

# Messenger and Visitor.

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No. 4.

**A Terrible Battle.** Letters of war correspondents published in London papers during the past week, show that the assault of the Boers upon Ladysmith, on January 6th, was of a most determined character. They had evidently gathered and massed their best strength for an attack which had been carefully planned, and which they confidently expected to result in the overthrow of the British defences and the capture of the beleaguered town. The first main assault was made in the middle of the night, upon two positions to the southwest of the town, known as Caesar's Camp and Waggon Hill, from which, if the Boers had been able to seize and hold them, they could have poured a deadly fire into Ladysmith. Caesar's Camp, held by the first battalion of the Manchesters, was the first object of the enemy's attack. Making their way under cover of darkness through the thorn brush which filled the ravine at the foot of the kopje, the Heidelberg commando of the Boers succeeded in evading the British pickets and reaching the foot of the slope. Before the extent of the danger had been realized by the British, the outlying sangers had been rushed and their defenders slain. Two companies of the Gordon Highlanders went to the assistance of the Manchesters, and as soon as the force of the attack was realized other troops were brought into action. Lieut. Col. Dick Cunningham, who was leading the Gordons out of the camp, fell mortally wounded by a stray bullet while still close to the town. At daybreak artillery was brought to bear effectively upon the enemy. The Boers fought with most desperate courage, being evidently determined to take the camp or to die in the attempt. But their impetuous bravery was out-matched by the disciplined courage of the defenders, and the Boers were finally driven back with heavy loss. Meanwhile a still more exciting conflict had been in progress in the direction of Waggon Hill. At 2 o'clock a storming party of the enemy, crept slowly and cautiously along a donga in the valley, which divided the British posts from the Boer camp, killing the pickets with a few well-aimed shots, and then gradually reaching the crest of the heights where they encountered a body of the British Light Horse, which they forced to retire, and continued to advance until they reached an emplacement where they encountered a working party of the Gordon Highlanders and the 60th Rifles, who made a brave defence but were overpowered by the numbers. Here it was that Lieut. McNaughton and 30 Gordons were captured, though not until every man of them was wounded. The British artillery was now brought into play, and prevented the storming party from being reinforced from the Boer Camp. But the enemy succeeded in making good the foothold they had secured, and held their ground with the utmost determination against the efforts of the British to dislodge them. At length a charge of the Gordons, under Major Walnutt, drove them back, but they returned to the attack, and though repulsed were able still to maintain a murderous fire. The final blow was struck when three companies of the Devonshires, led by Captain Lafone, Lieut. Field, and Lieut. Masterson, made a brilliant charge across the open ground, under a terrific fire, and fairly hurled the enemy down the hill at the point of the bayonet. In this charge Capt. Lafone and Lieut. Field were killed, and Lieut. Masterson received no fewer than ten wounds. The result of the battle was thoroughly disheartening to the Boers, who had been confident of their ability to capture the town.

**Sabbath Observance.** A number of the citizens of St. John, and it is to be hoped that the number is both large and influential, are interested in a movement for the better observance of the Lord's Day. At the last session of the Provincial

Legislature an Act was passed, which it was hoped by those who desire to preserve the sanctity of the Sabbath, would have the effect of shutting up tobacconists shops on Sunday and preventing other desecrations of the day, but in this there has been disappointment. Certain tobacconists, we understand, were proceeded against, and, in one case at least, a conviction secured before the stipendiary magistrate. Then the case was appealed. This was several months ago, and since that, as we are informed, there have been no further prosecutions and no steps taken to settle the question of the validity of the conviction in the lower court. Meanwhile, if one may judge from appearances, every tobacconist in the city who desires to do so prosecutes his business on Sunday the same as any other day in the week, with none to molest or make him afraid. There is no good reason, so far as we can see, why in framing or enforcing a Sunday law any exception should be made in favor of tobacconists. If some men are to sell tobacco on Sunday, there is no reason in the world why others should not sell groceries and others dry goods, or engage in any other business, and if the wedge is once entered by permitting tobacco selling on Sunday, we may expect that it will be driven further every year. We are informed that on the west side of the harbor the Sunday law is openly set at defiance in connection with loading and unloading of steamers. And this business is managed in such a way, we are told, as to make it a very positive influence for demoralization among the laboring men of the city, since in many cases men are compelled to work on Sunday or forfeit their chance of obtaining employment for the other days of the week. Ministers in Carleton complain that their congregations are very much broken up during the winter, and it is easy to see that the desecration of the Lord's Day involved in this Sunday labor must have an evil influence which reaches far beyond the laborers themselves. It is high time that the Christian people, not only of St. John, but of the whole province, should ask themselves whether or not they are willing that this business of Sabbath desecration shall continue. There is no doubt that they have the remedy in their own hands, and it will be their fault if it be not applied. We are glad to observe a disposition to do something. Of this the meeting held last Tuesday afternoon at the instance of the Evangelical Alliance is a hopeful indication. There were present at the meeting a large number of the Christian ministers of the city as well as other influential citizens. The principle of forming an alliance with the purpose of securing a better observance of the Lord's Day was adopted, and in pursuance thereof a committee was appointed to draft a constitution for the society and to nominate its officers. This committee is as follows: Rev. T. F. Fotheringham, Rev. J. A. Richardson, Judge Forbes, Dr. Wilson, Dr. Stockton, W. S. Fisher, R. G. Haley, Dr. Bridges and E. W. Slipp. The committee is to report to an adjourned meeting and its personnel would seem to be a sufficient guarantee that its action will be prompt and judicious.

**The War in South Africa.** Although there were conflicting reports, it was generally believed last week that General Buller, with the purpose of executing flanking movements upon the enemy, had sent a considerable force westward to Springfield with a view to crossing the Tugela at Potgieter's Drift, while General Warren, with 11,000 men, had gone eastward by the way of Weenan with the purpose of attacking the Boers on their left flank. But this week's despatches show that General Buller's plan of attack was quite different. The facts as now learned are as follows: On Wednesday, the 10th inst., Lord Dundonald, with a flying column, left Frere, and, marching westward, crossed the Little Tugela near Springfield, surprised the Boers and occupied Zwarts Kop, a hill commanding Potgieter's Drift, a crossing of the main river. The same evening General Lyttleton's brigade, marching by the same route, reached

Potgieter's Drift, and went into camp on the south bank of the river on Thursday, the 11th. General Hilyard's brigade reached Springfield the next day. General Warren's division had also reached Springfield on Thursday, and from thence marched to a Drift on the Big Tugela, five miles west of Potgieter's Drift. On Monday, the 15th, the British from Zwarts Kop shelled the enemy's position beyond the main river at Potgieter's Drift, and on Tuesday General Lyttleton's whole brigade crossed. On Wednesday General Warren's brigade also crossed the Tugela and occupied a good position two miles north of the river. General Buller's despatches are being sent from Spearman's Camp, which is north of the Tugela and in connection with the position occupied by General Lyttleton's brigade. At this point the British forces are confronted by the Boers in a strongly entrenched position, from which their line of defence extends northward for several miles, and also eastward along the Tugela. General Warren, with his force of 11,000 men, and General Dundonald, with his cavalry force, are operating to the northwestward of General Buller's position, and have advanced so far in the direction of Ladysmith that the British artillery has been plainly heard there, bringing great cheer to the beleaguered garrison. The despatches of Monday morning indicate that all Saturday and Sunday there was continuous and heavy fighting between General Warren's forces and the Boers, with the effect that the latter had been driven back from their positions. As a result of Sunday's fighting General Warren is reported to have advanced his left two miles, and General Buller's reticent despatch expresses the opinion that substantial progress has been made. It is thus seen that the British forces have secured a firm foothold north of the Tugela, and the flanking movement undertaken by General Warren has achieved at least a measure of success. There are reports—to which it is not worth while to give much credence—that the Boers in Natal are becoming disheartened. It is almost certain that there will have to be a good deal of hard fighting yet before the Boers are driven out of Natal. Their main positions have not yet been attacked and their strength revealed, but if the reports as to their numbers, the elaborate character of their entrenchments and their facilities for moving their artillery rapidly from one point to another are true, the contract which General Buller still has on his hands is of sufficient magnitude to cause the news from Natal for some days to come to be awaited with great anxiety.

The latest news at hand as we go to press, adds little or nothing to that given above. It is assumed by military men in London, we are told, that the fighting was resumed on Monday, but General Buller has reported nothing as to his operations since Sunday. Enough, however, has been revealed as to the strength and strategical advantages of the enemy, to show that the task which General Buller has set for himself and the generals co-operating with him is no easy one. The advance of the British, if substantial, is slow and difficult. The country around Ladysmith abounds in kopjes, and the Boers driven from one quickly retire to another, where they make a fresh and stubborn defence. The report, received Monday midnight, coming by way of Pietermaritzburg, that Lord Dundonald had entered Ladysmith with a cavalry force of 1600, may possibly be true, but it is not sufficiently probable to entitle it to credence in the absence of official or other confirmation. In the other districts there are no important movements to report. Generals Methuen, French, and Gatacre, while holding their positions, appear not to have made any significant advance during the week. The reports from Kimberly indicate that the town is being subjected to a more vigorous bombardment. It is reported that reinforcements, aggregation 5,000 men, have reached Cape Town during the last three days. Most of these, it is probable, will be sent to Natal.

## The Church of the Future

BY REV. KERR BOYCE TUPPER, D. D.

And the kingdom and the dominion, and the greatness of the kingdom under the whole heaven, shall be given to the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him.—Dan. 7: 27

Around the grand mosque of Damascus there clusters a vast accumulation of history. On the spot where it stands today, after a lapse of nearly 1,400 years there was originally erected, in the first century of our era, a heathen temple. In the middle of the fourth century this temple was destroyed by the Roman general, Theodosius the Great, and on its ruins, in the beginning of the fifth century, Arcadius, the elder son of Theodosius, built a Christian house of worship. This latter house, though for 300 years the Cathedral of Damascus, became in the eighth century a Moslem possession, and for one thousand years it has been used as a Mohammedan mosque. No visit to Damascus is quite complete without a sight of this historic structure. The most interesting feature, however, of this curious building is not its age, nor its history, nor its present prominence, but rather a single sentence engraved above the vestibule. The inscription is in Greek characters and reads thus: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." There, on this Mohammedan mosque, and after ten centuries of Moslem occupation, cut deep in the enduring stone, the Christian record remains—a record of faith, of hope, and of confidence on the part of the Damascus Christians in the ultimate triumph of the Kingdom of God.

The faith of the Damascenes is our faith today. Almost 2,000 years have rolled away since Jesus Christ opened in Bethlehem the marvellous scene of divinity in humanity, and still the church of his grace abides. Other kingdoms have perished, mowed down by the resistless scythe of time—Babylon, Media, Macedonia, Persia, Syria, Egypt, Greece, Rome,—swept away almost as though it had never flourished, while the church founded on the rock by Mary's Son lives and grows.

The golden age of the church is not in the yesterday of the past, nor in the today of the present, but in the tomorrow of the future. As Whittier so well puts it:

"All the good the past had  
Remains to make our own time glad."

With this deeply-embedded conviction I speak on "The Church of the Future" in its relation to six distinct doctrines and duties: Worship, the Bible, Jesus Christ, Sociology, Christian Unity and World-wide Evangelization. Each of these has vital relations to personal character, social duty, ecclesiastical development and Christian attainment.

1. In the first place, what will be the attitude of the church of the future in relation to public worship? With all confidence may we not say that the church, come what may, will never cease to worship? The worshipful impulse is as deep as it is universal, as pervasive as it is prevalent. Worshipfulness is a differentiating characteristic of the rightly constituted soul, and this instinctive worshipful impulse will be more intelligently educated and more reverently developed in the future days of Christianity's evolution. With the developing years shall come to the Church of God clearer visions and broader outlooks, and a deepened sense of righteousness, with a profounder awe in the presence of spiritual realities; pleasing, eternity-piercing worship in the hearts of God's children; more of reverence and less of realism, more of humility and less of hollowness, more of fellowship and less of formality, more of real life service and less of mere lip service, everywhere the conviction borne that "God cares more for the breaking heart of the returning prodigal than for all the misereres of chanting Pharisees." The Church of the future, I say, will be more reverent to God and truth than the Church of the past, catching more and more of the spirit of intelligences in heaven, who make the corridors on high ring with their exultant acclamations.

2. In the second place, what will be the attitude of the church of the future in relation to the Bible as a final and authoritative revelation of God's will and way to men? Of all the books that fill our libraries and thrill our hearts this is the most wonderful. It is the fullest and richest treasure of divine wisdom and human knowledge. All books, it has been said, are of two classes—books made from other books, and books from which other books are made, and to the latter class, in a pre-eminent degree, belongs this Word of God. Not a single volume, but sixty-six volumes; not a single author, but forty authors; not the product of a single year, but the product of 1,600 years; not with one birthplace, but with many birthplaces—on the bank of the Nile, in the Arabian desert, in the land of Promise, in Asia Minor, in classical Greece and imperial Rome; not dealing with a single theme, but with all themes, biography and ethics, philosophy and poetry, romance and religion; not the offspring of the human mind, but of him in whom are gathered all the treasures of wisdom and knowledge. And it came to the truest and most intelligent supporters of the old Book that things are shaping themselves today, as never before, for unlimited victories for the

Word of God. Certain facts and conditions there are which appear a sure prelude to a superb Biblical renaissance; the publication and distribution of the revised Scriptures, the profound delving and exhaustive research of historical critics, the patient investigation of modern science; the recent discovery and explorations of ancient cities by faithful archaeologists, and, along with all this, the growing intelligence of the modern Christian Church, which is rejecting, as never before, man-made creeds and formulas. Fear not, brethren, the controversies now raging about the Bible.

The ages of theological agitation and discussion have always been the ages of progress and promise. Better the agitations of the days of Augustine, and Athanasius, and Luther, than the tranquillity of the middle ages. Because of present-day controversies many interpretations of the Bible must perish, many age long theories and human traditions, but the Bible as it came from God will abide.

3. In the third place, what will be the attitude of the church of the future in relation to Jesus Christ, as God's Son and man's Saviour?

Here we confront the great problem of Christianity today, than which no greater can ever arise—the Lord of Glory; his miraculous incarnation, his spotless character, his transcendent teaching, his majestic deeds, his sacrificial death, his glorious resurrection, his radiant ascension, his position at the right hand of the majesty on high, and his strong abiding presence in human life and history. A truer and more pregnant sentence the great Christlieb never uttered than when he wrote that Christ is Christianity, as Plato was never Platonism, and Mohammed never Mohammedanism, and Buddha never Buddhism. We often speak of Christianity's unparalleled power, and yet let us remember that, since the stream cannot rise higher than its source, Jesus Christ is the living personal force, because of whom all ages and races have been agitated and convulsed. Recall the splendid words of Dr. Wace in his notable controversy with Huxley.

"The strength of the Christian Church is not in its creed. But in its Christ. They see him there; they hear his voice; they listen and they believe in him. It is not so much that they accept certain doctrines taught by him as that they accept himself, their Lord and their God. It is with this living, personal force that agnosticism has to deal, and as long as the gospels present him to human hearts, so long will the Christian faith and Christian Church, in their main characteristics, be vital and permanent forces in the Christian world."

Here, brethren, is, and ever shall be Christianity's glory, the Son of God and the Son of Mary—the Christ who on earth matched every sermon with a service and every doctrine with a doing; the Christ who in heaven is enthroned amid native scenes and clothed with divine authority, recognized more and more in the church and world as the King of kings and the Lord of lords. And this exalted Christ, let us never forget, is the once crucified Christ. More in the church of the future, if possible, than in the church of the past will the cross be emphasized and glorified. The richest theme of the church's future will be God in Christ reconciling the world unto himself. Much of the preaching in our day, even in evangelical pulpits, is struck to a lower key. It is Christ, to be sure, but not Christ crucified. It deals much with the life of Christ, in its tender human sympathies—the Christ whose face was sculptured benevolence, whose hand was friendship's symbol, whose eye was liquid sympathy for all human burdens and woes; much with the works of Christ as the pattern and inspiration of all helpful doing; much with the words of Christ as a divine philosophy, with heights to which no human imagination has ascended, depths which no human plummet has fathomed, and breadths which no human mind has compassed. Now, these are well enough in their place, but they are not central and fundamental. They are incidental rather than essential, ephemeral rather than eternal, facts rather than truths, mere chip-pings, as it were, from the grand corner-stone on which is reared the everlasting and everglorious superstructure of divine glory and human redemption. "Jesus Christ and him crucified" is the central, fundamental, energizing truth of the Christian system—not Christ the perfect man, nor Christ the elevating teacher, nor Christ the self-sacrificing philanthropist, but Christ "mighty to save" through the unlimited power of his redeeming blood. In Christ and in him alone find we a personal revelation and a satisfactory demonstration of an atoning sacrifice for sin.

4. In the fourth place, what will be the attitude of the church of the future to the problem sociological?

A most practical question this, also peculiarly suited to our day and generation. We live in a stern age of fact; an age in which as a scholarly master of sociology has well said, society is coming to itself and emphasizing sociology, social ethics, social politics; an age in which religion means the salvation of the soul, but also, as it meant with Jesus, the feeding of the hungry, the clothing of the naked, the healing of the sick, the visiting of prisoners, and relief, comfort, and help for the whole being—in short, an age for the most comprehensive and perfect application of Christian thought to all social

classes and all social relations. With the deeper life and broader outlook which the coming century will bring to the children of God there will be felt, with a new power, there is nothing secular which religion cannot both touch and glorify; that God never meant his saints to have one gospel for Sunday and another for Monday, one religion for the church and another for the world, one conscience for Caesar and another for Jehovah; that godness is not a little island here and there in the great ocean of life, but rather the all permeating salt that fills every part of the bright, broad sea.

5. In the fifth place, what will be the attitude of the church of the future in relation to Christian unity?

To this interesting question it may be answered that there never was among God's people, as today, such a unity of spirit in the bonds of peace. Ours is an age of religious toleration of spiritual liberty, a glad period when men minimize their differences and emphasize their agreements. But the church may never, should never, become organically one. Men differ too widely in birth and education for this ever to be accomplished. The universal law of God in grace as in nature, is unity in diversity. The stars, though having fellowship with one another through fellowship with the central luminary, differ greatly in size and color and distance from the sun. Each Christian man must have his own Christian convictions, his own denominational affinities. There should be in the church no boneless, nerveless liberality. And yet, with absolute fidelity to the great fundamental truths of the gospel, we shall more and more realize the prayer of the Master, "that they may be one, as thou, Father, art in me and I in thee;" not one in organic union, but one in heart and purpose, in will and work. Differ speculative Christian men and women may, but differ essentially they never can so long as they agree upon absolute fidelity to Jesus Christ, as Sovereign and Saviour. Our controversial swords snap when we bow before the pierced One.

6. In the sixth place, what will be the attitude of the church of the future in relation to world-wide evangelization?

The spirit of missions, which is the spirit of Christ, is recognized and actualized today as perhaps never before. The history of the sacred, self-sacrificing anointing of nineteen hundred years ago repeats itself from time to time. Mary of Bethany is a representative of thousands today, with more light than this saintly woman and clearer visions of the Christ, and a broader survey of God's kingdom on earth, pour out the best gifts of hand, and heart, and mind, and life upon him who rejoices to be known as the Saviour of the nations. As twenty centuries ago, so also today, there may be witnessed both in our land and in the regions of darkness across the sea the costly box of spikenard, the ardent impulse of affection, the splendid deed of devotion, all crowned with the loving appreciation of Jesus. One hundred years ago the church drew out of its hiding place, where for centuries it had lain in almost absolute inutility, the glorious commission of its Lord. And today, everywhere in Christian lands the orders of our Lord are being obeyed and appreciated with something of their far reaching and transcendent glory. Today the Bible is within reach of 5,000,000 of the human race, and many things in connection with the missionary cause—the Word of God, the history of the past, the condition of the present, the promises of the future—appear to be hastening "that one divine, far off event to which the whole creation moves," the conquest of the world by the King of Glory and the Prince of Peace!—The Treasury.

### Moody Bible Institute, Chicago.

It was more than a dozen years ago that the first steps in the enterprise now embodied in the thoroughly equipped institution at 80 Institute Place, Chicago, were taken. A little mission Sunday School, organized by Mr. Moody when the city was comparatively young, was the seed out of which the tree grew. The Sunday School became a church, now the Chicago Avenue church,—and in the church were organized the periodical meetings for the study of the Bible, whose success inspired Mr. Moody with the thought that a Bible Institute, conducted on the most practical lines, might be possible in Chicago.

In April, 1889, the Chicago Evangelization Society was incorporated under the presidency of Mr. Moody. In the following October the school was formally opened, and during the first year of work 82 students were enrolled, 52 of them men and 30 women. The institution occupied three houses, and the building of another, a three storey brick structure, was begun at once. It was finished in January, 1890. So the foundation was laid. The following year the attendance was nearly three times that of the first year. Mr. Moody's experiment had "worked." Students came from the ends of the earth. They brought to the school every sort of religious opinion embraced in Christianity. Some of them intended to study further after leaving the Institute, some did not. Some intended to be pastors; some merely to strengthen their ability to work in the ranks. They were all bound together by intense zeal for work, and they were attracted to the Institute by the simple and practical

aims which underlie its operation.—to give students a good working knowledge of the Bible, in training them for practical Christian work, and to stimulate their spiritual lives. The Institute has held unwaveringly to these purposes, and the following are some of the results: The attendance has increased from year to year, and 2,890 have studied at the Institute during the ten years; about 1,000 of these have engaged in active Christian work since leaving the school; 158 have become foreign missionaries, working in a score of foreign countries. Three more buildings have been purchased for the Institute's work; a Colportage Association has been established which has published over 3,000,000 books and distributed hundreds of thousands. The Institute is not a theological school in the sense that it devotes the larger part of the curriculum to theoretical study, but it supplements and strengthens the work of the theological schools. The Bible is approached from many points of view,—thus, in this year's course, Rev. R. A. Torrey, who is superintendent of the Institute, treats of the Bible doctrine concerning God, Jesus Christ and the Holy Spirit, gives an "analytical study of the first eight chapters of Romans," and offers a "study of the Bible for personal work." Prof. W. W. White treats of "The Bible Idea of God," and Mr. W. R. Newell presents synthetic studies of the Acts and the Pauline epistles. Practical work is given in courses on methods, construction and delivery of sermons, etc., by Mr. Torrey; on the use of the blackboard, by Rev. R. F. Y. Pierce; and on children's work, by Miss Mabel Hall. All this is supplemented by drill in conducting meetings in visitation, and in work among the slums. During the ten years' history of the Institute prominent Chicago men have interested themselves in its success, and such men as E. G. Keith, president of the Metropolitan National Bank, Robert Scott, a prominent merchant; Attorney John P. Wilson and Frederick Goodart are represented on the Board of Directors. This is the fruit of the seed Mr. Moody planted in a mission school in Chicago less than a score of years ago.

