.—At Chegogin, Dec. 21st, Mrs. John Foote, aged 64 years. Our sister had been ailing for years, but was taken suddenly from us. Our sister was greatly beloved. Her life speaks volumes for her. The Lord comfort her husband.

A Splendid Line of Sideboards
New Designs at Lowest Prices



No. 5616—Sideboard E'm, antique finish. 18x46 in. One long drawer, two small drawers (one lined for silver) \$40.75.



No. 598—Sideboard, Ash, antique finish. 18x24 in., shaped mirror, top 18x46 in., one long drawer, two small drawers (one lined for silver) \$35.50.

Write for our Illustrated Furniture Catalogue.

Manchester Robertson & Allison

SANFORD.—At the home of his son Edward, Poplar Grove, Hants County, Dec. 5th, Deacon Thomas Sanford, in the 90th year of his age. Uniting with the Newport Baptist Church many years ago, he remained true to the end, and in sleep passed away we believe to the better land. The funeral services were conducted by his pastor, Wm. W. Rees, assisted by Rev. Wm. Ryan, (Methodist) of Avondale. May the dear Lord comfort the bereaved ones.

HILTZ.—On Dec. 17th, in Leominster, Mass., Wm. F. Hiltz, aged 29 years and 4 months. His funeral was largely attended in Chester, where a large circle of relatives and friends feel most keenly their sudden bereavement. He joined the Baptist church some three years ago, under Pastor Parry, and he leaves the comforting evidence that death found him not unprepared. Especially does his widowed mother call forth the sympathy of all in this time of deep affliction.

STOREY.—At Sussex Kings County, Dec. 20th, Eliza, wife of Deacon James Storey, was suddenly called by death from her husband and family, at the age of 52 years. Our brother is left in a lonely home, also four sons and four daughters mourn the loss of a mother. Over thirty years ago our sister with her husband professed faith in Christ, and was baptized into the Free Baptist church, at Kars, after removing to the parish of Sussex, they united with the Hammond Baptist church and have since continued in fellowship with that body.

DIMOCK.—Abraham Dimock, of Newport, died December 22nd, in the 73 year of his age. He was a member of the Baptist church at Kempt, highly esteemed by all who knew him as a faithful Christian. He leaves three children, two sons and a daughter, who were in Massachusetts at the time of his death, but got home in time to attend his funeral. May the blessing of their father's God rest upon them. Funeral sermon by Pastor Wethers, Pastor Rees was present and read the 23 Psalm, after which he offered a most fervent prayer for the bereaved.

LOOKER.—At Los Angeles, California, Thomas B. Looker, on Dec. 21st, had he lived until Jan. 1st, he would have been sixty-five years old. He leaves a widow, five daughters and two sons to mourn their loss. His first wife and mother of his children, died in Yarmouth some years ago. She was the daughter of Benjamin Smith, Sr., an old and esteemed member of Zion church, Yarmouth. Mr. Looker died as he had lived, with a bright hope in Christ his Saviour. All of the children live in the United States except one daughter, who is the wife of Rev. H. S. Baker, now pastor at Falmouth, also a member of Senior class of Acadia.

SANFORD.—At the home of his son, Upper Burlington, Hants Co., Michae Sanford, aged 95 years. Many years ago our brother received the grace of God into his heart, and made a public profession of his faith by being immersed, and uniting with another denomination. He always regretted the latter step he took and became restless, and sought in his latter days to walk in fellowship with those whose teaching accorded more with the New Testament. He was a valued member of the Newport Baptist Church, and was summoned to the service and joy of th

upper sanctuary, Nov. 18th. Impressive services were held at his home and at the grave by his pastor, who spoke from the words, "Mark the perfect man and behold the upright, for the end of that man is peace." Psalm 37:37.