### Our Age's Accent.

Newell Dwight Hillis, in one of his recent books, "Right Living as a Fine Art," and in an article in January's "Woman's Home Circle," calls attention to the fact that our age is an age of art and beauty. He says: "The revival of learning in the fifteenth century, the revival of religion in the sixteenth, the revival of liberty in the seventeenth, the rise of the mechanical arts in our era, were not more influential or widely pervasive than this beauty that God is now giving to our world." It is a fact noticeable on every hand that architecture, mechanical arts, tools, cooking implements, table ware, materials for clothing, books, everything and all things are blooming into beauty. The other day we saw a bisque match stand, its symmetrical shaft crowned with the figure of a child, which would grace an artist's collection. Its retail Christmas-time price was only ten cents. Beauty is being enthroned as king and promises a noble reign in the coming century. From kindergarten to university it is magnified. From our village weeklies to our all but numberless monthlies there is an unceasing effort to outstrip all competitors in attractiveness of form and perfection of illustration. We made a careful study of the Christmas edition of a number of greatest daily newspapers, and found large double-page illustrations of such tints and such beauty, as to surpass any expectations we had from such sources. Those who did not see them can gather hardly any idea of their magnificence.

Of course there is danger in beauty. Beauty of form, beauty simply of exterior without thought of its soul, its Source, leads to sensuousness. Just here the line falls between Pagan and Christian art. But our age is too conscious of the immanent God to make Greece's mistake. Here and there some half-dollar-a-ticket lecturer brays out his doubts and thumbs over again skepticism's soiled pages, but there is an almost unbroken tidal wave of positive faith rising in labor organizations, scientific laboratories, international conferences, the daily press, lecture platforms, everywhere. Great cities are saying make our parks and highways as near after Nature's models as possible, for Nature's Maker makes all things perfect.

We hail this new gift of God. We look upon it as a messenger, as a tutor to turn our eyes and hearts from the sordid and ugly to the spiritual and heavenly, to make us ready to walk appreciatingly the streets of gold, and to read the secrets of the murmuring river of liquid crystal as it flows from under the throne of God.—The Baptist Argus.

### Literary Notices.

A New Book. By Ralph Connor. The Sky Pilot: A Tale of the Foothills.

"This story is of the people of the foothill country; of those men of adventurous spirit, who left homes of comfort, often of luxury, because of the stirring in them to be and to do something; and of those others who, outcast from their kind, sought to find in these valleys, remote and lonely, a spot where they could forget and be forgotten. . . . The story is, too, of how a man with vision beyond the waving skyline, came to them with firm purpose to play the brother's part, and by sheer love of them and by faith in them, win them to believe that life is priceless, and that it is good to be a man."—Preface.

"His story is real; his characters are real men and women; his person is real hero, and we are the better for making their acquaintance. There is not a dry figure in the book, nor a dull page. It is as full of life, and tears and laughter, and all the essence of good literature as any novel we have seen this year."—Literature (International Magazine). This new story deserves quite as unstinted praise as the author's earlier work "Black Rock." Cloth, Gilt Top. Price \$1.00 net. The Westminster Company, Toronto.

### Sights and Sounds in India For Boys and Girls in Canada.

The world is full of those who need Such comfort as earth cannot give. Around the globe, there is no soul That has no sin; and everyone Has grief and pain that often seem Too great for flesh and blood to bear. Since thorns and thistles came with sin, Man eats his bread in sweat and fear: And death leaves many a vacant chair. To broken hearts, my simple song Would breath an air of healing balm.

It was the hour of midnight's power. The land and sea were one black blot. Ten thousand sleepers, fast in the Embrace of slumber deep, lay on Their cots or mats, unconscious of The billows' ceaseless roar upon The sand beach at our city's feet. Then e'en the howling mobs that foul The dark till noon of night, had laid Them down and locked their vulgar eyes And sense in leaden quietude. From inky hollows in the hill, The piercing, wild, unearthly cry Of hungry jackals, wailing for Their prey, startled the sleeper in His dreams and made him turn upon His rug and moan as if some dire Fell nightmare haunted his repose.

I lay upon my couch and watched Beside that precious cradle cot That solemn night, for the last time. The past and future swam before Mine eyes, in vivid scenes, and all On earth was nothing worth save that Could waft us to eternity. With Him and Abraham and her. Arising many times to look Upon the pale, still face; I met No smile and heard no voice Like purring waters sweet, as yore. What used to be the world to me Was gone beyond my ken or call, Then, he who went beside the grave In Bethany, now stood with me In that dark room, so lately swept By angel wings and laid His hand Upon mine eyes that I might see; As once of old, he opened the eyes Of that young servant of the bold Elisha, till he saw the hills Were full of chariots of fire, Aflame with armies of the Lord, To faithless eyes invisible. He feared the Syrian hosts no more: And death, to me, lost all its sting. O hallelujah! Then, the night And day, the darkness and the light Were both alike, transparent. Though, When I gazed into that dear face The countenance responded not With recognizing smile and glee; Yet I saw one bent over her Above, whose face of love she was More glad to see than eve rours. With such astonishment of joy We must experience to know, She met him face to face, (I saw,) And all her spirit overspread With pleasure indescribable, As made me long to cast aside This weight of dust and pierce the skies, Enrapt to spend eternity In gazing on her radiant face. 'Twas like the halo oft she wore Here in our Indian bungalow; But beautified, transfigured so, 'Twas lovely far above that mirth As heaven floats above the earth.

How could I weep for her? Or wish Her back with us? I only wished Ourselves with her,—not her with us! And needed grace to wait his time And do his will down here below. Till his hour struck for me to go. Praise him who gave a sinner vile That midnight melody of heart! Yea! He who made apostles sing In midnight dungeon, bound in stocks, With bloody marks of cruel stripes, Who shook the earth and set them free, Who turned defeat to victory; He sent an earthquake from on high To burst the iron bonds of sense, Raze to the ground sin's prison walls And usher in the light of heaven. O, that the sons of men would praise The God of comfort with loud harps, Upon gold harps of thousand strings, Who gives the oil of joy to those Who mourn; and peace beyond the mind To grasp or prophet pen to write, Or angel lips to tell abroad!!

The next day, when the casket white Was borne hence from our bungalow, Down the stone steps, gently upon The shoulders of four Telugus, Our loving brethren in the Lord, Out the front gate, down the straight street, Past the clock tower, through pagan crowds, My Saviour did not let me think That I was following my child Down to the dismal, cruel grave. Nor, when, low in the narrow house Beneath the weeping, rustling leaves, We hid those priceless, folded hands From mortal sight, till that great day; Did he let grovelling unbelief, The aboriginal of my heart, Assert his sway to make me dream Our darling was beneath the sod! My feet were in the cemetery; But all my thoughts with her in heaven.

I know it was his mighty power Bestowed on me through sovereign grace. Amazing grace! This child of wrath, By nature, infidel and worse Stood there beside that little tomb, A victor with victorious song And more than conqueror through him, Who gives the victory through his blood!! Let all the hills and clouds resound With hallelujahs to his name!!

The Bible was our book that day. Give glory where the meed is due! We held it in our hands that morn, As we stood in the silent room Or knelt beside the silent form. We read it through our flowing tears, We read it while we paced the floor, Or drew once more the winding sheet To take another look upon Those pallid cheeks and voiceless lips, Would wrench our hearts out by the root! The entrance of God's Word gave light. The pages of the sacred Book Shone like the sky with moons and stars And suns and constellations bright, That lighted up the way she went, Reflecting back the golden streets. God spake to us through his own Word And filled our bursting lips with song: "Jerusalem my happy home When shall these eyes thy heaven built walls And pearly gates behold?" And more,— The Spirit to remembrance brought The truths long writ on our hearts And heaven bowed down to earth!

O, we have heard the heathen wail Of mothers mourning for their babes, Without one drop of comfort in Their bitter cup of keen despair. O, you, who far from pagan shores, Have never bowed to stocks and stones! Be careful lest you, day by day, Neglect the Book that brought the light Down from the high, third heavens And drove the heathen darkness from Our hearths and homes, clear down to hell! Dear boys and girls! Neglect it not! If you are different from the waifs Who stagger blind and naked through The filthy streets, with idols vile; It is because your fathers did Peruse, believe, receive, obey The word of God writ in the Book Which now too often lies upon The corner shelf for ornament. You cannot do without that Book. You better do without your feet, Without your hands, without your eyes, Than do without that Book from heaven! Where that is not, the world is naught, But darkness visible,—a hell On earth, with curse and groans and blood, And wailing lips and gnashing teeth! I speak whereof I truly know, And testify what I have seen! A heathen in a heathen land Is a sad sight; but sadder still A heathen in a Christian land; And such is he, who in a land Of gospel light, neglects God's Book!

Before I close this song of praise, Let me thank God for human hearts Filled with his love that soled us, In stormy hour of sorrow's power! For he, who in time past did speak To Israel through prophetic lips, Still speaks to us through those whom he Has placed beside us in the war.

We know we never can forget The sympathy and tears of one Who stood with us, rejoiced with us, Bent o'er our child and wept and prayed, And ministered with hands of love To brush the fever from her brow And soothe our pain; who daily stands Our comrade in the thickest fight, Whose name is in the Book of Life.

Then for another saint, thank God! His locks are growing white, but in His heart springs up eternal youth. Called by the trembling wire, he rose Long ere the break of day, as though Full vigorous in the prime of life, And hurried to our stricken home. He came with overflowing soul, He grasped our hands and wept with us, He sat with us around the board, And spake from riper years than ours,— From lonely years, alone with God,— And drew strong consolation from The everlasting hills of grace.

Then letters came in fast from friends.— From Bobbili and Chicacole, From Tekkali and Kimidi, Laden with truest sympathy, Born in God's love and shed abroad In human hearts for use on earth. From shore to shore of burning Ind, Came cups of water in his name. They shall not lose their rich reward. 'Twas all from heaven, the fitter by The earthen vessels whence it came; As God is near in human form, And more to us as Son of Man. The orb of day pours down with might, In glory unapproachable; But shines for us, through drops of rain, And in the crescent rainbow sweet, Displays the beauty of his beams. In colors soft for our weak eyes Which we may see and glorify "The God who said, "Let there be light!" "Praise God from whom all blessings flow! Praise him all creatures here below! Praise him above ye heavenly host! Praise Father, Son and Holy Ghost!"

L. D. MORSE.

In camp, Bogapuram, 15 miles northeast of Bimlipatam, India.

**Messenger and Visitor**

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**Decision Day in the Sunday School.**

A great deal of attention is in these days bestowed upon children, and there is not the least danger of too much attention being given to them, provided that it is wisely directed. There is no field which offers such returns for the investment of influence as childhood. The child is a very interesting being in itself, but when it is considered that the child is father of the man that is to be, then the child becomes an immensely important factor in the family, the community, and the nation. No question which concerns the child and its influence upon the world, is so important as that of its relation to God. No Christian can attempt to think what interests, for this world and for the world to come, depend upon the question, whether or not the children who are now in the Sabbath Schools shall know and love Jesus Christ as their Saviour and their Lord, without being impressed with its tremendous importance. It is to be feared that it is a matter, the vast importance of which is but feebly realized, even by those to whom it should be a matter of the deepest concern. Parents love their children, and in many cases endeavor, with earnest and self-sacrificing effort, to provide for their wants and their welfare. But how many parents there are whose own attitude toward the Kingdom of God and His righteousness, is such as to make their prayers and efforts on behalf of their children weak and ineffectual! The self-denying labors of the great army of Sunday school teachers must command admiration, but it is evident from the statistical reports of Sunday school work, that the conversions resulting from all their labors are far fewer than could be desired. The preaching from our pulpits seldom has for its direct aim the conversion of children. Speaking generally, it does not adapt itself to their understanding. Some preachers, no doubt, possess the ability in much larger degree than others, of so preaching the gospel as to reach the understandings and the hearts of the children of the congregation, but it is probably quite true that in most of our churches no effective effort is made to preach the gospel to persons under the age of twelve or fourteen years.

There has been, therefore, a growing conviction that more should be done in connection with our churches and Sunday schools, to bring the message of the gospel home to the hearts of the children, and to urge upon them, in the spirit of Christian love and faith, the necessity of decision for Christ. With this end in view it has been thought desirable by a large number of our leading Sunday School workers, that one week should be specially named as a time for the putting forth of special effort for the conversion of the children in the Sunday Schools. Such efforts, we are told, have been put forth in recent years in many Sunday Schools in the United States and Canada, and in many instances with very gracious results. In accordance with this purpose, the New Brunswick Sunday School Association has advised the setting apart of a period of eight days, beginning with February 18th, and closing with February 25th, as the time for a simultaneous effort to gather the fruits of Sunday School work, which, it is hoped, are ripe for harvest. The concerted effort called for is urged for the following reasons:

1. Because the majority of the members of our Sunday schools are not accepting Christ.
2. Because the natural time to become a Christian is in childhood and youth. If we fail to use this opportune period to save the young the future of the church must be seriously imperilled. Statistics of all churches show that men and women who have rejected Christ for many years are seldom led to accept Him.
3. Everywhere in our land there are unmistakable signs of a revival of religious interest. Among these signs are the growing anxiety of Sunday School teachers for their scholars, and a disposition on the part of the young to accept Christ.
4. For any large and wide-reaching enterprise, simultaneous and concerted movement is of inestimable value. In the affairs of the world every means is employed to secure it. Why should not the "King's business" have its advantages?
5. The best and surest way of holding our adult

scholars in the school, is to lead them promptly into the fellowship, and service of the church.

It is hoped that pastors, Sunday school superintendents, and teachers, with the parents of the children, will generally be disposed to co-operate in this good work; and with this in view it is suggested that, on Sunday, February 18th, every pastor preach upon such subjects as will emphasize the immediate importance of decision, particularly for the young, and the responsibility of persons entrusted with their religious training; That meetings for parents and teachers be held for prayer and conference; That the exercises of the prayer meeting service for each week until "Decision Day" be appropriate to this work; That Saturday, February 24th, be set apart for personal interviews of teachers with their scholars, and parents with their children, and that the noon hour of the day be observed as a season of prayer and heart searching. That on Sabbath, February 25th, at the usual hour of the Bible-school session, an opportunity be given for expression by the scholars as to their decision for Christ, the results to be noted in whatever way the pastor may think wise, according to the custom of the church.

It seems right and reasonable to expect the divine blessing upon such efforts, and to hope that the result will be the decision of many of our Sunday School scholars to consecrate their lives to Christ.

**The Baptism and the Temptation.**

In a few plain and simple sentences Matthew tells the beautiful story of our Lord's baptism. There is much in that scene, which the evangelist's words make so vivid to us, to attract our attention and to suggest enquiry. John himself was surprised that Jesus should seek or accept baptism at his hands, and one cannot but enquire for the meaning of this rite—this baptism of repentance—to one who had no sins to repent of or to be forgiven. We may not understand the full meaning of our Lord's words which removed the prophet's hesitation, but we can see at least that his baptism, as well as his temptation which followed, implied that he fully identified himself with men and shared in the common lot of humanity. Throughout all his life and ministry on earth, the Son of God was Son of Man. It was by that title that he most frequently spoke of himself. He was born of woman. The maternal ministries upon which all childhood is dependent were necessary to Jesus. He grew, as other boys do, in stature and wisdom, learned, as other boys do, by asking and answering questions. And when the time came for him to enter upon that ministry to which he knew himself called of God, he still remained one of the people, and put away from him, as a temptation of Satan, all suggestions that he should play the part of a demigod among men. His baptism by John was a declaration that he was a loyal Israelite who, with his whole heart and soul, was in sympathy with those who were hearing and obeying the message of God through his prophet. The greatness and divinity of Jesus are seen in the reality and intensity of his fellowship with men. There was no standing aloof on his part, as of one who was not with the people as bone of their bone and flesh of their flesh. He was among them, too, as one who served. He bore their sorrows and carried their sicknesses, he felt a real human sympathy with every sinful man and woman in their repentance for sin and in their aspirations toward a better life. He was ever at the farthest remove from that pharisaic spirit, which, either in proud disdain or in patronizing pity, withholds compassion from the bruised and wounded sinner and passes by on the other side. To us the baptism of Jesus, above all else, means this, that he identified himself with the people. Their interests were his, and by this act all the powers that dwelt in him were consecrated to the glory of God and the service of humanity.

Passing from the baptism to the temptation, we see here the subtle and terrible power of the tempter exerted to compel Jesus to break his baptismal vows, to forsake the work to which he had consecrated himself as Son of Man and to choose a pathway of glory which should not lead by the Cross.

To Jesus, for the support of life, food was necessary as it is to other men. Long abstinence brought intense hunger, and in that hour of physical weakness the tempter found his opportunity. Forty days before there had come to Jesus an experience such as no son of man had ever known. The Spirit of God had come to him in immeasurable power, a voice from heaven had assured him that he was the beloved Son of God. But now there is another voice—not from heaven—speaking with subtle suggestion, saying: "You are the Son of God, and you are hungry? That voice from heaven was no delusion surely. . . . But put your divinity to the proof and have done with all uncertainties. Surely the Son of God is not to perish with hunger! Command therefore these stones that they be made bread." But Jesus knew that, whatever that voice from heaven and the call of God might mean to him, he was still a son of man. God's law for men on the earth was the law of his life also; and now, in this hour of extreme trial, he might not do that for the appeasing of his hunger, for the preservation of his life, which any other son of man might not do in similar straits. He saw that whatever his ministry

for men might involve, it must be a ministry of fellowship and not of separation. Bread was in a sense necessary to men, because God had willed it so. But still more necessary was harmony with God's will and word. By that word man must live, his trust must not be in bread, but in God. The law of man's life was not—"Speak to the stones and they shall become bread for thee," but—"In the sweat of thy face thou shalt eat thy bread." For Jesus to have ignored God's law for men at this point by exerting miraculous power to provide himself with what other men must gain by toilsome effort, would have been fatal to the accomplishment of his redemptive work. The easy path into which the tempter would have beguiled him was one which the feet of the Christ might not tread. For so he could never have been what John afterwards declared him to be—the Lamb of God; nor could he have become the Captain of our Salvation, made perfect through suffering, or the Great High Priest of humanity, touched with a feeling of our infirmities because tempted in all points like as we are.

We cannot dwell here upon what is peculiar to the second temptation. But it had this in common with the first, that it sought to turn Jesus away from the lowly path of duty and suffering, along which the finger of God was pointing him. It prompted him to attempt, by one tremendous spectacular demonstration of miraculous power, to reach that supreme position which in the appointment of God could be attained only by making himself of no reputation and becoming obedient unto death—even the death of the Cross.

In the final temptation the tempter lays aside his sophistries. Satan stands revealed, and, no longer quoting Scripture, openly calls upon Jesus to ignore God's law and trample upon his Word for the sake of the rewards of unrighteousness. We need not say how in all ages men, and women have fallen before this assault of Satan, and how today they are everywhere bowing down to the god of this world. Along all the avenues of the world's life are his altars, on which they are offering, not their gifts merely, but their souls. In society, in business, in politics, even in the churches, the god of this world is worshipped. Thousands do not pretend to say that what they do is right—that it will stand the inquisition of God's judgment day,—but they say: "This is the way of the world, this is business, this is politics, this is society, this is life. This is the way to respectability, wealth, honor, pleasure, and unless we attain to these things, we count life a failure." That is forever the devil's doctrine, but Jesus Christ, in that hour of supreme temptation, judged that it was good for man to serve God, whatever the consequences might be. Where Jesus met Satan there he parted company with him forever. Distinctly and once for all he rejected the tempter's path of dalliance and accepted God's hard way, with its humiliation, its suffering, its shame, its Cross. But beyond that Cross was the eternal glory of God and the Name that is above every name. And the supreme question for men and women today is—Do you heed Satan or do you follow Christ?

**Bible Societies and the Baptists.**

INFORMATION NEEDED.

Please answer the following questions:

1. Were Rev. Joseph Hughes, Baptist pastor, and Dr. Carey, Baptist missionary, largely the cause of the organization of the British Bible Society?
2. Were the Baptists foremost in the ranks of its workers from 1804 to 1835?
3. In 1835 or thereabout did the society refuse grants to versions that were in existence before it was born and to others by Dr. Carey solely because they translated the word *baptizo*?
4. Did more than 600 Baptist ministers protest against the societies course?
5. Did the Society in 1880 or thereabout try once more to get Baptists to unite in supporting them?
6. Did the society then refuse to support Dr. Judson's translation solely because he had translated the whole New Testament?
7. Were 8 or 10 translations by Dr. Carey, Dr. Marshall and Dr. Judson rejected because they translated *Baptizo*?
8. Did Dr. Bright in 1882 write that Baptists had been deceived by the society and that the only course for Baptists was to turn their backs on the society and do their own work, as the society as it now exists is the narrowest sort of a Pedobaptist institution (or words equivalent)?
9. Has there been any change in the society toward the Baptists during later years, any peace with honor whereby a self-respecting Baptist can affiliate with the society, or are the Baptists as a denomination doing their own work independent of the society?

Please give us some light on this and thereby help more than one country pastor and people solve a hard problem.  
R. M. BYNON.

In reference to questions 1, 2, 3 and 4 above, it may be said that it is a matter of history that the suggestion which led to the organization of the British and Foreign Bible Society in 1804 came from the Rev. Joseph Hughes, a Baptist minister of London. He was also, at its organization and, we believe, for a number of years thereafter, its principal secretary. While Dr. Carey, who was then in India, had no share in the organization of the Society, it is true that he, with Marshall and Ward, who were his coadjutors in missionary work,

had much to do with stimulating that active Christian sentiment which afforded the necessary conditions for the germination and development of the idea that found expression in the British and Foreign Bible Society. Baptists in England continued to be active supporters of the Society until its adoption of a policy which prevented it giving aid to translations of the Scriptures in which the Greek word *Baptizo* and its cognates were not merely transferred but translated into their equivalents in the native tongues. This change of policy occurred about 1835, through the influence of Pedobaptist missionaries in India, and had the effect of depriving the translations of Carey and other Baptist missionaries in India of any help from the Bible Society, although, in respect to the only feature to which any exception was taken, these translations were the same as the Society had been aiding for a quarter of a century. It was in 1837, we believe, that the protest referred to, of the 600 Baptist ministers, was published, and in 1840 the Bible Translation Society was formed in London for the purpose of rendering such aid in the work of translating the Scriptures as the British and Foreign Bible Society had refused.