BIGLOW.—On Christmas evening, in his home at Spencers Island, W. H. Bigelow quietly passed away, rejoicing in hope of the glory of God. Converted early in life and of sterling Baptist principles, yet he had never joined any church, but during his last sickness and especially as he drew near the end he realized how much he had missed of the satisfaction of prompt obedience, and to the writer expressed the wish that his health might be restored so that he might yet comply with the ordinances. Always upright in character and ever despising a sham, he was respected by all who knew him. As he drew near the end, he loved to talk of the time and place that he heard the "still small voice" which gave him the assurance of an inheritance, which he was now waiting to receive. He leaves a wife, one son and two daughters, to mourn the loss of a kind and thoughtful husband and father.

CLUFF.—Sister Leah Cluff, departed this life on Dec. 27th, in the sixty-fourth year of her age. She went to her heavenly home, from the earthly home of her nephew, Mr. E. Justason, where she had been spending a few days. She had not enjoyed the best of health for some time. Her final illness was but for a few days, when the death angel cut the silver cord and released the soul that communed so much with Jesus. She leaves a host of relatives to think of her in the promised rest of the Christian. Our sister was a member of the Pennfield Baptist church, baptized into its fellowship during the pastorate of Father Hopkins. They now meet at Jesus' feet no more to separate. "Blessed are the dead which die in the Lord." She was buried on the first Sabbath in this new year, 1899, in hope of a glorious resurrection.

RICHARDS.—At Temperance Vale, York County, Nov. 8th, Fluetta, beloved wife of William Richards, age 36 years. Mrs. Richards was the daughter of Deacon S. H. Scribner, of Queensbury Baptist church, and niece of the late Rev. J. E. Fillmore. Sister Richards experienced religion at the early age of 12 years, was baptized by the Rev. J. H. Hughes, and united with the Butternut Ridge church, Havelock, Kings County, N. B. In 1884 she united with the Temperance Vale church. Sister Richards' life testified to the fact that she was a sincere Christian. For months she anticipated death and made her plans to her sister and husband, for those she was leaving behind, so calmly that she evinced that death had no terrors at all, and when the last moment came, looking up with a radiant countenance and exclaiming in a whisper "Home," after turning on her side as though going to sleep, her soul left its worn out tabernacle and winged its way to the spirit land, to join those of her mother and children. The funeral services were conducted by Pastor Seelye, of Prince William, the sermon being preached in Temperance Vale church, and interment taking place at Queensbury. Mrs. Richards leaves a husband, a little daughter, and a step-son, as well as a father, three sisters and two brothers, to mourn their loss.

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News Summary.

Fredericton had only seven fires during 1898, amounting in all to a loss of but \$2,713 50.

In accordance with a new year custom President Faure has issued pardons or reduced sentences of six hundred and forty-seven persons tried by court martial.

At Batterat Ridge last Thursday the little three-and-one-half-year-old child of Guilford Atkinson was burned to death. It was playing in front of a stove with a newspaper when its clothes caught.

Hiram Trenholm, farmer, at Point de Bute, had one of his hands quite badly injured while operating a grain crusher. The forefinger and part of the next two had to be taken off.

Mr. I. W. Carmichael, who sat for Pictou, N. S., in the confederation parliament, has been appointed to fill the Senate vacancy caused by the death of Senator Macfarlane.

Thomas Kirkland, M. A., principal of the Normal school, Toronto, and a well-known educationalist, died suddenly on Saturday afternoon, Dec. 31, of heart failure.

William Hubbell, aged 30, was shot and killed at Dauphin, Man., on New Year's day by Harry Dole, a young man from Ottawa. Dole pointed a gun at Hubbell for fun.

The failure is announced of the wholesale clothing firm of E. A. Small & Co., Montreal. The liabilities will be very heavy. The creditors are mainly British and Canadian woolen manufacturers.

R. S. Alexander, of Treherne, Man., died on Saturday morning from the effects of a street car accident on Friday night. He was a native of Truro, N. S., carried \$27,000 life insurance, and leaves a large estate.

Saint George's Cathedral, Kingston, Ont., was burned off Sunday morning. The residences of Dean Smith and George H. Allen were also damaged. The cathedral was built in 1825 and remodelled in 1840 and 1893. Probably \$100,000 were spent on it. There is a debt of \$30,000 on the church, and an insurance of only \$25,000. The cathedral will be rebuilt.

Major Esterhazy has been summoned to appear before the Court of Cassation in Paris on January 12. It is expected that the Dreyfus depositions will be received on Saturday from Cayenne and the court will then decide whether his actual presence is necessary in Paris. It is believed, however, that the whole examination will be conducted by telegraph in order to avoid dangerous manifestations in Paris.

The new fast mail trains on the Burlington and Northwestern railroads finished their phenomenal runs from Chicago to Omaha, Neb., on Tuesday. The actual time from the start at Chicago to arrival at Omaha was as follows: Northwestern, 492 miles, with 18 stops, 9 hours and 58 minutes; Burlington, 602 miles, with 12 stops, 10 hours and seven minutes.

The quotation on the imperial postage stamp is taken from Mr. Lewis Morris: "Song of Britain" and may be found on pages 181 and 182 of the volume, entitled "Song of Empire."

We love not war, but only peace,
Yet never shall our England's power decrease!
Whoever guides our helm of State,
Let all men know it, England shall be great!
We hold a vaster Empire than has been!

Kang Yu-Wei, the Chinese reformer, who escaped from Peking on the downfall of the Emperor, is going to England. While he was staying in Hong Kong recently printed slips were distributed in Canton stating he and his colleagues had been pardoned by the Empress Dowager. It is believed that the intention of these announcements was to inveigle Kang Yu-Wei into returning to Chinese territory.

General Kitchener's cure for drunkenness in his army is to make the soldier march under guard with a bag of shot weighing fifty pounds in each hand. In obstinate cases the "shot drill" is kept up for six hours and rarely fails to effect a permanent cure in the case of the Soudan Tommy Atkins. It is not likely that the "Kitchener cure" will become a formidable rival of the "gold cure" outside the army.

Take Notice.

During the year the space devoted to advertising MINARD'S LINIMENT will contain expressions of no uncertain sound from people who speak from personal experience as to the merits of this best of Household Remedies.

Mother and Daughter

Both Cured by Paine's Celery Compound.

The Marvellous Medicine is Known All Over the World as the Great Banisher of Rheumatism and Kidney Disease.

A Happy Future for All Sufferers Who Use the Compound.

New Life, Strength and Long Years.

WELLS & RICHARDSON Co.

Dear Sirs:—I consider it my duty to write to you regarding the benefits derived by my daughter and myself from use of your Paine's Celery Compound. For years I was troubled with rheumatism and nervousness. I was treated by doctors, and tried medicine after medicine without any good results. Fortunately, a friend of mine advised me to try Paine's Celery Compound. I did so, and after using four bottles I found I was stronger and better than I had been for years. My daughter was cured of kidney disease after suffering for twelve years, by using a few bottles of the compound. I advise all suffering from rheumatism, nervousness and kidney troubles to give Paine's Celery Compound a trial.

Yours sincerely,
MRS. LOUIS LEFAVE,
Chapleau, Ont.

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

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

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

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

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

Whiston & Frazee's COMMERCIAL COLLEGE,

HALIFAX and TRURO, N. S.

Our Course of Instruction is thorough and up to date, and graduates readily find employment. Send for circulars to S. E. WHISTON, Halifax, or J. C. P. FRAZEE, Truro.

Tumblers

are now used for packing

Woodill's German Baking Powder!

Ask your Grocer for it!

TYPE WRITING BY TOUCH

Without looking at the key board, the same as in piano playing, and using all the fingers, is the system now taught in this College. By the new method greatly increased speed, ease and efficiency are required; and injury to the eyes caused by constant change of focus in glancing from machine to manuscript as in the common method, is avoided. Short-hand: The Isaac Pitman. Business: The latest and only up-to-date system, and are the only ones who can use it in this locality. Send for catalogue, Odd Fellows' Hall. S. HERR & SON.