As to the questions which follow 5-9, it is to be pointed out that in reference to the question of circulating Judson's Burmese version, it is the American Bible Society that is concerned and not the British and Foreign. Shortly after the refusal of the British Society to aid Carey's version, similar action was taken by the American Society in reference to Judson's version, and this led to the establishment by the Baptists of America of the American and Foreign Bible Society in 1836. The foreign department of this society's work was in 1883 transferred to the American Baptist Missionary Union. It was the American Bible Society that in 1880 adopted abye-law which it was hoped indicated such a change of policy in reference to translations as would enable Baptists to co operate with the Society, as they had done at the first. This hope, however, proved delusive, and it was in reference to the final attitude of the Society in the matter that Dr. Bright, in 1882, wrote substantially as quoted in question 8.

In answer to question 9, it may be said that a few years ago there appeared to be some prospect that the differences between the Bible Societies and the Baptists might be overcome, by an agreement to the effect that in versions by Baptist missionaries, such as Judson's, both the transferred forms of *Baptizo* and its cognates, and also the translations of the words, should appear in the text. This has not, however, been found practicable, and, so far as we are aware, the translation work of Baptist missionaries is being carried on without any aid from either the British and Foreign or the American Bible Society. We believe, however, that Baptists are broad enough to rejoice in the great and beneficent work which these societies have done and are doing in disseminating the Scriptures, and it should be said that, so far as the English work is concerned, Baptist missionaries are able to receive, and we believe do receive, important assistance from the Bible Societies.

We observe that in last week's Examiner, Dr. F. S. Dobbins has expressed the hope that something might be accomplished toward a settlement of the difficulty, by a conference composed of representatives of the Bible Societies and a number of Missionary Societies, to meet during the Ecumenical Missionary Conference to be held in New York in April. Dr. Dobbins is optimistic enough to hope, that without sacrifice of principle, a basis of agreement might be reached by mutual concessions, and further suggests that the A. B. M. Union take the initiative in the matter. He says—"We Baptists long for peaceful relations with our brethren who also love the Word, and we are anxious, with them, that Christ's truth only shall be disseminated in the versions we give to the young churches."

Editorial Notes

—Dr. B. L. Whitman has recently resigned the presidency of Columbian University, Washington, D. C., and it is expected that he will accept the pastorate of the Calvary Baptist church, Philadelphia. As many readers of the MESSENGER AND VISITOR know, Dr. Whitman is a Nova Scotian. He was born at Wilmot in 1862, moved to Massachusetts in 1879 and was educated at Worcester Academy, Brown University and Newton Theological Seminary. He was for a time pastor of the Free St. Baptist church, Portland, Me., and was afterwards called to the presidency of Colby, which in 1895 he resigned to accept a call to the presidency of Columbian. It is said that the University has developed rapidly under his leadership and that his resignation has been accepted by the trustees with much regret.

—The public reception held by the Brussels Street church on Tuesday evening last for its pastor, Rev. H. F. Waring, and Mrs. Waring, afforded a pleasant occasion, of which many of their friends and well-wishers were glad to take advantage, to unite in welcoming the new comers to St. John. The Baptist fraternity of the city was well represented by the pastors and other members of the different churches. After a suitable time given for hand-shaking, the meeting was called to order by

Mr. Frank Fales, and Deacon Ira Keirstead read an appropriate address of welcome, which called forth from Pastor Waring a brief and suitable reply. Congratulatory addresses were made by the Baptist ministers present, and the good-will of other evangelical denominations was voiced by a number of their ministers. We are glad to see Pastor Waring receiving so hearty a welcome, not only on the part of his own congregation, but on the part of those representing the larger Christian fellowship of the city. His coming is indeed to be regarded as a distinct acquisition to the pulpit and to the Christian forces of St. John, and we earnestly hope that his labors may result in great blessing for the church to which he ministers.

—Some contributions have been received which we shall be pleased to give to our readers as soon as circumstances will permit. It is not necessary for any one to conclude that, if some item sent us does not appear in the very next issue of the paper, it must have been lost, or consigned to the waste basket. Some weeks our correspondents are remarkably generous, and send us much more than we can possibly publish in one issue. In such case there is nothing for it but to hold over some matter for another week. We endeavor to do the best we can by correspondents, and especially aim to publish items of church news—reports of Quarterly meetings, marriage and death notices, etc., as soon after they are received as possible. Our correspondents can make it easier for all such items to be published promptly, by studying the virtue of brevity, and making all such notices and reports as concise as possible. In the matter of marriage and obituary notices, we would particularly request that they be sent as promptly as possible after the events which they chronicle take place. Such matter must be supposed to have lost much of its interest for the readers of the paper when it has ceased to be news. Finally we would remind some of our pastors, that it is not well that their modesty should be permitted to prevent them reporting their own work. You like to hear what others are doing, and they in turn would like to hear from you.

—Many things are going on in the world today which would attract much more attention than they do were it not for the fact that the war in South Africa, for the time being, overshadows every other subject. We have been hearing very much less of the famine in India than we should have done but for the war. It is a sad fact to reflect upon that in one part of the British Empire millions of money and thousands of brave lives are being sacrificed in a terrible war, while in another part millions of people are starving for need of the bread which would have cost but a small fraction of the treasure so lavishly expended in destroying life. The famine this year is in Western India and prevails over a district comprising nearly one-fifth of the area of the country. As that part of India is less densely populated than others, the famine does not affect a corresponding proportion of the people, but the population affected is very great—some twenty-two millions in British India and a still greater number in the native States—and some three or four millions of these, it is said, are now entirely dependent upon relief coming from the Government or from other sources. The Government is doing what it can to give relief by employing the people in the construction of works, and missionary societies are giving help so far as it is made possible for them to do so. The Marathi Mission of the American Board (Congregationalist) is situated within the famine district, and the missionaries are appealing earnestly for means to enable them to give relief to the people perishing around them. With the purpose of aiding in this work 'The Congregationalist,' of Boston, has opened a Famine Relief Fund, through which those who wish to aid in the good work are invited to send their contributions.

—We find that we were misled in reference to the statement in our issue of last week that the Congregationalist body in the United States had increased 3 per cent. during the past year. The correct figure is .3 per cent., or 3-10 of one per cent. It appears that it is necessary also to add 300,000 to the figures given by "The Independent," to indicate correctly the total membership of Baptist churches in the United States, making the number 4,743,628.

From Halifax.

All news now from Halifax must of necessity be flavored with the military spirit. If the city is not military and naval it is nothing. From the beginning this has been so. The first sod was turned by soldiers and sailors. The wooden walls were in the harbor and the barracks on the land when the foundations were laid. As it was in the beginning, it is now, and, unless the millennium intervenes, ever will be.

The coming of the contingent by instalments has at last penetrated to the deep, hidden life of the city, and has really caused a ripple of excitement. The papers are aflame with militarism. Horsemen from the West, booted and spurred, canter about the city. The men are strong and brave in appearance. The horses look as if they meant business.

The stalls for exhibition animals make good places for the horses. The rough, shaggy prairie broncos and the

well groomed stall fed chargers from Winnipeg fare alike. The exhibition buildings now display rows of single beds filled with straw and pillows with the same. The men are bright, big and brave looking. Reporter did not stop until he saw their mess room. There the long tables without cloths lacked not the abundance of food. A searching look into the face of one who took me by the hand revealed a son of Rev. Dr. McLeod, of Fredericton. An ex-bank director from Winnipeg is there too in the uniform of a private.

Not only on these grounds, but on the ships the sound of axe and hammer are heard. Seven thousand miles by sea for those horses, rough and cultured, in those narrow stalls just wide enough for their hips, looks like a death prison for the poor brutes, especially in the tropics. But slings are devised to raise them occasionally off their feet. In smooth seas a tread mill, like the threshing machine arrangement, will be used. Each horse will have ten minutes periodically on these devices for exercise. Well the whole matter is a mixture of sentiments of various kinds—of tragedy and grandeur. It is another act in the great performance which will issue in the triumph of liberty and justice. Why is it that civilization has to wade knee deep in the blood of man and beast to its goal? Well it is a phenomenon. Civilization is making for itself a broad, deep channel. Everything that opposes it is swept away, as if with the besom of destruction. The temporal power of the papacy went down in 1870; slavery in the South had vanished six years before this; the Kalifa and his hordes who planted themselves on the Upper Nile and dyed their foundations with the blood of the brave Gordon, were driven to destruction by Kitchener and his army, like chaff before the wind from the threshing floor. The mixture of medievalism, Caesarism and exhausted Romanism, of which Spanish strength was compounded, went down before the dash of young America. The unprogressive, hide bound Transvaal, a mixture of tyranny, fatalism and Christian ty, tinged with hypocrisy and haughtiness, now appears to be the next victim of this Samson-like Anglo Saxon power which seems destined to rule the world.

What Societies and Academic discussion could not do in the last twenty-five years is now being done by Oom Paul Kruger. He has thrown his dart at Britain. It has pierced John Bull near the nerve battery of his right arm. John's brave children see this, and from all the colonies the shout is, "Keep your hands off the British Empire. Her life is our life; her future is our future. The contingents of her colonial possessions, cavalry, infantry and artillery, are from the ends of the earth springing to her help. Their deeds and their blood seem destined to unite into one symmetrical and grand whole Britain and all her colonial members. What next? Only a man of the prophetic spirit has a right to speak here. The world never made history faster than now.

The atmosphere of Halifax at present is charged with the spirit of the times. But still our ministers do not forget their calling. The weapons of their warfare are not carnal. But the present state of things following the week of prayer, appears unfavorable for special services, but they are not lost sight of. Mr. Schurman will hold serious conversation with his deacons, their with his Sabbath School workers and B. Y. P. U. officers, then with all the men, then with all the women. This will be a series of conferences. After these meetings for prayer and enquiry he hopes the way will seem open for special services.

Dr. Kempton's heart was made light at their last annual meeting. The reports were good, the spirit of the church hopeful and buoyant. The church needs \$120 for repairs. At the roll call a collection was taken for this purpose. Although the work was not to be done till spring, \$80 was put on the plates. More came in afterwards. There was some on hand.

Rev. A. C. Chute sees new signs of life in his congregation. He expects to baptize shortly. Rev. Z. L. Fash says that he holds after meetings every Sunday evening except the Communion Sunday, and the large School room is filled. Never before has Mr. Fash been in a church in which the devotional life is so strong and uniform as in the North church. The Baptist churches of the city are now well manned. Their pastors are highly esteemed in the community. Mr. Chute has been elected president of the Evangelical Alliance. Mr. Fash is cautious, discerning and well qualified for his post. He does the North church full justice in all interdenominational meetings and organizations. His talents, culture and experience qualify him for a representative Baptist minister.

Word comes that the Rev. J. W. Brown has resigned his charge at Nictaux to take effect on the first of April. Here is a minister of first class qualifications open to a call. The training and experience behind Mr. Brown, and his well known abilities, physical, mental and moral, make him a most excellent pastor. The church that secures his services will be fortunate. Some churches do not know the excellencies of their pastors till after they have removed to other fields. To them distance enchants the view. Others have more insight and estimate at their true value their shepherds. With a general outpouring of the Holy Spirit churches would think more of their pastors and pastors would think more of their churches. May this blessed time soon be seen. REPORTER.

New Books.

Right living as a Fine Art. A study of Channing's Symphony as an outline of the Ideal life and Character, By Newell Dwight Hillis. Fleming H. Revell Company: Toronto. Price 50 cents.

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy, not respectable, and wealthy not rich; to listen to the stars and birds, bees and sages, with open hearts; to study hard; to think quietly, act frankly, talk gently, await occasions; hurry never; in a word, to let the spiritual, unbidden and unconscious, grow up through the common—this is my symphony. So wrote William Ellery Channing. Dr. Hillis has expanded these ideas felicitously, and the printer has given his work a suitably attractive setting. It is a beautiful little book, and its fifty pages contain much that will be appreciated by those who desire to live wisely and nobly."

\* \* The Story Page \* \*

"First be Reconciled."

Two smiling, middle-aged faces looked at each other across the library table. Mr. Clover was recounting to his wife the prospects of success which had opened in his business last fall.

"Yes, my dear," he said, "we must do something unusual by way of a thank-offering this year? What shall it be?"

"How much shall it be, first?" said Mrs. Clover.  
"Well, say a thousand; we can spare it as well as not."  
"I know what I'd like to do—have the church frescoed and some new carpets put in. That stained ceiling and that worn path up the centre aisle do distress me."

Everything in Mrs. Clover's house was fresh and shining. Her eyes were spoiled at home for shabby things abroad.

"Well, I'd like to beautify the church," said Mr. Clover. "I'll speak to some of the committee after prayer-meeting, and tell them what we propose."

"Will they let us?"

"Let us? Well I guess so."

"And let us have some choice about colors and carpet, I hope."

"O, you'll see; you'll have it all your own way."

Mrs. Clover looked beaming. In fact, two very happy people went to prayer-meeting that night.

"Nice folks," said Ebenezer Grist, the sexton, as he saw them pass up the aisle; "but sometimes there's a little of the 'strut and crow' about 'em, too!"

Indeed, good Mr. Clover was that minute meditating a little speech in the meeting, which perhaps might have had the echo "crow" only too audible in it for captious ears.

But the speech never was made, for he had not been five minutes in the meeting before there came some words out of the New Testament which seemed to pull his heart right down from its place of jubilation and stick it full of thorns. A shadow fell over his ruddy face, and his wife, who did not in the least understand it, immediately reflected it in her own.

The words which had this unhappy effect were:

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift upon the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift."

And there sat, across the aisle, nearer the door, but still within reach of every uneasy side glance, a brother who had something against Mr. Clover. It was only poor old Deacon Simon. His face was thin and severe; his hands shook; his hair was white; his clothes were shabby. He had been made deacon because of his burning zeal; but the severity of his spirit had not made him popular in the church. Poor Deacon Simon, who often stood testifying for old ways of righteousness, and whose sensitive spirit was so roused by the indifference with which his testimony was received!

Only last month he had objected to a children's Sunday where there should be flowers, leaves, and kindred "frivolities" brought into the church. Then Bro. Clover, who looked so good-natured, but had a choleric temper of his own upon occasions, had fired up and spoke hasty words to the deacon, words as rude as a blow. They had been received in silence; they had never been apologized for; there had been little intercourse between the men since.

"Lwon't apologize," said Mr. Clover, now, to himself. "I told him the truth, and nothing less would have stopped his talk and served our turn."

"If thy brother hath aught against thee—" hummed the unwelcome words in his mind.

"He was going to spoil a good thing. We couldn't stir hand or foot in the church if somebody didn't put down his domineering spirit; I'm glad I did it."

"If thy brother hath aught against thee—" repeated the echo.

"He'd no business to lay it up against me. He ought to thank me for telling him the downright truth."

"Leave there thy gift before the altar—" repeated memory again.

"Stop a good thing because I don't please an old curmudgeon like that."

"First be reconciled with thy brother," sang the inexorable verse.

"There's no such thing! Might as well try to be reconciled with an old bear. There's no use wasting words with him."

"Then—then come and offer thy gift."

"Pshaw—psaw! what a fool I am! I haven't heard a word Deacon Parsons has been saying. Now, whose going to offer prayer? Dear!—if it isn't Simon!"

There were few of the customary greetings between the Clovers and their neighbors when the meeting was over. Without waiting to see any member of the business committee, Mr. Clover hurried headlong out of the church. His wife lost no time in asking for an explanation as soon as they reached home.

"Oh, I'm all upset; I'm such a fool!"

"What is it?"

He knew he would have to tell her in the end, and beside it was really a relief for him to do so. She asked some close questions.

"Tell me just what you said," she demanded.

"Well, he said we were just teaching the children to make play out of worship. That made me mad, and says I, 'Deacon Simon, if you'd been there when they brought the children for Christ to bless, you'd have been one to rebuke them, as sure as fate. That's just your spirit right through.'"

"What did he say?"

"Not a word, though he kind of flushed up. Guess he was mad. You see, I was. The way I spoke was as bad as the words."

"You've got to ask his pardon."

"Yes," groaned her husband.

"You might as well do it now. Go right back and find him."

"It won't be a mite of use, Ellen. The minute he hears of the church being re-decorated he'll be mad agin. He can't abide anything new."

"But you'll have done your duty. I'd go right off."

Mr. Clover turned, slowly but obediently. There was nothing of the "strut" or "crow" in his manner now. He looked quite cowed and humbled.

Deacon Simon lived quite out on the edge of the town. There he had inherited a farm and homestead. He had toiled hard over his stony acres, and they had yielded him but a scanty living, yet he was deeply attached to the old place, as everybody knew.

Mr. Clover was surprised, as he entered the old-fashioned hall, to find the carpet taken up, and only a big packing-box, ready to be nailed up, standing there in place of furniture. The parlor, too, was bare, except for some chairs piled up, two-and-two, as if for removal. One of these was given him, and he was asked to wait for a few moments. Presently he heard the deacon's well-known voice at evening devotions in the next room. And these were the words that trembling old voice was speaking:

"Oh, Lord, we thank thee that thou hast blessed us with the shelter of this home so long. Now, go with us, as we go from hence. Thy will be done. Oh, Lord, thou hast been our dwelling-place in all—in all—"

And here there was a break, and, in the silence, the sound of a woman's sobbing was audible.

A new idea broke upon Mr. Clover's mind, and greatly agitated him.

"Can it be that Martin has foreclosed that mortgage?" he thought. "Yes, it must be; I heard the deacon was hard pressed to raise his interest. Nothing else would have moved him out of his old place. I declare it's too bad. It's awful!"

His errand was forgotten; he was in a fever of desire to do something helpful. When deacon Simon came in, he went toward him with extended hand and such earnest sympathy in his voice as no troubled heart could have refused.

"Brother Simon," he said, "I hadn't heard when I came, but it's just come to me that you're going to give up your home."

"Yes; I'm obliged to. It's the Lord's will."

"Oh, no," said Mr. Clover, "I can't believe it yet. Wait—wait; I want to talk to you."

Deacon Simon drew another chair from the corner and seated himself.

"I came," said his visitor, "to ask your forgiveness for the rude way I spoke at the meeting last month. I'm ashamed that I spoke so; ashamed that I showed such a temper. Do forgive me!"

The deacon looked bewildered for a moment, then he seemed to recollect.

"Oh, that!" he said; "I didn't lay it up against you. I might, perhaps, if I hadn't had so much trouble since; but other things put it out of my mind. I haven't anything against you, brother; I'm used to finding the church folks differ from me."

He looked so meek, worn, and patient—the old man who had been sometimes stern and severe—that Mr. Clover's heart was broken.

"The Lord forgive me," he said.

"And me too," said old Simon. "I know I've been too dogmatical with my judgments, and tried the brethren. I can see it all now I'm going to leave."

"To leave! You don't mean you're going to leave the church?"

"Why, yes; we're going up country to my wife's folks—for a while, at least. We've lost our home here, you know, and I don't see just how to begin again. I'm an old man to begin again."

"But we can't spare you. We can't spare you out of the church. We can't spare you out of the prayer-meeting."

Deacon Simon looked searchingly at Mr. Clover's honest, earnest face, and presently tears dimmed his eyes.

"You really mean it; you're saying it in earnest," he said. "Well, thank the Lord. Seems to me now I can go in peace. I made sure everybody would be glad, and it hurt me most of all just now. I—I have loved the church. Nobody prayed deeper out of his heart for it than I."

"No; and I tell you we can't spare such praying; we won't, either, if I can help it. Come, I want to talk this all over. I've got some money to invest. This is the very place I've been looking for to put it in—near by the town, rising in value every day. Martin's going to put it on the market; I'll buy it off him if you'll stay here and keep it for me."

The deacon could not keep the light from rising in his face, but he said steadily:

"The farm won't bring you the interest of your money. I've done my best on it, and I know."

"Never mind, it'll be trebled in value in ten years for building lots. And, beside, wouldn't it pay if there was some capital put in—you know, fertilizers and new machines? Wouldn't you like to try the experiment? I couldn't do it alone. Won't you stay and help me out in it?"

Deacon Simon had been a proud man. He had never asked sympathy or help in his life. To have them poured upon him unasked in this hour of desolation was very sweet to him; sweeter than he had words to express. His heart clung to the old place. He could not refuse the friendly offer thus made to him. "What a joyful day this will be for us," he said, as he bade his visitor good-night.

"You won't mind, Ellen," said Mr. Clover to his wife that night, "if the church is not re-decorated this year, will you?"

"No," she replied; "it can spare the paint better than it can spare Deacon Simon's prayers."

"You don't think I've fetched the gift off the altar by changing my plan with it?"

"No," and presently she repeated: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."—Union Gospel.

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A New Ambition.

A dear old friend, in whom dwells the sweet spirit of wisdom, gave me a new word the other day on the "everlasting subject" of servants. I say a word rather than thought, for, when it was spoken, my consciousness sprang up to meet it as a truth known but neglected.

I was complaining, as no doubt scores and hundreds of house mistresses are today complaining, of the difficulty of finding good servants.

"I don't know why it is," said my old friend, "but I have rarely found a good servant in my life."

I looked at her in great surprise. She had always had good servants; they died in her service sometimes, and sometimes they married out of it. Occasionally some other happening brought her a change; but I had never known a maid to tire of her service, nor to be dismissed for bad conduct.

"If you haven't found them," I began, and hesitated.

"I have made them," she answered, quietly. "I may seem too boastful, but as I have in large part devoted my life to the task I think I may make this claim. I was never a clever woman, you know; I could not make books, nor pictures, nor music, and not even conversation that counted for anything, but I do say that I have made more than one good servant."

"Give your recipe," I begged.

"I would have to write my life and theirs," she answered, "to tell you; but I may give you some heads of chapters. For one thing, I never took them 'on trial.'"

"Mine are always on trial," I cried, laughing, "and trials indeed they are."

"Naturally! but servants seem to me to be material out of which our great Taskmaster expects us to make something. If he gives me a frayed and spotted piece, yet it is valuable to him, and he wants me to make the best of it. Trouble? Yes, of course. So are children; so are Sunday School classes; so is a pastor's congregation. I would be ashamed not to be doing troublesome work in this world, wouldn't you? But as your children, your class, the congregation reward the caretaker, and make trouble worth while, so do servants. Mine, I know, have repaid me tenfold."

"I wish I had those unwritten biographies," I said.

"Tell me, dear friend, about Susan. How long has Susan been with you?"

"Only six years."

"Only!" I echoed.

"Yes, she came when Martha had to leave me because her married daughter's health had failed. Martha and I wept at parting. We sometimes shed a few tears over one another now."

"And Susan?" I prompted.

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The Young People

"Susan was a mere child when she came to me—only eighteen. Of course, I knew I should find in her the faults of a child, as I did. But, as I constantly reminded myself, she had also a child's virtues. She was docile, affectionate, pleased with kind words, in short, she was pliable. I praised her whenever I could. I often told her that she had the making of an accomplished maid, and that some day I was going to be very proud of her. I did not spare myself trouble with Susan. Of course, like any other foolish girl, she cared most about clothes, and I helped her to fix her dresses and so on, only trying gently to keep the passion for finery in check.

"My dear, I soon came to love Susan, and then the cause was won. A servant whom you really love hears it in your voice, sees it in your eyes, feels it every day, and is pretty sure to give you love for love. I am sure that Susan loves me like a daughter, and spoils me very much as a daughter would."

"But was Susan never cross, impudent, lazy, neglectful, dishonest, untruthful, like others of her class?"

"Let me discriminate a little. Cross? Oh, yes, she is sometimes cross now; aren't you? I know I am. Ought I to expect Susan to be more amiable than I am myself? Impudent? No, a servant is not often impudent if you resolutely keep your voice low and your manner gentle. As to laziness, all young people are tempted to be lazy, but I set her reasonable tasks, rewarded her when they were well done and withheld reward when they were not. I have almost forgotten now that Susan ever neglected her work. I gave her no temptation to be dishonest; her increasing desire to be perfectly truthful is a little secret between us, which I cannot tell even you, persistent questioner!"

"I thank you a thousand times!" I said to my old friend. "You give me a new ambition. Always I have hankered to write a book, paint a picture, compose a song, or do something worth doing. Now I am going to try to make at least one good servant!"—Elizabeth Preston Allan, in The Congregationalist.

What Happened to Jimsey.

BY CLARA O. LYON.

There was no place where Robbie liked better to visit than at Aunt Mary's house. In the first place, there was dear Aunt Mary herself, who was fond of all boys and particularly fond of Robbie. In the next place, there was the cookey jar, which had a wonderful way of never being empty no matter how often he visited it; and last of all, there were the birds. Rinkum was a parrot that always made Robbie laugh by exclaiming, in odd imitation of Aunt Mary, "Mercy, how you've grown!"

He liked Rinkum, but he liked the mocking bird, Jimsey, too, though Jimsey couldn't talk; but he would hold his head on one side and peer at Robbie with his bright eyes to make sure it was he, and then hop gaily about his cage as if glad that the boy had come again.

Now, one day something happened. Aunt Mary washed the dishes, swept the kitchen, set her bread by the stove to rise, and, telling Jimsey and Rinkum, who had been let out of their cages, to behave themselves, went upstairs, never dreaming that two such well behaved birds would get into trouble while she was gone. But pretty soon she heard Rinkum's loud screeches which told her something was the matter. "Fire! fire! throw on water!" cried Polly as she entered.

"Where are you, Rinkum, and where's Jimsey?"

"Mercy, how you've grown! Fire! Fire!" screamed Rinkum from a dark corner of the room under the table, where she had retreated as if in fear. But Jimsey was not with her, and Aunt Mary grew alarmed as she saw what had escaped her notice when she went upstairs, that the side window was open several inches. "Some cat has got him or else he has flown away." She started toward the window to look out, but as she went she noticed a strange heaving of the napkin over her head. She whisked it off, and there was poor Jimsey up to his neck in the soft sponge, vainly struggling to free himself, but sinking deeper and deeper. Rinkum had watched him fly down to the edge of the pan, pick up a corner of the napkin in his bill, peck at the dough daintily to see if it were good, and then hop down into the sticky stuff, which held him fast. She did all she could by giving the alarm, and Aunt Mary soon had the bird out of his queer bath; but Jimsey's feathers had to be cut, and he was never quite so lively again, so that Robbie, when he came again, said:

"Aunt Mary, it seems to me that Jimsey's getting old; he acts like an old man. And I'm getting old, too. Do you know, I'll be six years old tomorrow!"

"Mercy, how you've grown!" said the parrot.—The Outlook.

St. John, N. E.

At the annual business meeting of the B. Y. P. U. of the Main St. Baptist church, the following officers were elected for the year: Pres., A. W. Gay; Vice-Pres., Miss Ella McAlary; Sec'y, Miss Henrietta Thorne; Treas., Mr. F. R. Flewelling; Cor. Sec'y, Mrs. M. A. Brown; Organist, Mrs. W. F. Roberts. During the year the Union has paid the sum of \$50 into the Foreign Mission fund of the church. The reports of the Missionary, Devotional, Instruction and Flower Committee showed good work done during the year. To know the present condition of our Union read Rev. 3: 15. M. A. B.

Waterville.

We are still trying to do our part in the Master's vineyard. Our members have gone away so we are only a small company. We feel very much discouraged, but pray for our little company that we may look for a greater out-pouring of the Holy Spirit upon us this winter. Yours in B. Y. P. U.

ROSS M. SHAW.

EDITOR, R. OSGOOD MORSE.

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

Prayer Meeting Topic.

B. Y. P. U. Topic. Conquest Meeting. Baptist Beginnings in America. Alternate Topic. "Send me," Isa. 6: 1-10.

Daily Bible Readings.

Monday, January 29.—Numbers 14. Rewards of presumption. Compare 2 Sam 6: 6, 7.

Tuesday, January 30.—Numbers 15: 1-31, (32-41). Offering for unintentional sin. Compare Lev. 4: 27-28.

Wednesday, January 31.—Numbers 16: 1-35, (36-50). Rewards of jealousy and ambition. Compare 2 Chron. 26: 16-20.

Thursday, February 1.—Numbers 17: 1-18: 7. The test of priesthood. Compare Heb. 9: 3-8.

Friday, February 2.—Numbers 18: 8-32. The priest's portion. Compare Matt. 10: 9, 10.

Saturday, February 3.—Numbers (19): 20: 1-21. Trouble along the way. Compare Deut. 3: 26, 27.

Prayer Meeting Topic.—January 28.

Send me, Isaiah 6: 1-10.

This is a peculiarly appropriate subject for young people. To be saved is to be saved for service. Great opportunities are before us and the demands are equally great. As in the days of the Saviour upon the earth so today, the "fields are white unto harvest." All lands are now accessible to the missionary of the Cross. The religions of the heathen are proving more and more inadequate to meet the needs of those who trust in them. The religion of Jesus is gaining in favor each year. Great numbers of heathen are now carefully watching Christianity, apparently almost ready to fully embrace its teachings. Before these hosts will take such a step there must be greater zeal from the advocates of Christianity. We cannot expect the heathen to give up their idols unless we plainly show that we have something better to offer. This may mean sacrifice on our part, but such sacrifice is simply the taking up of our cross and following in the footsteps of our Master. With the life fully consecrated there will be a willingness to go anywhere or to do anything for Jesus. Notice the case of the prophet. Here was:

Readiness for service. "Here am I." All that I am, all that I have, I lay upon thine altar. With whatever gifts thou has endowed me, with whatever ability thou hast enabled me to acquire, I consecrate myself to thy service. All our blessings come from God. They are ours simply as a trust. We are only stewards of God's property and of God's power. Men who are brave and strong, men of intelligence and training are yielding themselves to their country at this critical hour. God wants soldiers of ability and power to offer in his service. "Ye are not your own, for ye are bought with a price."

Desire to be used. "Send me." It is a good thing to say, "I am ready; call upon me." It is a better thing, when we see the need, to pray, "Send me." It is, no doubt, a source of gratification to the imperial government to know that there are hosts of men who would not refuse a call to go to war in Africa, but how it has touched the heart of our Queen to hear of the offers that have poured in by letter and by telegram, each bearing the request, "Send me." Thousands appear eager to run the risk of life upon the battle field for a nation's glory. Should we be any less eager to do service for the King of kings who himself was slain that he might purchase unto God with his blood men of every tribe, and tongue, and people, and nation, to be unto our God a kingdom and priests? O. N. CHIPMAN.

Great Village, N. S.

With this issue the comments on the Prayer Meeting Topic by Pastor Chipman close. During the entire month covered by his work, the foreboding of a great sorrow hung over his home. And now that little one has been taken, and our Brother and Sister Chipman sit in the shadow of their great sorrow we ask our young people to commend them to "Our Father" whose love brings sweetness out of every bitter trial.

Lower Canard.

During the year that is past there has been nothing special to report, but our weekly meetings, held on Sunday evenings, have been well attended and very interesting. At our last meeting our officers for the coming six months were elected as follows: Pres., Bro. Albert Eaton; Vice-Pres., Bro. L. S. Messenger; Treas., Bro. L. H. Eaton.

Yours in the work, MAIR I. MESSENGER, Sec'y.

A junior union was organized at Brooklyn Street, June 12th, 1899, with a membership of fourteen and four honorary members, since that five have united with us. Our pastor, M. P. Freeman, is President; Florence Boyle, Vice-President; Gertrude Rand, Organist. We meet weekly and spend the first half hour studying the "Life of Christ," which is made very interesting by Pastor Freeman, after which the roll is called and each responds by a short testimony or a verse of Scripture. Oct. 31st we held a public missionary meeting. Suitable music, readings and recitations were given. A collection for missions was taken. Those present were well pleased with the exercises and we hope their interest in missions was somewhat increased.

[This report would have been news months ago.—ED.]

Halifax, N. S.

The Juniors of the First Baptist church send New Year greetings to other Junior Societies. We organized our Junior Union, Friday, 8th Dec., 1899, with an enrollment of sixty-four members. Our officers are: A Superintendent and five Vice-Superintendents from the Senior Union; a President, Vice-President, Secretary, Cor. Secretary, Treasurer, and Organist from the Juniors. Each of the Vice-Superintendents with a committee of Juniors takes charge of one meeting a month. Miss Beckwith is our Superintendent; Miss Kennedy, Superintendent of the Devotional committee; Miss Burgoyne of the Missionary; Miss Stuart of the Temperance; Miss Elsie Shaw of the Social, and Miss Ackhurst of the Primary. Our Junior officers are: Winnie Fraser, President; Arthur Chute, Vice-President; Edith Fielding, Secretary; Bessie Ackhurst, Cor. Secretary; Jack Read, Treasurer; Ray Fraser, Organist. Friday, 5th January, after the opening exercises conducted by our Junior President, the Temperance Committee took charge of the meeting, having prepared an excellent programme consisting of Temperance readings, concerted exercises and singing.

BESSIE E. ACKHURST, Cor. Sec'y.

It is with great pleasure that we present this excellent report. Will not the Juniors Secretaries keep us well supplied with reports of their doings?

Some of this week's "Reports" were sent to last year's editor, written on the addressed cards sent out last year for gathering reports. Will all Secretaries now having those cards on hand please burn them. They are now useless. As addressed to Mr Morgan he is obliged to mail them to us at his own expense. Three days' delay in their receipt by your editor is caused. Again we say, BURN THOSE CARDS. The editor's full address appears at the head of this department.

We submit a list of the Baptist Unions represented in the Maritime Baptist Convention, and the officers of the same, to whom communications from the Executive have been sent during the past year. The Sec'y-Treasurer of the Convention having on hand bills that should be paid at once, takes this opportunity for urgently requesting that the 3 cent per capita tax levied upon each Union, be sent at once to him by the Treasurers of the Societies here enumerated. All remittances should be made to W. C. Cross, Sec'y-Treas. M. B. V. P. U., St. John, N. B. The only Unions that have already paid the per capita tax to date, are as follow:—Great Village, Bridgewater, Fairville, Isaac's Harbor, Waterville and Guysboro.

- 1. Andover, Ida Armstrong; 2. Annapolis Royal, Florence Starratt; 3. Amherst, A. T. N. Mack; 4. Anandale, Cairns O. Howlett; 5. Alton, M. E. Ringer; 6. Aylesford, Ethel M. Eaton; 7. Argyle, Lemuel Hobbs; 8. Billtown, H. P. Sweet; 9. Berwick, Flora Chute; 10. Bridgewater, Lettie Freeman, Treas.; 11. Burlington, Rev. G. L. Bishop; 12. Bedeque, Artemas Schurman; 13. Belmont, Susie Lightbody; 14. Bear River, Myrtle Miller; 15. Bay View, Laura Landers; 16. Bridgetown, Rev. F. M. Young; 17. Clarence, Winnie Elliot; 18. Canso, Eva Fraser; 19. Canning, E. B. Eaton; 20. Canard, A. S. McDonald; 21. Cavendish, Ethel Simpson; 22. Canard. (Lower), W. H. Eaton; 23. Carleton, Mabel Lockett; 24. Chester, Rev. W. H. Jenkins; 25. Chipman, Mrs. W. E. McIntyre; 26. Charlottetown, John Gordon; 27. Dartmouth, Lizzie Dillman; 28. Digby, Mamie Chaloner; 29. Digby Neck, W. W. Cosaboom; 30. Dorchester, (Upper), Wilson W. Buck; 31. Debert, L. A. Fletcher; 32. Dundas, A. D. Mathison; 33. Elgin, LeBaron Goddard; 34. Fairville, Clara McKenzie, Sec'y.; 35. Forbes Point, S. L. Murphy; 36. Florenceville, Alberta Estabrook; 37. Fredericton, L. G. McNally; 38. Goldboro, Gordon Malay; 39. Gaspereau, Rev. J. D. Spiddell; 40. Gibson, J. H. Bradley; 41. Great Village, Maud Boomer; 42. Guysboro, Rev. R. O. Morse; 43. Greenfield, M. S. Hunt; 44. Hopewell Cape, Fannie Read; 45. Hebron, Maud Patton; 46. Hillsboro, Florence Steeves; 47. Hantsport, Eva M. Borden; 48. Halifax, (West End), W. A. Freeman; 49. Halifax, (First), Sara L. Norton; 50. Halifax, (Second), Geo. A. McDonald; 51. Halifax, (Third), Minnie B. Hall; 52. Halifax, (Cornwallis St.), J. R. Johnston; 53. Homeville, W. G. Holmes; 54. Hazelbrook, Rev. J. C. Spurr; 55. Hillsdale, Rev. R. M. Bynon; 56. Isaac's Harbor, F. K. Bezanon; 57. Jeddore, (West), Averina Harpell; 58. Kentville, H. G. Harris; 59. Kempt, (Queens), Fawson Christopher; 60. Lawrenceton, Annie Phinney; 61. Lunenburg, Spurgeon Spiddell; 62. Liverpool, Rev. H. S. Shaw; 63. Mahone Bay, Alice Veinotte; 64. Murray River, Ethel Cohoon; 65. Milton, (Queens), Stella Allen; 66. Moncton, A. E. Wall; 67. New Glasgow, Gertrude Sullivan; 68. North Brookfield, Ella M. Mager; 69. North River, (P. E. I.), Jacob Bain; 70. New Harbor, Celia Gillie; 71. Nictaux, Rev. J. W. Brown; 72. North Sydney, Rev. M. A. McLean; 73. Overton, Nellie Rose; 74. Port Williams, Manning Ellis; 75. Paradise, J. S. Longley; 76. Parraboro, Rev. D. H. McQuarrie; 77. Port Rign, Cora L. Goodwin; 78. Petitcodiac, Rev. I. B. Colwell; 79. Queensbury, (Upper), Chas. Hagerman; 80. Rawdon, Rev. R. Mutch; 81. St. George, Kate Morash; 82. St. Stephen, C. A. Laubman; 83. Sussex, Rev. W. Camp; 84. Sackville, N. B., F. W. Emmerson; 85. Sackville (Upper), W. J. Hamilton; 86. Sable River, Alton K. Dunlap; 87. Springfield, Estelle M. Hunt; 88. St. John (Brussels St.), A. H. Chipman; 89. St. John (Germain St.), W. C. Cross; 90. St. John (Main St.), A. W. Gay; 91. St. John (Leinster St.), Rev. Ira Smith; 92. St. John (Tabernacle), Rev. Perry Stackhouse; 93. Sydney, Rev. A. J. Vincent; 94. Springhill, Helen E. Hunter; 95. Shelburne, Rev. Joe Murray; 96. Tryon, Margaret Howatt; 97. Truro (Prince St.), J. Kinney; 98. Truro (Immanuel), Jas. A. Lawrence; 99. Wood Point, Mabel Cook; 100. Woods Harbor, C. A. Forbes; 101. Wolfville, Hilda Tufts; 102. Windsor, G. A. Vaughan; 103. Waterville, Ross M. Shaw, Cor. Sec'y.; 104. Wittenberg, Mrs. R. S. Meadows; 105. Woodstock, Lettie Hawkins; 106. Westport, J. Denton; 107. Yarmouth (Temple), L. G. Haley; 108. Yarmouth (First), Rev. P. G. Mode; 109. Yarmouth (Milton), Rev. Ernest Quick.

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 Parla Kimey, the missionaries and native preachers, that their number may be greatly increased, and many souls won to Christ on that field for our Women's Missionary Societies.

The union meeting of the St John W. M. A. S. was held in Main St. church on Thursday, Jan. 18th. Although a very stormy day and the street cars so irregular that some were an hour getting there, the attendance was good. Mrs. Granville presided at the afternoon meeting. After several earnest prayers Mrs. M. C. Higgins told the wonderful and touching story of the life and work of David Zeisenburg, a missionary to the Indians. The story was finely told and made a deep impression. Mrs. Smith and Mrs. Waring were welcomed to the mission circle of workers in St John. We hail with great delight these new recruits and hope for great blessing through their efforts. A most interesting and encouraging letter was read from Miss Harrison, of Bobbili, India. The social hour and tea provided by the Main St. ladies were greatly enjoyed. The evening meeting was led by Rev. E. W. Kelly, who expects in a short time to leave for Burmah. The speakers were, Rev. J. W. Manning, on Foreign Missions; Rev. Ira Smith, on Home Mission. Two appropriate readings were beautifully given by Misses Wetmore and Roberts. Good, inspiring music by the choir and congregation. These union meetings are growing in interest and are productive of great good.

Extracts from a Letter from Miss Ida Newcomb, Bimlipatam, India.

Hinduism embraces a system of feasts its most devoted adherents must find difficult to remember and observe. It would seem that two or three times per week, on an average, one might meet a boy from a purely heathen school (one not under control of government) and remembering that school should be in session, ask the reason for his absence on that day, when the reply would be, "Feast, Aumrah. They have given leave to the school today." New Year's Feast, Feast of Lights, Feast at the full moon, and so on through an almost endless catalogue. The so called "Nagula Savita" has just taken place. Judging from what I saw, I should say it must be one of the more important feasts. We were on tour at Chittivalsah at the time. The feast occurred on a Monday. I noticed the absence of the long, loud belch of the whistle summoning about seven hundred people from the surrounding villages to work in the jute factory. Thinking, and at the same time wondering that it should be so, that after the rest of Sunday there was not sufficient steam for the early morning call, I thought no more of it. But when the noon hour passed unannounced, made an enquiry as to the reason for the factory being shut down that day, and was reminded it was the day of the great Snake Feast. Although not recognized as a holiday by the government, this feast is so generally observed that it was useless to attempt to run the factory on that day. The loss of a day's wages in this case was not worthy of being considered for a moment when the loss attending the non-observance of this feast was thought of. On this day the snakes are propitiated that they may be bribed to refrain from biting anyone during the ensuing year. The roads and fields are scoured by bands of men, women and children carrying vessels containing milk, bunches of flowers, dishes of burning coals, etc.

You have heard of that little insect that does so much harm—that always throws up for itself a cover of red earth, clearly loving the darkness rather than the light in which to perform its destructive work—I refer to the white ant. One of the most common sights in India is a good sized mound of red earth, rather conical in general shape and as a rule surmounted by numerous pinnacles varying in height with the seize of the main structure. These are the work of colonies of white ants. The study of one of these ant hills is a grand lesson in natural history and reveals the marvellous instinct God has given to such insignificant creatures. The numerous and wonderful chambers with their hard, smooth walls, the tunnels, and tiny, tiny passages, too small to insert a lead pencil therein, leading from one to another of the many compartments are simply astonishing. One cannot dig into one of these structures for the purpose of studying its inner construction without his thoughts turning to Him who hath formed all things and manifested in each "His eternal power and Godhead." But you will

think I have been side-tracked and wonder what ant hills have to do with snake feasts.

The tyranny of the stronger over the weaker that characterizes this land extending even to the highest order of being God has created, is well illustrated when a snake seeing one of these mounds enters the outer door and takes possession of one of the inner rooms. Very comfortable quarters, indeed, does it find. The rightful occupants, recognizing that here "Might is right," either leave the hill entirely or vacate that special room, it is said. Always remembering the possibility of some venomous reptile lurking within, we are rather cautious when near one of these ant hills. Their prominence makes it easy for the search parties to discover the home of the snake, and it is for these mounds they look. Having found one—and they are numerous—they perform their religious rites of worshipping and propitiating the possible serpent within, entreating them not to vit their worshippers in anger during the ensuing year. I have never had anyone to tell me they felt any safer after the ceremony is over.

The next day after the feast I was on my way to a village and examined some of the mounds that had been visited by these worshippers, carrying off some trophies, which I enclose in this letter. Around the mouths of the various holes where daubs of rouge, similar to those put on the forehead. A necklace of such little balls of cotton as you will find within encircled the entrance to reptile's home. Scattered over the mound were flowers, those in the letter being gathered from one of these mounds. Two or three little earthen chatties were near. They evidently had contained oil that had been burned. Broken bits of tiles held the ashes and charcoal the remains of other fires, I suppose. The earth around the various holes was still damp from the milk that had been poured in for the benefit of the possible serpent within. I have no idea what incantations are said over these holes or exactly the importance attached to this ceremony. Thinking I would find out all about it, I began questioning a young boy lately out of heathenism. "What is the reason for this feast?" I asked. "Do not know," was the reply. "What do they say when they worship?" "Do not know." "What I used often to go, but did not know what it all was for." The heathen in his blindness indeed! And so when you look at the flowers and little cotton balls within, remember these very ones have been used in heathen worship and pray that the day may soon come when those who worship ignorantly all the hideous and fearful demons they know may learn of that true worship of love unmixed with fear.

On New Year's eve the W. M. A. S. of the East Point Baptist church, P. E. I., held its semi-annual public meeting, which was ably presided over by the president, Mrs. E. A. McPhee. Reports of the year's work were given by President and Secretary, which showed that meetings were regularly held every month and that good work is being done. A well-rendered programme was listened to with deep interest by a large congregation. The music, which was of a high order, was under the direction of Sister Bessie Bruce, who ably presided at the organ. An offering of \$28 35 was taken for Foreign Missions, \$25 of which was given by Sister Mrs. J. E. Robertson to constitute herself a life member of the W. B. M. U., and to support a Bible-woman in India for one year.

Monies Received by the Treasurer of the W. B. M. U. from Jan. 2nd to Jan. 16th.