MONT. McDONALD

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Princess St. St. John

Largest Foundry on Earth making CHURCH BELLS, CHIMES & PEALS. Purest copper and tin only. Terms, etc., free. KOSHANESELE' OUNDRY, Baltimore, Md.

The Pleasures OF LIFE

Life has not many pleasures for the victim of general debility. There is weakness of body and dejection of spirit—can hardly avoid being nervous, fretful, unhappy—often pain or depressing sensations about the heart—system irregular and appetite variable. Howard's Heart Relief is a perfect heart, blood and circulation improver, searching out weak or painful parts; nourishing all organs, muscles, nerves; restoring appetite, digestion and assimilation. We promise permanent cure, and that promptly and safely where cure is at all possible. At drug stores or by mail at 50c. per box, or 5 boxes for \$2. S. W. HOWARD, 71 Victoria St., Toronto.

Cramps, Colic, Colds, Croup, Coughs, Tooth-ache, Diarrhoea, Dysentery, and all Bowel Complaints. A Sure, Safe, Quick Cure for these troubles is Pain-Killer. It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere. 25c. and 50c. bottles.

Coughs That Stick.

You don't seem to be able to throw them off. All the ordinary remedies you've tried don't touch them. The cough remedy for you is Dr. Wood's Norway Pine Syrup. It loosens the phlegm, allays the irritation, heals and soothes the inflamed lung tissue.

Mr. Wm. Ferrv, Blenheim, Ont., says: "I can recommend Dr. Wood's Norway Pine Syrup as the very best medicine for coughs and colds, sore throat and weak lungs."

Dr. Wood's Norway Pine Syrup. Never fails to Cure.

PRINTING OUTFITS. Send for your own cards, circulars, envelopes, etc. and get them at half price for others and make money. Boys and Young Men establish yourselves in a profitable business. Best type-setting rules, etc. Complete outfit \$5 to \$15. Send stamp for samples and catalogue. Address UNION TYPESETTING Co., Toronto, Ont.

FREE! For a Few Hours' Work.

WE give these beautiful Watches and this splendid Air Rifle for selling our gold-topped, enamel-backed LEVER COLLAR BUTTONS at 10 cents each. The Boy's Watch for selling 2 doz., the Air Rifle for 2 doz., and the Lady's Watch for 3 doz. **NO MONEY REQUIRED, you run no risk.** Write and we forward the buttons, postpaid, together with a large lot of other valuable prizes—Spring and Hockey Skates, Cameras, Magic Lanterns, Tool Sets, Work Boxes, Musical Instruments, Manicure Sets, etc., etc. Sell the buttons, return our money, and we send your Watch or Rifle promptly and **FREE OF ALL CHARGES.** The Boy's Watch is of American make, handsome, durable and reliable. The Lady's Watch is a genuine Swiss, as finely in appearance as it is accurate and durable. The Air Rifle is the All "Daisy," the best ever made, neat, strong and accurate. These premiums would make splendid Holiday or Birthday Presents. Send your name and address at once, and be the first to sell our buttons in your neighborhood.

When writing mention this paper.

LEVER BUTTON CO., Toronto, Ont.

With every Watch we give a **WRITTEN GUARANTEE to Repair or Replace GOOD FOR ONE YEAR**

Free with a beautiful guard for Selling 3 Doz. Send what our Agents say: DEAR SIR, I received your buttons at about ten o'clock, and had them all sold by a quarter past. It is not worth to sell them, but only play. THE LEVER BUTTON CO., GENTLEMEN, I have used my chum's Daisy Air Rifle that he got from you and it's a dandy. Yours honestly, J. BARNES. DEAR SIR, I received your watch and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch easier in my life. Yours truly, VERNIE McLEAN.

Free with 500 rounds of ammunition for Selling 21 Doz. DEAR SIR, I received my watch yesterday. It is a little beauty, and it is much nicer than I expected. Please accept my thanks. LEAZIE McDONALD.