Boundary Creek, F. M., \$7, 100 coll., Mr Burgdorffe's salary, 70c, Reports, 10c; Harvey, Tidings, 25c; DeBec, F. M., \$5; Amherst, Tidings, 50c; Amherst Shore, F. M., 87c, H. M., \$2.78, Tidings, 25c, Reports, 10c; Amherst, H. M., \$13; Onslow West, F. M., \$5; Onslow West to constitute their pastor's wife, Mrs J Williams, a life member, F. M., \$25; Milton, Tidings, 25c; Lewisville, support of R. Bapee, Bobbili, India, \$7 50, support of Mrs Burgdorffe, \$2, Tidings, 25c, Reports, 30c; Moncton, Tidings, 25c; Knutsford, F. M., \$2, Tidings, 25c; Centerville, H. M., N. B. Con, \$5, proceeds of concert N. B. Con, \$7, Gibson, F. M., \$9 75, H. M., \$1 50; 2nd Kingsclear, F. M., \$4; Truro 1st church, F. M., \$6 20; Wittenburg, Tidings, 25c; Canning, F. M., \$2 85, H. M., \$1 15; Clyde River, F. M., \$2 50, H. M., \$2 50, Tidings, 25c; Alberton, F. M., \$2 50, H. M., 60c, Reports, 10c, Tidings, 25c; Belfast, F. M., \$3 50, H. M., \$3 50; Melvern Square, F. M., \$6 25, toward Miss Newcomb's Bible woman and work, \$25, Reports, 15c; Cavendish, F. M., \$7 65, N. W. M. \$3 25, Mr Burgdorffe's salary, \$1 95, Reports, 15c; Goldboro, Mr Burgdorffe's salary, \$2; Osborne, F. M., \$1 25, H. M., \$1 10, Reports, 20c, Tidings, 25c; Weymouth, Tidings, 50c; Greenfield, F. M., \$9, Galician Mission, \$1; Glace Bay, F. M., \$4; Lockeport, F. M., \$10 25, H. M., \$2 14, Doukhobors and Galicians, \$1.40, Reports, 15c; Billtown, F. M., \$7 50, H. M., \$1, Mr Burgdorffe's salary, \$8, Reports, 30c; Foster Settlement, F. M., \$6, Reports, 15c; Arcadia, F. M., \$7 50, H. M., \$2, Reports, 15c; Kingston, F. M., \$12.70, H. M., \$2; Diligent River, F. M., \$3.

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

Foreign Mission Board.

NOTES BY THE SECRETARY.

WHY SHOULD I BE INTERESTED IN FOREIGN MISSIONS?

In this age of Christian activity it would seem more appropriate to ask, Why should I not be interested in missions?

WHY SHOULD N'T I BE INTERESTED?

I can think of but two reasons, neither of which in any sense excuses us from having interest; they are rather witnesses against us.

First, ignorance of God's word; Second, distance from

him; and these two are practically one, Heart Knowledge of the Bible brings us near to him, nearness brings us into sympathy with his mission, which by transfer in the great commission, become our mission—"to seek and to save that which was lost."

"The lost sheep of the house of Israel," the "other sheep not of this fold." Here you have Home Missions and Foreign Missions. The Christian's "field is the world." The local church is not an end, but a means; not a field, but a force. Forced to become a field, it ceases to be a force. But as this conception of the aim of a church is not the prevailing one, the old question will come up, Why should I be interested in missions? If it be a fair question to ask, it must also be fair to give an answer to the same.

1. Self interest demands it, I need the exercise, the world needs the service.

The fact is that sin, whether in my own town or on the other side of the globe, is a menace to human welfare. The aim of missions is to destroy sin, and so all mission work tends toward the common weal.

Lot was involved in the destruction of Sodom. Faithful missionary work on his part would, no doubt, have saved the city, and with it his property, his family, and the integrity of his home. Figi unevangelized, plundered wrecks and ate the sailors. Today property and life are as safe in Figi as in New Brunswick, etc., etc.

2. It is humane to be interested. Men are hungry—and we feed them.

It is humane to respond to these needs of hungry multitudes, to furnish with the bread that perisheth, thousands whose bodies must soon perish. On the other hand, ought not the woes of 1,000,000,000 perishing for the bread of life, to awaken our sympathies and to arouse our interest?

3. Interest in missions is a test of our love to Christ: Put "go ye" over against, "if a man love me he will keep my words," and then see how "I am not interested in missions" will sound.

4. It is Christ-like to be interested in missions. "But when he saw the multitudes he was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." Human need wherever found, appealed to him. Just in proportion to our likeness to him will be our interest in missions.

"A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment and wounded him, and departed, leaving him half dead." The priest and the Levite did not believe in missions, and so passed on, leaving him to perish. The Samaritan had the missionary spirit and saved him alive. The heathen world has fallen among thieves, its religious teachers, and is in a sorry plight.

There are churches, some of whose members have large means that give a mere pittance to Foreign missions—the miserable crumbs from the tables of their plenty—modern priests and Levites. But there are noble exceptions—men, women, and girls, who, out of small salaries, by great self-denial, save enough to help support a native preacher or Bible woman, or serve other department of the work from \$25 to \$100 a year—who, out of "their deep poverty, abounded unto the riches of their liberality." Which of these shows the Christ-like spirit?

May this spirit obtain in the heart of every church member, until each believer shall be found taking a deep and increasing interest in the work of a world's evangelization. If we cannot go ourselves we can send another in our stead. Our Moravian brethren set us a good example along this line. Every Moravian congregation must do something for a heathen world. It must do for the "regions beyond" as well as for those near at hand. The two must go together, "far off," "near at hand." It is not "near at hand" and then if anything is left for those "far off," got that as some would have us believe. Every believer is saved "to serve," and the parish of every believer is "the world," not his native village, or town, or city, or even his native land, it is a wider and broader field. Would that our pastors and religious teachers could grasp that great truth, and so grip it, or be stripped by it, that it shall become a conviction. Then we shall have a "forward movement" indeed.

Was All Run Down

No Appetite and a Tired Feeling All the Time—New Brunswick People Tell What Hood's Sarsaparilla Has Done For Them.

"I was all run down and had no appetite. I had a tired feeling all the time. I was advised to try Hood's Sarsaparilla, and it benefited me so much that I would not be without it." MRS. G. I. BARRETT, Central Norton, N. B.

"My father has been in poor health for a number of years. He took four bottles of Hood's Sarsaparilla and it has done him much good. It has relieved his cough and built up his system." EVA C. BENSON, Seal Grove, N. B.

Hood's Sarsaparilla

Is the best—In fact the One True Blood Purifier. Price \$1. Hood's Pills cure nausea, indigestion and biliousness sold by all druggists. Price 25 cents.

Partial view of another page with text and advertisements.



# HEADACHE

Pain back of your eyes? Heavy pressure in your head? And are you sometimes faint and dizzy? Is your tongue coated? Bad taste in your mouth? And does your food distress you? Are you nervous and irritable? Do you often have the blues? And are you troubled about sleeping?

Then your liver is all wrong.

But there is a cure. 'Tis the old reliable



They act directly on the liver. They cure constipation, biliousness, sick headache, nausea, and dyspepsia. Take a laxative dose each night. For 60 years they have been the Standard Family Pills.

Price 25 cents. All Druggists. "I have taken Ayer's Pills regularly for six months. They have cured me of a severe headache, and I can now walk from two to four miles without getting tired or out of breath, something I have not been able to do for many years."

S. E. WALWORK, Salem, Mass. Write the Doctor. If you have any complaint whatever and desire the best medical advice you can possibly receive, write the doctor freely. You will receive a prompt reply without cost. Address, DR. J. C. AYER, Lowell, Mass.

### Cash for Forward Movement.

- Charles A Bent, \$10; J M Gunn, \$1.25; Mrs J M Gunn, \$1.25; Ida Gunn, \$1.25; Lilla Gunn, \$1.25; Minnie Gunn, \$1.25; Rev D H McQuarrie, \$12.50; Wm Dixon, \$2; Ida M Gould, \$1; Peter Scott, \$1; Hector McLean, \$1; Bennett Robinson, \$2; Duncan Scott, \$5; Wm Howard, \$5; Wm Scott, \$1.25; J W Baker, \$8; Wm H Cole, M D, \$5; Yarmouth City B Y P U, \$25; Mrs Sarah H Hilton, \$5; Capt B R Hilton, \$2.50; C B Cain, \$6.25; Page Allen, \$2; Rev D H Simpson, \$12.50; Mrs Chas Halsey, \$5; J W Read, \$2.50; Pryor Sanford, \$2; Edward Woodworth, \$1; Benj Borden, \$1; Miss Millie Sanford, \$5; Mrs Mary Paton, \$4; Geo B Sabeau, \$5; Rev C N Barton, \$3; Prof F C Sears, \$12.50; Rev C H Martell, \$12.50; J W Bigelow, \$50; A V Pineo, \$6.25; Geo McGregor, \$5; L H Eaton, \$10; Jonathan Eaton, \$2; Enos Eaton, \$1; Leonard Eaton, \$1; L S Messenger, \$5; John Baker, \$1; Walter Simpson, \$2.50; Mrs Bessie Van Buskirk, \$1; Goo Newsome, \$5; Mr and Mrs W M, \$2; Mrs J R Calhoun, \$100; J W Cousins, \$5; Mrs E C Bligh, \$1; Mrs J D Pavson, \$2; Sinclair Pavson, \$1.25; Geo Rapoole, \$1; Mrs Cora L Bowers, \$1; Sinclair Dakin, \$1; A Baptist, \$20; Lewis H Davidson, \$2; S B Chute, \$5; Irwin Bros, \$10; Hiram Goudey, \$10; John N Chute, \$2.50; P R Colpitts, \$5; W B McKeown, \$10; John W McKeown, \$1.25; John Schaffner, \$5; T G Bishop, \$4; Watson Barteaux, \$2; Rev L F Wallace, \$5; Mrs Robt Fitz Randolph, \$1; Stephen Westaver, \$5; Edw Bourgoine, \$1; C H Hankerson, \$5; H A Rice, \$5; J S Marshall, \$1; F W Fleet, \$5; G E C Burton, \$15; Jas McSweeney, \$1; G I Parker, \$4; B E West, \$3; J W Hutcherson, \$2.50; N C Scott, \$5; Mrs N C Scott, \$5; J L Peters, \$6.25; B R M III, \$1; Mrs Silas Allen, \$3; Alonzo Daniels, \$4; R E Rand, \$5; W O Baker, \$6; Rev R B Kinley, \$7.50; Stewart Kinley, \$2.50

We have not quite the amount needed. As soon as it is obtained the friends of Acadia shall know it. Who will help.

W. E. HALL, 93 North St., Jan 17th, 1900.

### Home Missions. BOARD MEETING.

The Home Mission Board of the Baptist Convention of the Maritime Provinces met in the parlor of the new Zion church, Yarmouth, on Monday the 15th. The following grants were voted:

- To the Port Clyde church of the Barrington group, \$40 for the year beginning Nov. 1st, 1899. Rev. S. Langille, pastor.
- To the Alberton and Springfield group, P. E. I., \$100 for one year. Rev. A. H. Whitman, pastor.
- To the Tyne Valley group, P. E. I., \$200 for year beginning Nov. 19th, 1899. Bro. F. P. Dresser, pastor.

A. COHOON, Cor. Sec'y. Wolfville, N. S., Jan. 17th.

### Sunday School Convention.

One of the best Sunday School Conventions ever held, convened with the St. Mary's Baptist Sunday School, McLaughlin Road, Jan. 13th and 14th, 1900. First session opened at 2.30 with a social service conducted by C. W. Sables. At the close of this service the president took the chair and convention proceeded to order of business. The officers were elected as follows: Rev. R. M. Bynon, president; Bro. Wm. Ayer and James West, vice-presidents; Mrs. E. H. Hicks, secretary; Charles Hicks, treasurer; Executive committee, Bro. Norman King, John Ward, and Levi Gamble. Several schools reported under good working order. After the routine of business was over, Rev. C. W. Sables opened the subject of "How best to improve the Sunday School," subject was spoken to by Rev. R. M. Bynon, Bro. Chas. Hicks, William Ayer, Isa Hicks and E. H. Hicks. The Question box went round and Revs. Bynon and Sables were appointed to answer the questions which was to take place in the evening. Second session opened with a prayer service conducted by Rev. R. M. Bynon. At the close of this service a Temperance programme was successively carried out. It included speeches by Wm. Geddes and Wm. Ayer, a number of recitations and music and a very appropriate address by Rev. R. M. Bynon. The programme closed by singing God save the Queen. Pastor Sables then opened the subject of Missions after the discussion of this subject, the questions were then answered and convention closed to meet Sunday morning at nine thirty. The roads and weather being favorable the house was packed during the Sunday sessions. The first half hour of the morning service was spent in special prayer for the conversion of souls and the Holy Spirit was truly with us in this and all the other services. The intermediate class was taught by Mrs. King in which she showed a talent, a spirit, a will and an interest in the work in which she is engaged. After the teaching of this class, the St. Mary's Sunday School had honor of having the first installation ever known in connection with Sunday School teachers and officers, which proved to be the grandest, most solemn and most successful part of Sunday School work on record. The installation service was performed by Pastors Bynon and Sables. The teachers and officers installed were as follows: E. H. Hicks, superintendent; Levi Gamble, assistant supt.; Mrs. N. King, Bible class teacher; Mrs. E. H. Hicks, intermediate class teacher; Mrs. A. Carpenter, primary class teacher; Mrs. King, secretary; E. S. Carpenter, treasurer; William Geddes, librarian. At the close of this interesting ceremony which was witnessed by a house full of people, Pastor Sables preached from the subject, "Jesus Christ is our Advocate," found in the second chapter of first John. In the afternoon the teachers and officers of Dundas School were installed and immediately after the St. Mary's and Dundas Sunday Schools carried out interesting programmes including a large number of recitations, with music, Pastor Bynon also teaching the normal class. Sunday evening after the devotional service Brother Ayer spoke five minutes from the golden text, "Whatsoever a man soweth that shall he also reap." Brother E. H. Hicks gave a five minute address from the golden text, "Remember the Sabbath day to keep it holy." This was followed by essays by Mrs. N. King and Mrs. E. H. Hicks. Pastor Bynon preached a short sermon the text found in Eccles 3:19, in which he very briefly cleared up the points concerning man and beast. At the close of short social service was held in which a large number testified for Christ and the Convention closed with every one feeling it was good to be there.

### Personal.

Rev. G. N. Ballentine, formerly of this province, is at present pastor of the First Baptist church of Mendota, Ill. Mr. Ballentine entered upon his ministry with the church the first of December last. He states that his field is a pleasant one and his people very kind and appreciative. Mendota is situated 83 miles west of Chicago, on the Chicago Burlington and Quincy Railroad.

# GRAND CLEARANCE SALE.



We will sell the balance of our SLEIGH ROBES, HORSE BLANKETS, and SLEIGH BELLS at Cost. Now is your opportunity to secure great bargains.

H. HORTON & SON, 11 Market Square.

### Notices.

Colchester County and Pictou County, N. S., Baptist churches will meet at the Quarterly with the church at New Glasgow Feb. 5th and 6th. A good programme will be carried out, including addresses on Missions, College, Sunday School. Fare, return ticket for single fare if ten attend. Will intending delegates please communicate their names to F. E. ROOP, Bass River.

The First National Baptist Convention will be held in Winnipeg, July 5th to 13th, 1900. The Baptist Young People's Societies of Canada will have one day on the programme for their national meeting. Address all communications as to transportation, rates, etc., to Henry E. Sharpe, Esq., Winnipeg, and other communications to Rev. Charles A. Eaton, 34 Roxborough St. W., Toronto.

Having given up the Buctouche field, I am now open to an engagement as pastor. Any church wishing a supply may secure my services by addressing me at Dorchester, N. B. R. BARRY SMITH, Dorchester, Dec. 1st.

## D. L. Moody's Life and Labors.

MEMORIAL EDITION, by REV. DR. NORTHRUP, author of the Life of Spurgeon, is in press and will be issued soon. Agent's sample prospectus now ready. Canvassers wanted everywhere. Special terms guaranteed to those who act now. Circulars, with full particulars, and large, handsome prospectus outfit mailed, postpaid, on receipt of 30c. in postage stamps. Write at once for outfit and terms and commence taking orders without delay. Address: R. A. H. Morrow, Publisher, 59 Garden Street, St. John, N. B.

## Equity Sale.

There will be sold at public auction at Chubb's Corner (so called), in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, on Saturday, the Twenty-fourth Day of March next, at the hour of twelve o'clock noon, pursuant to the directions of a decretal order of the Supreme Court in Equity made on Friday, the Twenty-second day of December, A. D. 1899, in a certain cause therein pending wherein Lizzie B. Homer is Plaintiff and Jane Clark is Defendant, and the approval of the undersigned Referee in Equity the mortgaged premises described in said decretal order as follows: All the right, title and interest of the defendant in and to a certain Indenture of Lease bearing date the First day of November, in the year of our Lord One Thousand Eight Hundred and Ninety-three, and made between Mary A. Duncan, of Grand Pre, in the Province of Nova Scotia, of the first part, and the said Jane Clark, of the City of Saint John, widow, of the second part, and in and to the leasehold lands and premises therein described as all that certain lot, piece or parcel of land situate, lying and being in the said City of St. John, beginning at the South-westerly corner of the said lot of land hereby leased, thence northerly along the eastern line of Sheriff Street forty feet (40), more or less, thence easterly at right angles to said street one hundred feet or until it meets the line of property of the late Honorable William Hazen, thence southerly along said Hazen's line (40) feet, more or less, thence westerly one hundred feet to the place of beginning, being the lot formerly leased by one James White to James Clark and being the lot of land and premises next adjoining the lot of one Ezekiel Hilton on the northerly side thereof, and on the easterly side of said street, together with the buildings, erections and improvements thereon, standing and being or which might thereafter be erected or built thereon, and the privileges and appurtenances thereto belonging or in any-wise appertaining, and also all the estate, right, title, interest, term of years therein yet to come, and unexpired possession, benefit of renewal, claim and demand at law and in equity of the said Jane Clark or, in, to or upon the same and every part thereof by virtue of said Indenture of Lease or otherwise, howsoever.

For terms of sale apply to the Plaintiff's Solicitor. Dated this fifteenth day of January, A.D. 1900. AMON A. WILSON, DANIEL MULLIN, Plaintiff's Solicitor. Referee in Equity.

## Equity Sale.

There will be sold at Public Auction, at Chubb's Corner (so called), in the City of Saint John, in the County of Saint John, in the Province of New Brunswick, ON SATURDAY, the Tenth day of February next, at the hour of twelve o'clock noon, pursuant to the directions of a Decretal Order of the Supreme Court in Equity made on Tuesday, the twenty-first day of November, A. D. 1899, in a certain cause therein pending, wherein Michael Ryan is Plaintiff, and Lawrence McGrath, Christopher Kane and James McGrath are Defendants, with the approval of the undersigned Referee in Equity, the Mortgaged Premises described in said Decretal Order, as follows: "All that certain lot, piece or parcel of land situate, lying and being in the Parish of Simonds, in the City and County of St. John, and bounded and described as follows: Beginning on the western side of the road leading from the City of St. John to Little River, so called, at a point distant from the lands owned by the Commissioners of the Poor for the City and County of St. John, eight hundred and one (801) feet, more or less; thence north sixty-one degrees fifty minutes east five hundred and twenty (520) feet to the place of beginning, containing by estimation one and one-half acres, more or less, being the same lot of land and premises heretofore sold and conveyed by one Patrick Gallagher and Catherine, his wife, to the said Lawrence McGrath by deed dated the third day of April, in the year of our Lord one thousand eight hundred and eighty-nine, together with all and singular the buildings, fences and improvements thereon, and the rights and appurtenances to the said lands and premises belonging or appertaining, and the reversion and reversions, remainder and remainders, rents, issues and profits thereof, and all the estate, title, dower, right of dower, property, claim and demand whatever, both at Law and in Equity of them, the said Defendants, or any or either of them, of, in, to and out of the said lands and premises and every part thereof."

For terms of sale apply to the Plaintiff's Solicitor. Dated this Twenty-ninth day of November, A. D. 1899. HUGH H. McLEAN, Referee. AMON A. WILSON, Plaintiff's Solicitor.

## THE DANGER OF A COLD

is lessened or increased according to the attention given it. Every cold should have immediate attention. It is a well-known fact that every cold "leaves its mark," or, in other words, weakens the throat or lungs each time. Therefore the treatment is not only to cure the cold, but also strengthen the affected parts against future attacks.

### Park's Perfect Emulsion

of Cod Liver Oil is of rare healing power in all cases of Cough, Cold or any affection of the Throat or Lungs. It cures by healing the inflamed membranes and imparting strength and vigor to all the organs. This Emulsion contains 50 per cent. of pure Cod Liver Oil, combined with the chemically pure Hypophosphites. The addition of Guaiacol to this combination increases its medicinal value two-fold. Easy to take and palatable to the most sensitive stomach.

50c. per bottle. All Druggists.

Manufactured by—

Hattie & Mylius, HALIFAX, N. S.

### Headache

Is often a warning that the liver is torpid or inactive. More serious troubles may follow. For a prompt, efficient cure of Headache and all liver troubles, take

### Hood's Pills

While they rouse the liver, restore full, regular action of the bowels, they do not gripe or pain, do not irritate or inflame the internal organs, but have a positive tonic effect. 25¢ at all druggists or by mail of C. I. Hood & Co., Lowell, Mass.

## Agony of Eczema.

Couldn't sleep at night with the torture.

Eczema, or Salt Rheum as it is often called, is one of the most agonizing of skin diseases, nothing but torture during the day and two-fold torture at night.

But there's a remedy permanently cures the worst kind of Eczema—relieves the itching, burning and smarting and soon leaves the skin smooth and healthy.

It is Burdock Blood Bitters. Mrs. Welch, Greenbank, Ont., tried it and here is what she says:

"B.B.B. cured me of Eczema three years ago and I have had no return of it since. I was so bad that I could not sleep at night with it.

"Being told of B.B.B. I tried it, and two bottles made a perfect and permanent cure."

## INDIGESTION CAN BE CURED.

An Open Letter from a Prominent Clergyman.

C. GATES, SON & CO., MIDDLETOWN, N. S.

Dear Sirs,—Please pardon my delay in answering yours of weeks ago. Yes, I have no hesitation in recommending your

### Invigorating Syrup.

During the fall and winter of '96 and '97 I was greatly distressed with indigestion. I tried several remedies, each of which gave me no relief. I was advised to try your Invigorating Syrup, which I readily did, and have felt grateful ever since to the one who gave such good advice. The very first dose helped me, and before half of the first bottle was used I was completely cured. Have not been troubled with the disease since. I have taken occasion to recommend your medicine publicly upon several occasions, and heartily do so now. You are at liberty to use this in any way you please.

Yours truly, (REV.) F. M. YOUNG, Pastor Baptist Church, Bridgetown, N. S.

Sold Every where at 50 Cents per Bottle.

## ONLY A COUGH!

But it may be a sign of some serious malady fastening itself upon the vital parts.

Puttnr's Emulsion will dislodge it and restore the irritated and inflamed tissue to healthy action.

Always get PUTTNER'S it is THE BEST.

A QUICK CURE FOR COUGHS and COLDS

### Pyny-Pectoral

The Canadian Remedy for all THROAT AND LUNG AFFECTIONS

Large Bottles, 25 cents.