Free with a handsome chain and charm for Selling 2 Doz. DEAR SIR, I received your buttons at about ten o'clock, and had them all sold by a quarter past. It is not worth to sell them, but only play. THE LEVER BUTTON CO., GENTLEMEN, I have used my chum's Daisy Air Rifle that he got from you and it's a dandy. Yours honestly, J. BARNES. DEAR SIR, I received your watch and chain Saturday night. It is twice as good as people said I could get. Many thanks for your kindness and also for your honest way of doing business. I never could have got a prettier watch easier in my life. Yours truly, VERNIE McLEAN.

The Farm.

Sunlight in the Stable.

Mr. John Gould of Ohio says he has been in the habit of paying attention to the window lighting of the many stables which he sees, wherein dairy cows pass most of the winter, and under the title of "Sunlight in the stable" he records in the Country Gentleman impressions received: I am struck times without number with the little regard which is paid to the proper lighting of a stable, and the little attention these men seem to pay to the value of sunlight in their stables. The usual rule is to put in a few small windows along the northern walls—few of any kind or size. In a large new barn which I recently visited, the semi-basement stable in which more than 40 cows were tied had no light admitted from north, east or west sides save when doors were open and only four small windows on the south side. There seems to be a prejudice against admitting light full and free into a stable, a belief that comfort in a stable consists of making it dark and without ventilation, and then the owners wonder about a great many things that happen while their cows are in the winter stables.

A stable should be as light as the sun can make it and the windows so large that the sunlight can fall on the cows and floors, and if one is afraid that there will be too much falling of temperature during the cold nights by refraction put outside storm windows on, the air space inclosed by which is a sufficient protection. One of the finest dairy herds I ever saw was actually basking in sunlight. There were large windows with outside storm sashes. The temperature was kept very even, and ventilation was secured by flues and dampers, not by either cracks in the walls or open windows.

The testimony everywhere is that the men who have these well lighted stables are warm in their praise. In my barn I would no more think of going back to the dark little windows than of readopting the 1850 plan of letting my cows sleep in the wood lot in winter. The verdict everywhere is that the cows are better cared for, do better and are in better health and strength for the abundant light. A cow with the sunlight falling on her in the stable is having all the advantages of a sun bath, and thus escapes zero weather. In the well lighted, sunny stable there are a dryness to the air and freedom from stench or disagreeable smells which repay one over and over for the little outlay.

I emphatically believe that the cow stable should never be a sub-basement affair or be walled in on the north side with a windowless stone wall. Stables should run north and south and be so arranged that the morning sun comes in on that side, the noon shines in the south end window, and in the afternoon the west windows should get their share. My dairy barn is built this way, and I regard it as a capital plan, though the windows are not extremely large. With sunlight and absorbents I have not the least difficulty in keeping a warm, dry stable.

New Industries for Farmers.

In times of depression, or when competition has grown too heavy, the cultivation of certain staples may cease to be remunerative, and the unfortunate producer is compelled to diversify his agriculture or adopt some other means of livelihood.

Just such a misfortune has overtaken many farmers in the United States within the last few years. Within two years, in fact, wheat has been a drug in the market, while corn has been cheaper in some sections than coal, and cotton is now so low that it hardly pays to grow it, without considering the necessity, for the Southern farmer, of competing against the 75,000 bales of Egyptian cotton which enter our ports in a year. Confronted with these conditions, there never has been a time when farmers were more anxious to discover new paying crops.

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B.B.B. cures Salt Rheum, Eczema, Tetter, Shingles, Boils, Pimples, Sores, Ulcers, and all forms of Skin Diseases and Eruptions, from the smallest pimple to the worst scrofulous sore.



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Tea truly affects the nerves. But it depends altogether on the kind and quality of the tea whether its effect on the nerves is healthy or harmful. A pure well-ripened and perfectly cured tea is a tonic as well as a delicious and refreshing beverage. And you have this quality when you get **Monsoon** ^{Indo Ceylon} Tea direct from the growers—at your grocers.

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50 Cents a Package. Trial Size 25 Cents.

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Eight Travellers on the Road in Seasonable Times, with everything required for the **SHOE BUSINESS**, and at the **Lowest Possible Prices.**

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