DAVIS & LAWRENCE CO., Limited, Prop's Perry Davis' Pain Killer, New York Montreal

## The Home

### Household Items.

It is well to know that any strong, pungent smell will keep away moths. A mixture of cloves, cinnamon, orris root, and other fragrant things may be substituted for camphor preparations with less disagreeable after effects.

'Spirits of turpentine will restore the brilliancy to patent leather. Boots and bags look almost new under its influence.

'Workmen's white overalls and artists' working aprons should be steeped in turpentine for twenty-four hours before washing, to loosen and remove paint.

'A little turpentine added to the steeping-water (a tablespoonful to a gallon) will make linen beautifully white. If one is sensitive to smell add it instead to the boiling water.

'A few drops of turpentine in boxes and cupboards will be found useful in frightening off moths.

'Soak rags in turpentine, and then place near the holes of mice. Renew the oil from time to time. It effectually drives them away. They are very clean little animals, contrary to general supposition, and anything that dirties them drives them away. Soot and mutton fat are frequently employed.

'Add a few drops of turpentine to starch to prevent the iron from sticking.

'For a paint-mark on cloth that will not wash, put turpentine on with a small brush. Begin on the outside of the stain and work to the middle, in order to prevent it spreading.

'Turpentine mixed with beeswax make a well known polish for floors. A cloth wrung out of turpentine brightens up an oilcloth.

'Two parts of sweet oil and one of turpentine make a reliable furniture polish. It instantly removes finger-marks.'

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### Treatment of Consumption.

Consul Atwell at Roubaix, France, has transmitted to the state department an article by Dr. Mendel, the French tuberculosis expert, on his treatment of consumption by the use of essential oils. This is a subject which aroused considerable interest among physicians in this country, owing to an earlier and more meager report from Consul Atwell. The present report is sent at the request of the state department.

Dr. Mendel says that his treatment is based on the antagonistic effect that certain essential oils were observed to have on the germs of tuberculosis. His formula is as follows: Five grams each of essence of thyme, essence of eucalyptus and essence of cinnamon, 100 cubic centimeters of sterilized olive oil, five grams of iodoform and one-fifth of a gram of bromoform. The physician uses a long curved Collin syringe, containing three cubic centimeters of this solution, which is emptied three or four times consecutively into the tracheal duct. A mirror was at first used to guide the introduction of the syringe to the throat, but with practice this was discarded. The treatment was given daily to 27 patients in all three stages of the disease. The results were encouraging in all cases but one, this patient in the third stage, dying, but being relieved of much pain and discomfort in his last days. A detailed statement of results is given, which is of interest to physicians.

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### Electricity as Anaesthetic.

The rather interesting statement was made to the American Association for the Advancement of Science by a Yale professor, that sinusoidal alternating electric currents of sufficiently high frequency, and in which the positive and negative phases were nearly equal, possessed the power of producing local anaesthesia. After the frequency has reached 5,000 complete alternations per second, the muscular contraction, so familiar with medical batteries and other alternating currents decreases, and at 25,000 alternations per second a current passing from the elbow to the hand completely deadens that por-

tion of the arm, and needles may be passed through the flesh without being felt. When subjected to currents of such high frequency, the sensory nerves appear to lose power of transmitting sensations. A special machine is now being built by which it is expected to demonstrate the possibility of using this application of the current in practical surgical work, such as dentistry.

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### Egg Bread.

Two eggs, one pint of buttermilk, three pints of cornmeal, one half pint of lard, one teaspoonful of soda, a pinch of salt, sweet milk or sweet cream. Stir the soda in the buttermilk until it boils up, mix the bread quickly, adding a sufficient quantity of the sweet milk or sweet cream to make a rather thin batter; beat in the eggs and add the lard, melted and hot,—last. Pour quickly into frying hot, greased baking pans, and bake quickly to a delicate brown. This bread will be a golden yellow and as light as cake.

'Though it is best eaten with butter while very warm, it is very nice cold, as in the picnic luncheon, to be eaten with meats. Often instead of putting lard in the batter, Aunt Fanny would use the grease that she fried out of a piece of fat bacon by cutting it in small strips and putting them for a while in a pan on a hot stove.

\*\*\*

### HOW TO CURE WORRY.—

Many persons would be only too glad to hear of a cure for worry. The Piccadilly Magazine has a contributor who professes to have solved the problem, and gives the remedy, which is as follows:

'When the symptoms of worry begin to manifest themselves, when your mind gets to dwelling upon some one troubling matter with feverish insistence, when you find yourself depressed or irritable or overstrung, or full of foreboding, then go into your room and lock the door.

'For the first application of this prescription you must be absolutely alone and in silence. After awhile you may be able to make these conditions for yourself anywhere, by the complete withdrawal of your mind even in the midst of a crowd; but at first you must be quite alone.

'Loosen your garments completely; lie down in the most restful position you can assume; avoid raising the head too high, thus cramping the neck and impeding circulation. Now close your eyes for a few minutes, and raising the arms let them fall and lie loosely and naturally above your head. Lie thus for a minute or two, and then begin to take deep, long breaths, as deeply as possible, exhaling quietly and naturally. Keep this up for five minutes, until you are sensible of a real relaxation and refreshment of the body.

'You will then be in physical condition to take up the mental work which you need to do.'—Medical Record.

\*\*\*

## STRONG NERVES

### Are Sure Indications of Good Health and Vigor.

### Pain's Celery Compound

Builds up the Nerves, Flesh, Bones and Muscles.

It Is a Boon to Men and Women of All Ranks and Conditions.

Our Ablest Physicians Recommend Paine's Celery Compound.

Well braced and steady nerves, strength of body and a vigorous constitution are bestowed without fail by Paine's Celery Compound on all men and women who are run-down, weak, nervous and sleepless.

While the great majority of medicines tend to lower vitality and weaken the system, Paine's Celery Compound commences to impart strength from the first dose. The nerves and muscles are fortified, the blood is made pure and rich, and flesh is built up. These improved conditions give regular action to the stomach, liver, and kidneys.

Sweet sleep, perfect appetite, sound health and long years will be your portion after being made well by Paine's Celery Compound. Ask your druggist for 'Paine's'; never take a substitute.

**For Internal and External Use**

NO NARCOTIC OR DELETERIOUS DRUGS enter into the composition of Radway's Ready Relief.

It is Highly Important That Every Family Keep a Supply of

## Radway's Ready Relief

Always in the house. Its use will prove beneficial on all occasions of pain or sickness. There is nothing in the world that will stop pain or arrest the progress of disease as quick as the Ready Relief.

**PNEUMONIA AND CROUP**

"I take my pen in hand to inform you of the great cure effected by your medicines. Some time ago my husband was taken down with lung fever. It came on him with a chill in the night. It happened I had a supply of your medicine in the house at the time. I rubbed his chest and back with the Ready Relief. I gave him a teaspoonful in a little hot water to drink, to help warm and stimulate him, and in about half an hour three of the Radway's Pills. By the time the doctor came the next morning he was much better. The doctor wanted to know what I had been doing. I told him. He said that was good, that they were good medicines. Another case I had was with my little nephew who was sick with me. He was taken with croup. I rubbed his throat, chest and back with the Ready Relief, gave him doses about an hour apart, followed it by a dose of pills. By the next day he was about all right. I have been using this medicine, with my family and my neighbors, for about 30 years, and never knew it to fail, when the directions were carefully followed. I would feel greatly obliged to you to please forward me "Paine and True," one of your publications, for which I enclose stamp, for I absolutely need it at once, if you please. You are at liberty to make use of this testimony as you may think proper."

Yours respectfully,  
MRS. ELIZA DUNN,  
Jacksonville, Morgan Co., Illinois,  
November 3, 1886.

No matter how violent or excruciating the pain, the Rheumatic, Bed-ridden, Infirm, Crippled, Nervous, Neuralgic or prostrated with disease may suffer,

## RADWAY'S READY RELIEF

Will Afford Instant Ease.

### A CURE FOR ALL

Colds, Coughs, Sore Throat, Influenza, Bronchitis, Pneumonia, Swelling of the Joints, Lamago, Inflammation, Rheumatism, Neuralgia, Frostbites, Chills, Headaches, Toothache, Asthma, Difficulty Breathing.

A half to a teaspoonful in half a tumbler of water will in a few minutes cure Cramps, Spasms, Sore Stomach, Heartburn, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Dysentery, Colic, Flatulence and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by Radway's Pills, so quickly as Radway's Ready Relief.

50 cents per bottle. Sold by druggists.

## Dr. Radway & Co.,

55 Elm Street, New York.

### Cowan's

### Royal Navy Chocolate and Hygienic Cocoa

are always the favorites in the homes

The COWAN CO., TORONTO.

Crispness,  
Variety,  
Brightness,  
Symmetry,  
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These are some of the features which characterize our courses of study and qualify our students for their successes.

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### S. KERR & SON,

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### CHURCH BELLS CHIMES & PEALS

Finest copper and tin only. Terms, etc., free on application.

FAVORABLY KNOWN SINCE 1826 BELLS CHIMES & PEALS

OUR WORKING SCHOOL & OTHER PUREST BEST

MURPHY & CO. 152 GUY STREET, TORONTO

FREE! This beautiful Gold-Shell Solitaire Ring, in exquisite Flash-lined Case, for selling one dozen daily packets of Redaction, Nose and Throat Treatments. Sent at 10 cents each. Return us 5¢ and receive Ring FREE by return mail. Usual goods returnable.

HOME SUPPLY CO. Toronto, Ont.

January

THE FIRST Lesson V. I. RE JOHN STOOD. OF HIS DISCIPLINE doubtless the account. So AND LOOKING gaze. BROTHER (The R. V. P. H. he had added of the world. the cross crown King of kings Redeemer of t

37. AND TH here was what repentance un made them fe something mor

38. THEN J their purpose, ing easy and th might easily, speak to the g of David. W your desire? RABBI. "A J of learning, INTERPRETED, readers, amon written (prob DWELLEST TH porary abode, I the wilderness modest quest further interco for an invi at "They desired versation. Th Christ desired "Come not to me."

39. HE SAID SRE. Or as in sec." That w ing, by observat feeling is that him, he want's proverb, Tres make a church of the three is s id that Presid on a log with AND ABODE WI remainder of th th t this was t spent in learnin the T ABOUT THE TR o'clock p. m., a ing from sunris a m., accordin which is the o from midnight he wrote, was Ephesus.

40. ONE OF ANDREW A signifying "m Bethesda (v. 4 John the Baptis was doubtless J H. PETER, AN COME DISCIPL 41 HE FIRST BE "He findeth f that both began one his brother, his first. This found his brothe says Professor I with the reticenc is now general brother of Joha ability, was in "first" disciples would now have

42. JESUS BEH into his very s That is your pr The true readin R. V. THOU SH "Cephas" is Ara name for Syria) the Hebrew larg Palestine at that

The Sunday School

BIBLE LESSON

Abridged from Peloubets' Notes.

First Quarter.

THE FIRST DISCIPLES OF JESUS.

Lesson V. February 4. John 1: 35-46.

Read John 1: 19-51.

Commit Verses 35-37.

GOLDEN TEXT.

They followed Jesus.—John 1: 37.

EXPLANATORY.

I. HIS FIRST TWO DISCIPLES: ANDREW AND JOHN.—V. 35-40. Everything was now ready for Jesus to begin his work. He must first secure some persons to believe in him. The natural place to look for these first disciples would be among the followers of John, those who had repented and confessed their change of life by baptism, whom John would naturally point to Jesus when he saw him.

35. AGAIN THE NEXT DAY AFTER. Four successive days are noticed: (1) vs. 19-27; (2) v. 29; (3) v. 35; (4) v. 43. JOHN STOOD. Was standing. AND TWO OF HIS DISCIPLES. Andrew (v. 40), and doubtless the apostle John, who writes this account. So nearly all commentators AND LOOKING. With a fixed, earnest gaze. BEHOLD THE LAMB OF GOD! (The R. v. puts a comma after behold: an interjection, not a verb.) The day before he had added "which taketh away the sin of the world." Only by the sacrifice on the cross could the Messiah become the King of kings, the Prince of Peace, and Redeemer of the world.

37. AND THEY FOLLOWED JESUS. For here was what their souls needed. Their repentance under John's preaching only made them feel more deeply the need of something more.

38. THEN JESUS TURNED. Aware of their purpose, and glad to make their coming easy and their welcome known. They might easily, poor fishermen, hesitate to speak to the great Messiah, the royal Son of David. WHAT SEEK YE? What is your desire? What do you wish from me? RABBI. "A Jewish title of honor for men of learning, usually teachers." BRING INTERPRETED. For the benefit of Greek readers, among whom this gospel was written (probably at Ephesus). WHERE DWELLEST THOU? Referring to his temporary abode, for there were few homes in the wilderness where John was. "A modest question, showing desire for further intercourse." It opened the way for an invitation, if Jesus were willing. "They desired extended and private conversation. The heart that hungers after Christ desires continued communion. 'Come not to sojourn, but abide with me.'"

39. HE SAITH UNTO THEM, COME AND SEE. Or as in R. v., "Come, and ye shall see." That was their true way of learning, by observation and experience. "His feeling is that if any man 'wants to see him, he wants to see that man.' The old proverb, Tres faciunt ecclesiam, 'Three make a church,' is always true when one of the three is Jesus." President Garfield said that President Mark Hopkins sitting on a log with one student was a college. AND ABODE WITH HIM THAT DAY. The remainder of the day; Edersheim thinks that this was the Sabbath. Of course it was spent in religious conversation and learning the truth from Jesus. IT WAS ABOUT THE TENTH HOUR, i. e., about 4 o'clock p. m., according to Jewish reckoning from sunrise to sunset; or 10 o'clock a. m., according to the Roman reckoning, which is the one we now use, counting from midnight and midday. John, when he wrote, was in the Roman province of Ephesus.

40. ONE OF THE TWO . . . WAS ANDREW. A name of Greek origin, signifying "man." He belonged to Bethsaida (v. 44), and was a disciple of John the Baptist. The other of the two was doubtless John.

II. PETER, AND PERHAPS JAMES, BECAME DISCIPLES OF JESUS.—V. 41, 42. HE FIRST FINDETH, or better as R. v., "He findeth first." The R. v. implies that both began immediately to seek each other's brother, and that Andrew found his first. This implies that John also found his brother James. "This view," says Professor Riddle, "which accords with the reticence of John about himself, is now generally accepted. James, the brother of John, therefore, in all probability, was included in this group of 'first' disciples." In this case Jesus would now have four followers.

42. JESUS BEHELD HIM, AS IF looking into his very soul. THOU ART SIMON. That is your present name. SON OF JONAS. The true reading is "John," as in the R. v. THOU SHALT BE CALLED CEPHAS. "Cephas" is Aramaic (Syac Aram is one name for Syria), the modernized form of the Hebrew language, commonly used in Palestine at that time. BY INTERPRETA-

TION, A STONE. Better as in R. v., "Peter," which is the Greek for "stone," or "rock." This was a prophecy of Peter's future life and career. Whatever thou art now, thou shalt win the name Peter. It expressed the possibilities within him. It became his true name after much instruction, hard experiences, some falls, much prayer, and abiding with Jesus.

III. PHILIP BECOMES A FOLLOWER OF JESUS.—Vs. 43, 44. 43. THE DAY FOLLOWING. Sunday, according to Edersheim. JESUS WOULD GO FORTH INTO GALILEE. (1) The wilderness was not the place for his work. (2) In Galilee was his own home and that of his followers. (3) Here they could earn their living by their accustomed work. (4) Here they could reach their friends and acquaintances. (5) The Galileans were less prejudiced, more open to new ideas, less bound by customs; so that if he could gain a foothold there, and train a few disciples, he could more easily begin his work. AND FINDETH PHILIP. The others had sought Jesus; Jesus himself finds Philip. He must have seen that Philip was ready for his invitation and that there was something in him which would make him a useful disciple and a possible apostle, although nothing is recorded of his labors, except this, that he brought Nathanael to Jesus.

44. WAS OF BETHSAIDA. "House of hunting or fish g." "fish town," near the mouth of the upper Jordan where it enters the Sea of Galilee. THE CITY OF ANDREW AND PETER. Hence probably they were acquaintances.

IV. NATHANAEL (BARTHOLOMEW) BECOMES A DISCIPLE.—Vs. 45, 46. PHILIP FINDETH NATHANAEL, of Cana in Galilee (John 21: 2). He was probably on his way home, and an acquaintance, if not before at least in the wilderness under the preaching of John. "Nathanael" is generally regarded as another name for Bartholomew. Nathanael in Hebrew means the same as the Greek "Theodore," "the gift of God." Almost nothing is known of his history. Like Philip, he was one whose deeds are written in heaven rather than on earth, in the book of life rather than in the book of history.

WE HAVE FOUND HIM, OF WHOM MOSES IN THE LAW. The Pentateuch, the five books of Moses, thus distinguishing from the other books of the Old Testament (see Gen 49: 10; Num. 24: 17-19; Deut. 18: 15). French calls this "The Bureka Chapter." AND THE PROPHETS, DID WRITE (Isa. 7: 14; 9: 6, 7; 52: 13-15; 53: 1-12; Ezra 34: 23-31; Dan. 9: 24-27). The disciples of John must have been continually questioning as to where the Messiah was of whom John preached. JESUS OF NAZARETH, THE SON OF JOSEPH. This is the language, not of the evangelist, but of Philip. Joseph was the reputed father of Jesus, and Philip supposed this was true. It was the common and necessary designation of the relation between Jesus and Joseph. We use the term continually with regard to adopted children.

46. CAN . . . ANY GOOD THING COME OUT OF NAZARETH? Nathanael, belonging to Cana, a neighboring city, with which there would undoubtedly be a rivalry, knew full well the reputation of Nazareth. Nazareth was a small town, with probably of the best reputation in the neighboring town, but not necessarily a rude, degraded, vicious, or disreputable place.

COME AND SEE. This was the true answer to such an objection (see above on v. 37). Nathanael went and met Jesus, was convinced, and became a disciple (vs. 47-51).

These five or six followers of Jesus, at the very beginning of their Christian experience, went with Jesus to Galilee and at Cana witnessed his first miracle, saw the glory of Jesus, and were confirmed in their faith (John 2: 11). Thus we see the small beginnings of the church of Christ, the tiny rill that grew into a mighty river.

NORMAL LESSON.

No. 9. PRAYER.

I. What is Prayer. Prayer is the offering up of our desires to God for things agreeable to his will. In the name and for the sake of Jesus Christ, by the guidance of the Holy Spirit.

True prayer consists of (a) Adoration or an expression of consciousness of God's glorious perfections, Ex. 15: 11; 1 Kings 8: 23; 17: 20; Isa. 37: 16; Dan. 9: 14; Matt. 6: 9; Acts 4: 24. (b) Confession. When we see God's purity and glory, we get a better view of our own vileness, Job 6: 5; Isa. 6: 5; Dan. 9: 4-7; Matt. 6: 12 (c) Thanksgiving. After humble confession of sin. The soul is the better fitted to render thanks and praise to the God of all grace. The Psalms intermingle Adoration,



Perfect Health

can be yours.

Do not try experiments with your health. If you are not well use only a medicine known to cure. Dr. Williams' Pink Pills are not an experiment. They have cured thousands of people, who had tried common medicines and failed to find health. Some of the cured are in your own neighborhood.

Mr. F. Mission, Deleau, Man., writes: "I can speak in the highest terms of Dr. Williams' Pink Pills as a medicine for rebuilding the system. Previous to using the pills I was suffering from headaches, loss of appetite and extreme nervousness, which left me in a very weak condition. The least work would fatigue me. I can now say, however, that I never felt better in my life than I do at present, thanks to Dr. Williams' Pink Pills. Similar sufferers—and there are many—will find it to their great advantage to use these pills."

Do not take anything that does not bear the full name "Dr. Williams' Pink Pills for Pale People." It is an experiment and a hazardous one to use a substitute. Sold by all dealers or postpaid at 50 cents a box or six boxes for \$2.50, by addressing the Dr. Williams' Medicine Co., Brockville.

Confession, Thanksgiving, and Petition. e. g., David. 1 Chron. 19: 10-13; Jesus taught, Matt. 11: 25; John 11: 41; Paul taught, Phil. 4: 6. (d) Petition. Jesus taught his disciples to ask for specific blessing. Luke 18: 1. Example vs. 2-5, also 10, 13.

II. Note a few of the many promises to answer prayer, Matt. 7: 7-11; Ps. 50: 15; 2 Chron. 7: 13, 14; Matt. 21: 22; 1 John 5: 14, 15, and many others might be cited.

III. Conditions to answers to prayers. (1) Humility. God giveth grace to the humble, Gen. 18: 27; Prov. 28: 13; James 4: 10.

(2) Faith, James 1: 5-7; Mark 11: 24; James 5: 15.

(3) Obedience or righteousness, Prov. 15: 29; 28: 9; John 15: 7; 1 Peter 3: 12; 1 John 3: 22; James 5: 16

(4) Forgiveness of injuries, Matt. 14: 15; 18: 23, 35; Mark 11: 25; Matt. 5: 23, 24. Many unanswered petitioners may here find the reason.

(5) Submission to God's will, 1 John 5: 14, see Jesus prayers in the Garden, Matt. 26: 39; hence the need of the Holy Spirit's aid in prayer, Jude 20; Eph. 6: 18; Rom. 8: 26, 27.

(6) Unity with others in prayer, Matt. 18: 19; Acts 1: 4; Rom. 15: 30; 2 Cor. 1: 11.

(7) Lastly prayer must be made in the name of Christ, Heb. 7: 25; John 14: 6, 13, 14; 16: 23, 24.

IV. Incidents of real answers to prayer. (1) Jacob at Jabok, Gen. 32: 9-29, here his name was changed from Jacob (sub-planter) to Israel, prevailing prince of God.

(2) Moses' passionate intercession for Israel and success, Ex. 32: 25, 32

(3) Hannah's prayer, 1 Sam. 1: 9, 18.

(4) Elijah's test prayer on Carmel, 1 Kings 18: 19 to end of chapter; James 5: 17.

(5) Daniel's prayers answered, Dan. 2: 18; 6: 10; and 9 chapter.

(6) Hezekiah's prayers. (a) For Israel, Isa. 37: 15, 20; for personal healing, Isa. 38: 23

(7) The noble man of Capernaum, John 4: 46, 54.

(8) The woman of Syrophenicia, Mark 7: 26, 30.

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(9) The church praying for imprisoned Peter, Acts 12, read chapter. (10) Paul and Silas in jail, Acts 16: 25, 26, etc. (11) The pentecost, Acts 1: 14, read chapter 2 for full answer. The student may by a little search add many others to this list. Also by retrospective call up many personal blessed experiences of real answers to prayer. S. D. EXVINE.

ACTIVE men and women everywhere to take orders for "Life of Moody," the great evangelist. Sells at sight. Sample enabling you to make from \$3 to \$7 daily, by mail free on request. Address Globe Bible Pub'g Co., 723 Chestnut street, Philada., Pa.

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From the Churches.

Denominational Funds.

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

OXFORD, N. S.—The year 1900 opens auspiciously with us. Thirty-five dollars in cash, and other articles amounting to fifteen dollars, constitute an expression of the church's good will towards their pastor and his wife, for all of which we wish to express our grateful thanks. Sunday, 14th, we baptized one, and expect others in the near future. Tonight we begin a regular campaign for God and the good of humanity. Pray that the Holy Spirit will use us. A. F. BAKER.

FITCHBURG, MASS.—Rev. A. T. Kempton has just completed the third year of his ministry with the Highland Church, Fitchburg. The records of the past year show it to have been marked, as the previous ones have been, with gratifying marks of the divine favor upon faithful work. Thirty-eight persons have been received with the membership of the church during the year, of whom 17 were baptized. The record of the past is but to be an incentive and an encouragement to faithfulness in the future.

HANTSPOURT, N. S.—Evangelist W. S. Martin writes us from Hantsport, N. S., Jan. 18: I have just closed a very gracious revival service at Pugwash, N. S. Sunday night over 30 confessed Christ with the mouth for the first time. I began here (union meetings) Tuesday evening and continue for ten days more. From here I go to Lockeport and thence to Wallace, N. S. There is a growing revival interest all through this province and I believe a gracious revival will be forthcoming soon all over the land.

RIVER HEBERT.—Our church and congregations from the different sections, met in the parsonage Monday evening, the 15th, and gave us another very practical proof of their regard for our welfare. All the pleasures of such times, such as giving, receiving, eating and chatting were enjoyed. For the comfort of the incumbents there has been deposited \$78. At the time we said how we appreciated their generosity. J. M. PARKER.

LITTLE RIVER, CUMBERLAND CO., N. S.—The close of the old year brought to us many blessings on this portion of God's vineyard. We closed a delightful campaign of five weeks, in which the Holy Spirit's power was greatly manifested. Souls were saved, and back-sliders were returned to their Father's house. As a thank-offering to the Master, and an expression of good-will toward their pastor and his wife, they presented us with twenty-six dollars in cash, and useful household articles to the amount of fifteen dollars. The Little River church has always been noted for loyalty to their pastor. May the Lord abundantly bless and prosper them in our prayer. A. F. BAKER.

PORT HILFORD, N. S.—Though we have resigned the pastorate of this field, we still receive practical expressions of kindness from the people of our former charge. On Christmas morning we were remembered by the ladies of the Sonora Sewing Circle, who sent us some excellent and valuable products of their handiwork. On the evening of January 15th, the friends of Port Hilford, with Wine Harbor well represented, and some from Sonora, paid us their annual donation visit. These dear people have our heartfelt thanks for this and the many acts of kindness shown us during the three years we have been with them. R. B. KINLEV.

ST. STEPHEN, N. B.—The thirtieth anniversary of the Union Street Baptist church, observed on the 4th inst., was an event of considerable interest. The exercises breathed a spirit of thankfulness for the past and of inspiration for the future. The Clerk's report showed the past year to be one of advance, although it seemed at times as if there had been retrogression along some lines of work. Ten have been added to the membership. The losses have been six, making a net gain of four, the present membership being 235. The report of the Finance Committee gladdened the hearts of all. It showed about \$2,000 raised for all purposes. After meeting all expenses a surplus of \$100 remains, to be devoted to needed repairs on the church property. It is worthy of note, that not a dollar has been raised through the aid of church suppers, but all has come as the free-will offerings of true, generous, loving hearts. The reports from

the various departments showed that, for the most part, they had been well sustained, and an excellent spirit had pervaded the work. Following the reports came the election of officers for the new year, then the "roll" was called, and more than 150 responded, either in person or by letter. At the conclusion of the exercises in the church, the congregation repaired to the vestry to partake of refreshments abundantly provided by the ladies. The relationship between pastor and people, which has existed now for nearly twelve years, is the pleasantest. Expressions of people's love and good-will are being constantly bestowed upon the pastor and his family. The outlook for the church materially and spiritually is bright. Jan. 16th, 1900. W. C. GOUCHER.

DORCHESTER, N. B.—The Baptists are doing a good work here. The Sunday evening meetings are well attended. B. Y. P. U., the Conferences and prayer meetings are interesting, largely attended and seem to have taken a firm hold on people not members of the church. Last year a number, not as many as desired, were gathered into the church, but it is believed that there are others standing on the threshold who will soon enter. The evening of Sunday last was in some respects a notable occasion. On Friday, the 5th inst., a young man, well known as a temperance lecturer, and a lay preacher of the Presbyterian church, attended the Conference and gave the history of his conversion as a Christian and his desire to be baptized. He gave incontrovertible reasons for becoming a Baptist and was by a unanimous vote received for baptism and church membership. As he had to return to Lutes Mountain, where he had been preaching with much acceptance, his baptism was postponed until the fourteenth. He was baptized in the baptistry of the church before the commencement of the regular services by our pastor, Rev. C. C. Burgess. The two then retired, and the congregation was favored with music by our fine choir. In due time the minister and his newly baptized brother took their places on the platform when the ordinary services commenced. The same evening the brother baptized preached from the text, "I remember the days of old." The congregation, which filled the church, contained many members of churches not Baptist, who listened with marked attention, and some of the latter have since expressed their approval of the sermon. After the sermon the brother received the right hand of fellowship, and every one must have been pleased with the kind words spoken to him by the pastor. Mr. W. R. Robinson then stepped to the front of the platform and gave his reasons for becoming a Baptist. His father and mother, now past three score years and ten, and his brothers and sisters were Presbyterians. He had been taught by a dearly beloved mother from his childhood the great truths of Christianity, and he had received from his brother a letter telling him that his father and mother and other friends, lay and clerical, approved of the course he intended to take. He had travelled much lecturing and preaching, in Canada, and it was three years ago that he became doubtful about his obedience to the teachings of the New Testament. After careful study and much praying he had been convinced that he ought to be baptized and find a Christian home in a Baptist church. He went carefully over the grounds that led him to this conclusion, and notwithstanding the hour was late, all present seemed to listen with marked attention and approval. After the close of the service, the members of the church remained and it was moved, seconded and carried by a standing vote that Bro. Robinson be recognized as a minister of the gospel and receive from the Dorchester church a license to preach. In conclusion I will say that the brother's piety and ability will make him an excellent pastor, and the church that will call him to its pastorate will take steps to have him ordained.

Church Records.

We have received another communication from Rev. C. S. Stearns, commenting upon Mr. Enos Baker's explanation in the MESSENGER AND VISITOR of Jan. 10th, respecting the membership of the East Jeddore church as reported in the Year Book. It would seem that in the case of the church named, and it is to be feared the same is true of many others, the statistical reports to the Association are not made with the exactness and regularity that is to be desired. But we do not see that it would be generally edifying to publish further correspondence in reference to this particular case. ED M AND V.

Quarterly Meeting.

The Lunenburg County District meeting convened with the church in Lunenburg

Town on Jan. 8th and 9th, 1900. The first meeting was as usual evangelistic, led by Rev. E. P. Churchill. Rev. H. B. Smith preached a very practical and helpful sermon from 1 Thes. 5:17, "Pray without ceasing." A number joined in the exercises of the after meeting which proved a means of strength to all present. The business of the session was transacted on Tuesday morning. Nearly all the churches were represented and very satisfactory reports were given. The financial condition of most of the churches has not been as good for years. Baptisms are reported from the New Germany field and some are waiting for baptism in others. Sunday School and other junior work pressing. Good congregations are reported from all the churches. One new pastor has come into the county since last reporting, viz., Rev. Jos. A. Porter who is now stationed on the New Canada and Chelsea field. This group of churches has applied to the Home Mission Board, on the recommendation of the Quarterly Meeting, for help to support the gospel in their midst. Addresses were given by Revs. J. E. Bleakney and W. H. Jenkins on the following subjects respectively: "A Consecrated life and how to obtain it." "The great need of spiritual awakening in our churches and how to obtain it." The deliverance of these was followed by a short discussion. Rev. I. C. Archibald and wife, returned missionaries, spoke in the evening telling many interesting things in connection with the work among the heathen. These visits from those who have been face to face with the difficulties in the Foreign lands give us all a higher appreciation of the work being done there. The next District meeting will assemble at Bridge-water in April (D. V.).

E. P. CHURCHILL, Sec'y.

Churches in Athens, Georgia.

The Classic City has no institutions of which she is so proud as her churches. Athens has a large number and they are doing good work. More than 2500 white communicants are on the church rolls. Her preachers are among the ablest in the State. To the work of the churches is due, in the largest measure, the peace and good order that prevails. The Methodist church leads in point of members, the total membership of the three churches

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Made from pure cream of tartar.  
Safeguards the food against alum.  
Alum baking powders are the greatest menaces to health of the present day.  
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being about 1300. The First Baptist church as about 400 members. Its pastor is Dr. W. H. Young, for several years Professor at Acadia College, a most talented divine. The Sunday School is one of the largest and best in the city. The church was organized in the thirties and during its long life has had as members many of the most distinguished Georgia Baptists. It has always been a power in good work and is doing fine work now in all fields, especially in those of missions and education. The congregation completed the erection of a new church edifice about two years ago, costing \$23,000, which is one of the most beautiful in the state.—Athens Banner.

Spurgeon's Tabernacle Rebuilding Fund. Received in cash and promises. Previously acknowledged, \$77; A Grande Ligne Missionary, \$1—\$75. C. W. TOWNSEND. Hillsborough, N. B., Jan. 3rd

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There are three great remedies that every person with weak lungs, or with consumption itself, should understand. These remedies will cure about every case in its first stages; and many of those more advanced. It is only the most advanced that are hopeless. Even these are wonderfully relieved and life itself greatly prolonged. What are these remedies? Fresh air, proper food and **Scott's Emulsion** of Cod-Liver Oil with Hypophosphites. Be afraid of draughts but not of fresh air. Eat nutritious food and drink plenty of milk. Do not forget that Scott's Emulsion is the oldest, the most thoroughly tested and the highest endorsed of all remedies for weak throats, weak lungs and consumption in all its stages. 50c and \$1.00; all druggists. SCOTT & BOWNE, Chemists, Toronto.

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CURES COUGHS AND COLDS.  
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Work while you sleep without a grip or gripe, curing Sick Headache, Dyspepsia and Constipation, and make you feel better in the morning.

TROTTER to Dr. T. and  
HARRP-ment, King Colwell, Cardwell,  
JONAH-O Petticoat, well, Deacon Osborne, bo  
HUDSON-L Lower Gran Vince, B. A Bent, both o Co.  
CROSCUP- the bride a p 11th, by Rev S. Croscup t of Lower Gr  
PERRY-S father's, Port by pastor E. and Annie L land.  
CROSBY-L bride, Port M pastor E. A. South Boston of Port Matli  
SIMMONS-S parsonage, Tr Price, Jan. Westmorland, Tryon.  
HYDE-DOR- ence of the br Rev. Addison Cornwall, and of North River  
MCPHERSON Aug. 20th, by M. McPherson Springfield, N.  
MCNEIL-PH River Hebert, West Bay, Cap ney of Minaudi  
PATTEN-C parsonage, R. V. Rev. G. R. W. Cohoon, M. A. Coldfeet, all  
LOOMER-HU bride, 194 St. J 17th, by Rev. Lewis Huestis Mount Auburn  
SMITH-MCK Jan. 8th, by R Smith, of Holla to Jennie McK Guysboro Co.,  
KING-MATTI sonage, Oxford. A. F. Baker, Mattison, both  
STEVENS-MC Mines, Jan. 17th Charles W. Stev Aloney.  
LEARD-THOM Nov. 28th, by p Leard to Annie T P. E. I.  
ENMAN-MCD Nov. 28th, by p H. Enman to F Victoria West, B  
HUTCHINSON- of the bride, W S., on Wednesd by Rev. D. H. S Hutchinson, of M Kenzie, younge McKenzie, of W  
THOMPSON-CO 11th, at the hom Rev. Wm. M. F of Dipper Harbor the same place.

BIRTHS.

TROTTER.—On Dec. 17th, at Wolfville, to Dr. T. and Mrs. Trotter, a daughter.

MARRIAGES.

HARPER-CARLE.—At Harper Settlement, Kings Co., Dec. 27th, by Rev. I. B. Colwell, Abram Harper to Annie Carle of Cardwell, Kings Co.

JONAH-OSBORNE.—At the parsonage, Petitcodiac, Jan. 10th, by Rev. I. B. Colwell, Deacon Abner D. Jonah to Elizabeth Osborne, both of Albert Co.

HUDSON-BENT.—At the parsonage, Lower Granville, Dec. 20th, by Rev. J. O. Vince, B. A., Walton Hudson to Ellen Bent, both of Granville Centre, Annapolis Co.

CROSCUP-MCKENZIE.—At the home of the bride's parents, Lower Granville, Jan. 11th, by Rev. J. O. Vince, B. A., Howard S. Croscup to Addie May, McKenzie, both of Lower Granville.

PERRY-SALLOWS.—At the bride's father's, Port Maitland, N. S., Dec. 20th, by pastor E. A. Allaby, Lloyd H. Perry and Annie L. Sallovs, both of Port Maitland.

CROSEY-LANDERS.—At the home of the bride, Port Maitland, N. S., Dec. 27th, by pastor E. A. Allaby, Gilbert S. Crosby, of South Boston, Mass., to Stella B. Landers of Port Maitland.

SIMMONS-SIMMONS.—At the Baptist parsonage, Tryon; P. E. I., by Rev. David Price, Jan. 9th, Warren Simmons, of Westmorland, to Hattie Simmons of North Tryon.

HYDE-DORKENDORFF.—At the residence of the bride's parents, Jan. 10th, by Rev. Addison F. Browne, Albert Hyde, of Cornwall, and Elizabeth Jane Dorkendorff of North River.

MCPHERSON-DICK.—At Joggins Mines, Aug. 29th, by pastor J. M. Parker, Robt. M. McPherson and Jessie C. Dick, all of Springhill, N. S.

MCCNEIL-PRINNEY.—At the parsonage, River Hebert, Jan. 10th, Alex. J. McNeil, West Bay, Cape Breton, to Rebecca Prinney of Minville.

PATTER-COALDFLEW.—At the Baptist parsonage, Hantsport, N. S., Dec. 31st, by Rev. G. R. White, assisted by Rev. A. Cohoon, M. A., Terrence Patten to Reta Coaldflew, all of this town.

LOOMER-HUESTIS.—At the home of the bride, 194 St. James St., St. John, on Dec. 27th, by Rev. Ira Smith, Miss Hattie Lewis Huestis and Mr. Gay Loomer, of Mount Auburn, Mass.

SMITH-MCKENZIE.—At Beckerton, on Jan. 8th, by Rev. R. B. Kinley, Campbell Smith, of Holland's Harbor, Guysboro Co., to Jennie McKenzie of Port Beckerton, Guysboro Co., N. S.

KING-MATTISON.—At the Baptist parsonage, Oxford, N. S., Jan. 8th, by Rev. A. F. Baker, Maynard King and Mary Mattison, both of Mount Pleasant, N. S.

STEVENS-MCALONEY.—At Springhill Mines, Jan. 17th, by Rev. J. W. Bancroft, Charles W. Stevens and Hattie May McAloney.

LEARD-THOMPSON.—At Summerside, Nov. 28th, by pastor E. J. Grant, Artemas Leard to Annie Thompson, both of Tryon, P. E. I.

ENMAN-MCDUGALL.—At Summerside, Nov. 28th, by pastor E. J. Grant, William H. Enman to Maud McDugall, both of Victoria West, P. E. I.

HUTCHINSON-MCKENZIE.—At the home of the bride, Windermere, Kings Co., N. S., on Wednesday evening, January 3rd, by Rev. D. H. Simpson, B. D., J. Watson Hutchinson, of Millville, and Minnie McKenzie, youngest daughter of Alexander McKenzie, of Windermere.

THOMPSON-CORSCADDEN.—On January 11th, at the home of the groom, by the Rev. Wm. M. Field, Addison Thompson, of Dipper Harbor, to Cora Corscadden of the same place.

STEWART-DAY.—At Chipman Station, N. B., on the 17th inst., by Rev. W. E. McIntyre, Thomas A. Stewart to Jennie S., daughter of David Day, Esq.

GRAY-GIBSON.—At the home of the bride, St. John, N. B., on Dec. 28th, by Rev. P. J. Stackhouse, George S. Gray and Mrs. Margaret Gibson, both of St. John, N. B.

PATTERSON-STEADMAN.—At the home of the bride's parents, St. John, on Jan. 10th, by Rev. P. J. Stackhouse, Archibald D. Patterson and Budella Steadman, both of St. John, N. B.

DEATHS.

EATON.—At his home, Torbrook, Jan. 7th, Robert Eaton, aged 66 years. He leaves a widow and a sorrowing family to mourn his loss.

FLOYD.—At Waldec, Jan. 11th, very suddenly, Jacob Floyd, aged 62 years. He leaves a widow to mourn the loss of a kind husband.

ROBINSON.—In this city, on Jan. 16th, after a lingering illness, Mabel E., third daughter of Thomas W. and Sarah Jane Robinson, aged 23 years.

RING.—At 22 Gottingen St., Halifax, Dec. 31st, Gilbert James Ring, only son of Gilbert Ring of St. John, West. He was a beautiful boy of eight months of age.

BANKS.—At Virginia, Jan. 9th, after a brief illness, Obadiah Banks, aged 72 years. He leaves a widow and one son to mourn. Brother Banks was a member of the Clements church, and died trusting the Lord.

DOW.—At Bigger Ridge, Carleton Co., N. B., Jan. 9th, Alberta M., in the 35th year of her age, wife of Samuel L. Dow, and daughter of W. J. Scovil, leaving a husband, three children, an aged father, brothers and sisters to mourn their loss.

HOVEY.—Ludlow, Jan. 3rd, Deacon Stephen Hovey, in the 59th year of his age. Bro Hovey had been in poor health for some time, but hopes were entertained for his recovery. He however suddenly grew worse, and peacefully passed away, leaving two sons and four daughters, with a large circle of friends and relatives to mourn the departure of a good man.

BIRBY.—Elizabeth H., beloved wife of Abram Birby, died at her home in Guysboro, Sunday, Jan. 6th, aged 71 years. Fifty-three years ago our sister and her husband were united in marriage, and about one year later she was united to Christ and his church. In this union she remained steadfast for over fifty years. Sister Birby was the mother of ten children, six of whom, along with her husband, survive her. For several years her health had been such as to absolutely deny her the privileges of meeting in God's house, and the last six months of her life were spent in bed. But through all she was gladly submissive to Our Father's will. The hope begotten fifty years ago was her's to the end. In her departure, one who earnestly and consistently loved her Saviour has passed away.

CHUTE.—Mrs. Lavina Skinner Chute, widow of the late W. H. Chute, of Somerset, entered into rest Thursday, Jan. 4th, aged 87. Mrs. Chute was a daughter of the late Deacon William Skinner, one of the early pillars of the Berwick church. She gave herself to the service of Christ in early life, and was baptized into the fellowship of Second Cornwalls, now Berwick church. This profession she has adorned by a singularly consistent godly life. She was mother of nine children, eight of whom survive her. These all live in the immediate vicinity and were present at her funeral. The life of sister Chute was as the "path of the just which shines more and more to the perfect day." She was strong in faith, and devoted to her Saviour and his cause. Her children, all members of the church, "rise up to call her blessed." All that loving hands could do was done to minister to her in her declining years. Her end was peaceful. One of her last acts was to put her annual offer-

ing of one dollar into an envelope for the Mission Aid Society, and with it the text of Scripture, "Thanks be to God which giveth us the victory." A very large number of people attended her funeral, held on Sunday, Jan. 7th. Rev. Isaiah Wallace, a former pastor, assisted the pastor of the church, and spoke from John 14:18.

GOODWIN.—On Wednesday afternoon, Jan. 3rd, William Burton Goodwin, of Argyle Sound, Yarmouth Co. After attending to his lobster traps, left his home to go to the post office, a distance of about a half a mile. On arriving at the Baptist church, in the building of which he was deeply interested, being secretary of the building committee and manager of the work, he went in to see how the painter, who was just about finishing the work, was getting along, seated himself on a bench, and without a complaint or a murmur threw up his hands and died. The shock of his death so affected his wife that she became very ill, and at a few minutes after ten o'clock that evening joined her husband on the other side of the river. They were respectively sixty-three and sixty-two years of age, had walked life's journey together for forty-one years, and in death were not divided. Their sudden death cast a gloom over the whole community. Both were members of the Argyle Baptist church, he serving in the capacity of deacon, and will be greatly missed in their part of the church. Bro Goodwin always cared for the pastor's salary and looked after the church work generally. It is going to be difficult to fill his place. They were buried Sunday morning, Jan. 7th, the funeral being conducted by the pastor, Rev. M. W. Brown, assisted by Rev. G. M. Wilson and G. E. Sargis, (Free Baptist). One resident was heard to say that the attendance was the largest ever seen in that place. Three daughters and a very large circle of relatives and friends, mourn the loss of kind parents and good friends and neighbors. May God comfort and sustain the mourning ones in their double affliction.

SAUNDERS.—On Wednesday evening, Jan. 3rd, just before midnight, the messenger of death waited on our true and trusted deacon, John F. Saunders. The deadly pneumonia had done its work quickly. By his death the people of Digby have lost an ideal citizen, a man who manifested a keen desire to see our beautiful town develop and take its place side by side with the growing towns of the Province. He was a man of unusual executive ability and sweet Christian temper. He served his church as deacon, treasurer, trustee and secretary with unequalled devotion. How we did lean on him, and we were never in one single instance disappointed. He was a good man, a true man, a whole man. He has fought the fight, finished the course and has left behind him the white blossom of a praiseworthy life. He died without a struggle, without a fear, what had he to fear? His life work has been grandly done. Bro. Saunders was a young man, at the time of his departure he was only 55 years of age. He leaves a widow, one son, two brothers and three sisters. May Our God of all grace hold these mourning ones up in the arms of comforting love.

Furniture.

The newest designs are always to be found in the large stock of Household Furniture maintained in our warehouse.

We make it a point to sell only such goods as are strongly and thoroughly made and that will give the greatest satisfaction, and also at prices which will be found to give the best value possible.

In Bedroom Suits of three pieces, Dining Tables and Sideboards at a low price we are showing exceptionally good values, and it will pay to write for our photos of these goods.

Write us for anything desired in Furniture and we will furnish photographs and prices.

Manchester Robertson & Allison

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36 CENTS The best fountain pen ever sold for the money. Writes 2000 words with one filling. Hard rubber holder, highly polished. Warranted to give entire satisfaction. Your money back if you want it. Agents can make money selling this pen. Sample, 10 cents; one dozen, \$3.50, sent postpaid, with our catalogue, Johnston & McFarlane, 77 Yonge St., Toronto, Can.

AGENTS WANTED TO SELL Life of Dwight L. Moody BY Rev. J. WILBUR CHAPMAN, D. D. one of MOODY'S MOST INTIMATE CO-WORKERS and NEXT TO HIM THE GREATEST EVANGELIST IN THE WORLD. This book will be replete with personal incident and anecdote, and tells the story of the GREATEST AND MOST USEFUL life of the century. How by his eloquence and power vast assemblies in this country and England were held entranced, and thousands of souls were blessed. IT IS A MAGNIFICENT OPPORTUNITY FOR AGENTS. Terms liberal. Send 25c. to pay cost of mailing an outfit QUICKLY. JOHN C. WINSTON & CO., Toronto, Ontario, Canada.

"Life of D. L. Moody." Agents wanted to sell the only authorized "Life of D. L. Moody" written by his son, Wm. R. Moody, Editor of "Record of Christian Work." This is the one book that contains the family portraits and is prepared in direct compliance with Mr. Moody's expressed wishes. W. R. Moody states, "Other Biographies are not approved by the family and friends of my father. They have been prepared in spite of my objection." The records of Mr. Moody's life have been gathered and carefully guarded by the family for years, and no one has had access to his letters and private library. The work is beautifully illustrated with over 100 half tones. Big terms. Popular prices. Books on credit. Act quick. Apply to EARLE PUBLISHING CO., St. John, N. B.

FOR SCIATICA PLEURISY STITCHES GRICKS NEURALGIA RHEUMATISM LAME BACK MENTHOL THE D & L PLASTER THE BEST ANTI-RHEUMATIC PLASTER MADE EACH PLASTER IN ENAMELED TIN BOX PRICE 25¢ PER 10 YARDS ROLL PRICE \$1.00 DAVIS & LAWRENCE CO. LTD. MANUFACTURERS MONTREAL 156 POPULAR SONGS

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



News Summary

Big copper claims in British Columbia have been bought by the Rothschilds for two million dollars.

Thirteen persons were killed and forty others were wounded by the explosion Tuesday of the dynamite factory at Avigliano, Italy.

Victoria, B. C., newspaper publishers have been ordered to appear before the bar of the Legislature for ridiculing the lieutenant governor.

The Russian army corps which has been quartered in the Ekaterinoslaff district has been ordered to Caucasus to replace the Russian troops sent to the Afghan frontier.

A church collapsed Tuesday during the celebration of a mass in Maouzene township, Summara district, Russia. Nineteen persons were killed and sixty-eight wounded.

It is now believed that the steamer wrecked at St. Mary's Bay on Thursday is the Heligoland, of the Dutch-American Petroleum Co. Twelve dead bodies are visible from the shore.

The United States Senate on Tuesday ratified the Samoan treaty without division. The ratification occurred in executive session and after two hours of debate.

Miss Helen Gould has contributed \$50,000 to aid in the building of the new home for the naval branch of the Young Men's Christian Association in Brooklyn.

The retail merchants of Toronto association at their annual meeting unanimously passed a resolution calling upon the government to nationalize the telephone system in Canada.

It is announced a joint stock company will be organized to carry on the Ogilvie milling business. The capital will not be less than \$1,500,000. A. E. Ogilvie, eldest son of the late W. W. Ogilvie, will be president.

According to the new Cuban census, the result indicates that the Spanish census taken in 1887 will have to be reduced by almost 400,000, making the present population of Cuba about 1,200,000.

The foot ball game which was to have been played between the Frostburg and the Cumberland Y. M. C. A. eleven at Cumberland, Md., ended in a general fight, and the police had to interfere.

Deputy Sheriff Alfred Henry, while feeding the prisoners in the Howell county, Mo., jail Wednesday was dragged into a cell and killed. All the prisoners in the jail escaped.

The receipts of the province of Ontario during the financial year just closed were \$3,810,000 and expenditure \$3,700,000, including \$234,000 on capital account.

According to an investigation made by Henri Rochefort, 211 French officers have thrown up their commissions and have already taken service in the Transvaal army.

The Canadian Pacific Railway has issued a new tariff circular on live stock from Toronto and points in Ontario to St. John and Halifax. There is a reduction of one cent per hundred weight to Halifax, and the rate to St. John is made the same as the rates to Boston.

A special to the World from London says Lord Rosebery has resigned the presidency of the Eighty Club, in which he succeeded Gladstone. Lord Rosebery's resignation is regarded in political circles as an indication that he desires to place himself in a position where he can accept office in a re-constructed unionist ministry.

Dr. Jerome W. Egbert, a young dentist of Chicago, has won fame by the practice of his profession in India. He is the official dentist at the courts of several Indian princes. The Ameer of Afghanistan recently offered a cavalry escort through the Khyber pass and a fabulous fee for Dr. Egbert's services if he would undertake a journey to Cabul, but the doctor declined.

A London Despatch of Saturday says:—On the stock exchange to-day, prices were weak at the closing, partly due to stories of Russia massing troops on the frontier of Afghanistan. A semi-official explanation of these movements comes to-day from St. Petersburg to the effect that they were mostly to test the capacity of the Central Asian railroads to transport troops. The experiment, it is added, is regarded as highly successful, as it proves that in case of necessity troops from the Caucasus can reach Kushka in eight days. The above explanation is hardly regarded as entirely satisfactory, but official circles discredit the idea that Russia's present movements in any way threaten Afghanistan or India.

"We are all Eve's daughters," sighed a pretty woman, whose husband had just scolded her for catching cold by attending a Christmas dance in a low-necked dress. "Then Adam's son's Cough Balsam must be the very thing to cure you," said a witty bystander. 25c. all Druggists.



It is absolutely pure. It costs only one-tenth cent a day per hen if you buy it in large cans. It will increase the profit from your poultry this winter. To be profitable your pullets should lay now. All your hens should be in condition to lay daily while eggs are high. It assures perfect assimilation of the food elements needed to produce eggs.

If you can't get the Powder send us one can, 25 cts.; five, \$1.10; large two-lb. can, \$1.20. Six cans, exp. paid, \$6. Sample copy best Poultry paper free. L. S. JOHNSON & CO., Boston, Mass.

EUGENE FIELD'S POEMS A \$7.00 BOOK

The Book of the century. Hand-somely illustrated by thirty representative artists. The greatest and is ready for delivery.

But for the noble contribution of the world's greatest artists this book could not be manufactured for less than \$7.00. The Fund created is divided equally between the family of the late Eugene Field and the fund for the building of a monument to the memory of the beloved poet of childhood. Address Eugene Field Monument Souvenir Fund, (Also at Book Stores) 180 Monroe St., Chicago.

If you also wish to send postage, enclose 10 cts. Order from MESSENGER AND VISITOR, 85 Germain Street, St. John.

PALE PEOPLE

Have their blood enriched, their heart strengthened and their cheeks rosy by using Milburn's Heart and Nerve Pills.

Insufficient quantity or poor quality of the blood is one of the evil results that usually follow any derangement of the heart.

If the heart becomes weakened in any way it cannot pump the blood to the lungs as it should, there to be purified and impregnated with the life-giving oxygen.

As a result the blood deteriorates. It loses its nourishing, vitalizing, health-giving qualities. The face becomes pale, thin and waxen, the lips bloodless, the hands and feet cold.

There is weakness, tiredness, shortness of breath and palpitation. When those suffering from thin or watery blood start taking Milburn's Heart and Nerve Pills they are assured of a cure. Every dose acts on the heart itself, causing it to beat strong, steady and regular.

Every dose, too, introduces into the blood those vital elements necessary to make it rich and red.

Soon the pale cheek takes on the rosy hue of health, there is strength instead of weakness, energy and activity take the place of tiredness and lassitude.

Miss M. Skullion, 50 Turner Street, Ottawa, Ont., says: "I was greatly troubled with my heart, together with extreme nervousness for many years. These complaints brought about great weakness and feeling of tiredness. My blood was of poor quality, so much so that I became pale and languid. Milburn's Heart and Nerve Pills cured me after all else failed. They built up my system, enriched my blood, strengthened my nerves and restored me to health."

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Pulpit Echoes

OR LIVING TRUTHS FOR HEAD AND HEART. Containing Mr. MOODY'S best Sermons, with 500 Thrilling Stories, incidents, personal Experiences, etc., as told

By D. L. Moody

Assisted by a complete history of his life by Rev. CHAR. F. GOSWELL, Pastor of Mr. Moody's Chicago Church for five years, and an Introduction by Rev. J. VAN ALBEN, D. D., Grand Secy. 500 pp., beautifully illustrated. \$7.1,000 more AGENTS WANTED—Men and Women. \$7.1,000 more Immense—a harvest time for Agents. Send for terms to A. B. WORTHINGTON & Co., Hartford, Conn.

FREE COMBINATION OFFER. NO MONEY WANTED. FROM YOUR OWN POCKET. In order to introduce our Assorted Steel Pens we are giving away Watches and Chains, Rings, Bracelets, Autoharps, Jack Knives, Fountain Pens, Air Rifles, Cameras, Chairs, Clocks, Skates, Sleds, and numerous other beautiful premiums. LADIES, BOYS and GIRLS send us your full name and address and we will send you 18 packages of our Assorted Steel Pens to sell among your neighbors and friends at 10c. per package. When sold remit us amount due, \$1.30, and we will forward premium you select from our mammoth catalogue which we mail with goods. Send to day. Address: STANDARD WATCH & NOVELTY CO., P. O. Box 62G., ST. JOHN, N. B.

Embroider with Brainerd and Armstrong Wash Embroidery Silk, put up in tangle and knot proof holders; nearly 400 shades. "Blue Book" for three "holder" tags or a one cent stamp—tells how to embroider fifty flowers and leaves. Corticelli Silk Co., Ltd. ST. JOHNS, P. Q.

FREE FREE. We give this beautiful knife for selling only six copies of our Pictures at 10 cents each. These pictures are exact reproductions. In twelve colors, of famous oil paintings. The knife is over three inches long closed, contains four blades, one a miniature file, all of best quality tempered steel. The handle is of mother of pearl, highly polished with burnished bolsters and brass lining throughout. We ask no money in advance. Write us enclosing this advertisement and we forward the Pictures, sell them, return the money, and as a reward this beautiful knife will be sent you immediately. ART SUPPLY CO., Box 1, Toronto, Can.

BE SURE. BE SURE and get our BARGAIN prices and terms on our slightly used Karn Pianos and Organs. BE SURE and get the aforesaid before buying elsewhere. WE MUST SELL our large and increasing stock of slightly used Karn Pianos and Organs to make room for the GOODS WE REPRESENT. MILLER BROS. 101, 103 Barrington Street HALIFAX, N. S.

COMMON SENSE REASONING. If you cannot afford to spare a little of your income now to pay the premium on a life insurance policy, how do you suppose your wife is going to spare ALL your income when you are gone? This is the common sense way to look at life insurance. THE CONFEDERATION LIFE, of Toronto, has the best there is in life insurance. It will secure your income to your wife after you are gone. You had better look into this! Remember the CONFEDERATION LIFE reminded you. S. A. McLEOD, Agent at St. John. GEO. W. PARKER, Gen. Agent Office, 45 Canterbury St., St. John, N. B.

\$4.95. Out this out and send it to us with the name of your nearest express office and we will ship you a Violin with Outfit by express, subject to examination. Examine it at your express office, and if you find it exactly as we represent it and entirely satisfactory, pay the express agent our special price, \$4.95 and express charges. This is a finely finished, regular \$20.00 Stradivarius model violin, richly colored, highly polished, powerful and sweet in tone. Complete with the bow, extra set of strings and rosin. A genuine bargain at the price. Buy direct from us and save the dealer's profit. Johnston & McFarlane, Box Toronto Ont.

Routine essential feeding, cleaning, punctuality be made selves to wrong, the If the c week days and water whenever out of the products who does at home. attention e is to go to Set the mil the twenty the mornin p. m., resp this plan, will be educ tion and a yfield more As clean extent the done after r done immedi be used on milking. M fragile a th the greatest it. The od roundings in to even the it takes a rou this cleanin Feed regu because the they demand empty, her m While I beli small quant produce mor the same cha digestion an there should cow's stomac will, decide necessary bot and to make contained in t bared that co fined in stan their thirst b in this direct spasmodicall If several hou the present n drink but the Dairyment, th cannot afford neglect any lit which would a (George W. turist. Hot Wat An English stroyed milde pest that fru spraying with 145 degrees aphs, green louse, thrips, yielded readil blue flea was vided with win dinary jumpin long enough fo Winter Canna roots r lar or any mo where the temp 50 degrees F. or free from frost the greenhouse. In connectio Columbia to rain Africa, a teleg Governor McIn government will and horses, with and transportati

The Farm.

Routine Dairy Work.

Routine care of dairy stock in winter is essential to success. A stated hour for feeding, another for milking, a third for cleaning the stable should be observed punctually.

If the cows are milked at 7 o'clock on week days and 9 o'clock on Sundays, fed and watered irregularly, the stable cleaned whenever time permits, dairy luck will fly out of the window.

As cleaning the stable befalls to some extent the atmosphere, it had better be done after milking rather than before.

Feed regularly. I urge this not solely because the cows appreciate it, but because they demand it.

Hot Water Cure for Insects, etc. An English gardener claims to have destroyed mildew, and nearly every insect pest that fruit or flower is heir to, by spraying with water heated to from 130 to 145 degrees.

Wintering Canna Roots.

Canna roots may be wintered in the cellar or any moderately cool, dry room, where the temperature does not fall below 50 degrees F.

Wintering Canna Roots.

In connection with the offer of British Columbia to raise a detachment for South Africa, a telegram received from Lieut. Governor McInnes says that the provincial government will supply one hundred men and horses, with equipment for the horses and transportation to Halifax.

and forwarding of the men that far would be paid for by British Columbia. If Lord Strathcona's regiment goes, then this detachment will no doubt accompany them.

Ian Maclaren, the author of "Beside the Bonnie Brier Bush," discarding fiction, has written for The Youth's Companion the story of his own childhood, which was spent partly in London and partly in Scotland.

I know MINARD'S LINIMENT will cure Diphtheria.

JOHN D. BOUTILLIER, French Village.

I know MINARD'S LINIMENT will cure Croup.

J. F. CUNNINGHAM, Cape Island.

I know MINARD'S LINIMENT is the best remedy on earth.

JOSEPH A. SNOW, Norway, Me.

ALWAYS KEEP ON HAND Pain-Killer. THERE IS NO KIND OF PAIN OR ACHE, INTERNAL OR EXTERNAL, THAT PAIN-KILLER WILL NOT RELIEVE.

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Peloubets Notes on the S. S. Lessons for 1900, \$1.00.

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Has secured the high reputation held by

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And placed it in the forefront of Baking Powders.

It is classed by the Government among the few Pure Cream of Tartar Baking Powders now made in the Dominion.

FREE! This beautiful little Lady's Watch for selling 3 doz of our full-sized Linen Doyles at 10 cents each.

ADAMSON'S BOTANIC BALSAM. CROUP is the most deadly of all diseases of children. It gives very little time in which to seek remedies.

HOME WORKERS WANTED! Canada's Greatest Industry. BY THE PEOPLE, FOR THE PEOPLE. People's Knitting Syndicate, Limited.

# Carpenters' Kidneys.



Carpentering is not an easy trade. The constant reaching up and down, the lifting and stooping over are all severe strains on the kidneys. No wonder a carpenter exclaimed, recently, "Every time he drove a nail it seemed as though he was piercing his own back." He uses **DOAN'S Kidney Pills** now on the first sign of Backache and is able to follow his trade with comfort and profit.

"I have had kidney and urinary troubles for more than three years with severe pain in the small of my back and in both sides. I could not stoop without great difficulty, and I had severe neuralgic pain in both temples. Seeing the advertisement of Doan's Kidney Pills, I got a box. They have given me quick relief, removing the pain from the back and sides, and banishing the neuralgic pains from my head. The urinary difficulty is now entirely gone. I feel fresh and vigorous in the mornings, and am much stronger in every way since taking these pills." CLARENCE E. SEEDS, Carpenter and Builder, Trenton, Ont.

### Quarterly Meeting.

The Annapolis County Conference of Baptist churches met with the Paradise and Clarence church at Clarence Monday and Tuesday, 15th and 16th inst. First session Monday evening. Deacon W. A. Craig, of Bridgetown, gave a paper on, Our Deacons, are they Fulfilling their Office? Several impromptu addresses were given on the subject, Evangelism. Rev. E. E. Locke, of Springfield, gave an address on, The Pastor's Relation to Temperance Societies." On Tuesday morning after a short devotional service the business of the session was taken up. The condition of the Granville Mountain field was discussed, and a committee appointed to visit the field and co-operate as they might be able with the H. M. Board in settling a pastor there. Officers for the ensuing year were appointed as follows: President, Rev. E. L. Steeves; vice president, Rev. E. P. Coldwell; Sec'y., Treas., Rev. J. W. Brown. A change in the constitution was effected by which meetings are to be held quarterly instead of bi-monthly as formerly. Pastor Young proposed that the churches of the County donate each three dollars to the West Dalhousie church, thus enabling them to clear off a debt that still remained against their church building. The proposition received the endorsement of the Conference. The Conference also endorsed the suggestion of the secretary of the County Interdenominational Sunday School Convention that Feb. 4th be set apart by our Sunday Schools as Decision Day, during which all the unsaved members of our Schools be urged to decide for Christ. Resolved to hold our next meeting at Inglisville. Executive, Pastors Wallace Corey and Brown. Pastors present, E. L. Steeves, F. M. Young, E. P. Coldwell, C. W. Corey, L. F. Wallace, E. E. Locke, R. D. Porter and J. W. Brown. Nictaux Falls, Jan. 19. J. W. BROWN.

### The Nova Scotia Fruit Growers' Association.

The thirty-sixth Annual Meeting of the Association will be held in College Hall, Wolfville, on Monday, Tuesday and Wednesday, January 20th, 21st and 22nd—1900. First session on Monday at 7.30 o'clock.

A full programme will be provided, and general discussion on many matters of interest to fruit growers.

Dr. Wm. Saunders, Director, and Mr. J. H. Grisdale, of the Central Experimental Farm, Ottawa, will be among the speakers. An exhibition of fruit is arranged for which, it is expected, will be large and attractive.

It is requested that questions for discussion may be sent to Secretary.

Parties in attendance, if coming by the D. A. Ry., will be returned free if Standard Certificate is obtained at starting place. S. C. PARKER, Sec'y.

### News Summary

The Legislature will meet on Thursday, Feb. 15. This was decided at a meeting of the executive.

News was received at Cairo on Friday that Osman Digna, principal general of the late Khalifa Abdullah, has been captured.

John Murray, of French Canadian birth, was killed while at work on a donkey engine in the woods near Redington Mills, Me., on Friday.

In Lotbiniere County, Quebec, Boisvert and Tortin, both Liberals, were nominated for the vacant seat in the Commons on Thursday.

The S. S. Laurentine sailed from Halifax Sunday morning with the first instalment of Canada's Second Contingent. The other two steamers follow in the course of a few days.

Small-pox, which for sometime has been prevalent in parts of Quebec Province, has spread into northern New Brunswick. A number of cases are reported at Campbellton, others at Jacquet River, and one case in Moncton.

It is reported at Shanghai that an agreement has been concluded under which Russia will lend Corea \$12,000,000, of which \$5,000,000 will be paid immediately, Corea having unsuccessfully applied to Japan for a loan.

The formation of a new Winnipeg regiment, to be known as the Winnipeg Light Infantry, has been decided upon, and Hon. Hugh John Macdonald has accepted the position of lieutenant colonel. Already 397 men are enrolled. There will be eight companies and a full regimental band.

Application will be made next session for an act to authorize the Restigouche and Western Railway Co. to construct, maintain, work and manage a railway bridge across the St. John River at a point between Grand Falls, in the County of Victoria, N. B., and Edmunston, in Madawaska.

In accord with the expressed desire of Mr. Moody, his biography is now being prepared by his son, William R. Moody, and will be published by subscription from the press of Fleming H. Revell Company. All statements that Mr. Moody's schools or family are interested in, or are to be aided by any book other than the official work are most misleading and evidently intended only as catch-penny devices.

Hon. Edward Blake, speaking in Longford on Sunday last, referred to the threat made of the invasion of Canada by the Fenians from the United States, declared that did he believe the threat he would not have been in Longford, but would have borrowed a rifle and immediately taken passage to Canada to defend his family against invasion by "My fellow home rulers."

In the Senate on Friday Senator Hale, of Maine, made an impassioned speech, in which he declared that nine-tenths of the American people sympathized with the Boers in their gallant struggle for liberty against one of the greatest powers in the world. If the people of the United States who sympathize with the Boers do not comprise nine-tenths of the population, they seem to be making at least that proportion of the noise about it.

This office has been favored with some choice calendars for 1900. Among those to whom we are indebted are E. M. Sippell, of the "Ontario Mutual Life"; T. B. & H. B. Robinson, of the Alliance Fire Ins. Co.; J. & A. McMillan, the publishers and general book dealers; Geo. W. Parker of the "Confederation Life"; Albert J. Machum, manager Union Mutual Life Insurance Co., Portland, Me. For this bountiful supply of Father Time's reminders we are thankful.

A young Canadian lady, a nurse in St. Luke's Hospital, New York, has written a letter to a Montreal gentleman in which she expressed her loyalty and the hope that British arms will soon prevail. She says that were she a man she would enlist and fight for her country, but that being impossible she wishes to show her patriotism in some other practical way, and having succeeded in saving \$500 from her income she enclosed the whole amount, with the request that it be used for the benefit of the wives and little ones "which the absent-minded beggar has left behind him."



### Good Soap Cheap

**SURPRISE** Soap costs only 5 cents a cake.

But it's the best soap in the world for clothes-washing.

No boiling, no scalding, no back-breaking rubbing.

It won't injure the finest fabric nor reddens the most delicate hands.

It does it's work quickly and lasts a long time.

Insist on having it.

Remember the name—

**"SURPRISE."**

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### Great Reductions in Dress Goods.

- Double width meltons in Black and Navy, Green, Brown, Cardinal and grey at 13c. per yard. Regular 22c. quality.
- Wool Box Cloth—Regular 55c. quality for 35c. in two shades of Brown and Royal Purple.
- Brocaded Black Goods 60c. quality for 40c.
- Black Crepons 75c. quality for 45c.
- \$1.00 Black Crepons for 69c.

SEND FOR SAMPLES—We pay expressage on all parcels amounting to \$5.00 or over. On all orders amounting to \$50.00 and over we will allow a discount of 5 per cent.

## F. A. DYKEMAN & CO., St. John.

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