

# Messenger and Visitor.

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### Palmer's Pond.

A very serious railway disaster, resulting in much destruction of property and some loss of life, occurred on Tuesday of last week, at Palmer's Pond near Dorchester, in connection with the fast express from Halifax. The curves and grades which occur at that point have long been regarded by some as constituting an element of danger, but, so far as we are aware, this is the first instance of an accident at the place. On Tuesday the train was running at about 35 miles an hour, it is stated, a rate of speed not greater than was customary. It does not appear that there was any breakage or defect in the track or the engine to cause the accident. But in rounding the curve the baggage car left the rails, and, followed by the five other cars which composed the train, ran several hundred feet and down a high embankment on to the ice of the pond, before they stopped. All the cars were turned over, some of them more than once, in their descent. There were of course quite a large number of passengers, and it is certainly marvellous that most of them escaped with comparatively slight injuries. It is sad to relate that two persons, Mr. A. C. Edgcombe, of the postal department, who was a resident of St. John, and Miss Patriquin of Bloomfield, N. B., were killed. Many were more or less seriously injured, among them Hon. Dr. Borden, Minister of Militia, who was seriously, though not dangerously hurt. Considering all the circumstances, the public must experience a sense of thankfulness that the disaster was not attended by much greater loss of life. If it had occurred at a time when the ice was not thick upon the pond, a large number must have been drowned. As to the immediate cause of the accident, the theory that it was due to the weight of several tons of cents in one end of the baggage car, appears quite probable. It seems evident too that, whether this was the cause or not, the interests of the travelling public require that if practicable, the road shall be straightened.

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### The Dutcher Murder.

The trial at Dorchester of John Sullivan for the murder of Mrs. Dutcher and her young son at Meadow Brook in September last, was concluded on Wednesday of last week, and resulted in the accused being found guilty by the jury, and his being sentenced by Judge Hanington to be hanged on Friday, the twelfth of March proximo. By those who have followed the progress of the trial, as reported in the daily papers, this result, we suppose, would be very generally anticipated. Sullivan had the benefit of a fair and thorough trial, and of able counsel. But it was evident that the attempt on the part of the defence to prove an alibi, had quite broken down, owing to the untrustworthy character of the witnesses put forward, whose evidence in some important particulars was shown to be untrue. On the other hand there was the direct testimony of Maggie Dutcher, and strong circumstantial evidence against the accused. The evidence against Sullivan, which to many, we should suppose, would seem

most conclusive as to his guilt—that is evidence as to the utterances of Maggie Dutcher in delirium—the judge had decided not to admit. There was of course the possibility that, as the counsel for the defence contended was most probable, the child had been coached as to what she should say on the witness stand. But this could not be said respecting her utterances while in delirium, and if it could be shown, as had been stated at the coroner's inquest, that the child, while lying in a delirious condition after having been rescued from the burning house, uttered such words as "Go away, John Sullivan," "Don't hit me, John Sullivan," &c., it could not but have had great weight with the jury, and probably as a matter of fact did have great weight in determining their verdict. The diabolical nature of the crime and the apparently hardened character of the murderer plead against any mitigation of the full penalty of the law. At the same time it will be well for thoughtful men and women to consider how far society in general may be responsible for a condition of things in this country, which makes such a character as that of John E. Sullivan possible. Is there not a large class of persons—some of whom are now perhaps loudest in their denunciation of the murderer—who are, nevertheless, helping to perpetuate conditions out of which such crimes are born? If there had been no liquor traffic in the land—and Westmorland county has a law prohibiting it—there would have been no Meadow Brook tragedy.

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### The Powers and the Turk.

The London correspondent of a New York paper, in a cable letter of recent date, announces that the great Turkish secret is out at last, and intimates that the representatives at Constantinople of the European Powers have united in a demand upon the Turkish Government for reforms, which demand will, if necessary, be backed by coercion. This does not appear to add greatly to our information on the subject, since we are not told what the reforms demanded are, or in what way the powers will proceed to administer the policy of coercion, supposing that the Sultan will not or cannot bring the reforms to pass. However the present situation is considered to be a triumph of diplomacy for Lord Salisbury, since, in some way which as yet is a matter of conjecture, Russia was induced to agree to a policy of coercion. On November 18th, M. Shishkin, the Russian Ambassador at Constantinople, refused to agree to a policy of coercion, fearing that the fanaticism of whole the Mohammedan world would be aroused, yet a week later he assented to Lord Salisbury's proposals, and a policy of reform, including coercion if necessary was adopted. It is conjectured that the personal influence of the Czar had much to do in determining the result. Russia having come to the support of Great Britain in promoting an effective policy, there was nothing for the other Powers to do but to fall into line, and France appears to have done so without any stipulation as to England's withdrawal from Egypt. Now that the Powers have agreed to do something, the question of chief interest is, what will be done with the Sultan and his empire. It would appear from some recent utterance of Lord Salisbury that it is not his opinion that the Sultan will long continue in the position of an independent ruler.

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### The Famine Fund.

Steps have now been taken to provide adequate relief agencies throughout Canada, in aid of the famine sufferers of India. Something has been done in the way of receiving and forwarding funds by

missionary boards, newspapers, such as the Witness and the Star, of Montreal, and other local or private agencies. Now the Government has also taken the matter in hand. The Governor General has communicated with the Lieut. Governors of the several provinces, and the banks throughout the country, it is said, have promptly responded to a request to receive and transmit, free of charge, funds contributed in aid of the sufferers. It is hoped that there will be a general and generous response by the people of the Dominion to the appeal for help. There can be no doubt that the need is very great and urgent. The area of scarcity is of great extent, and of course densely populated. Millions of these people are in a starving condition. Thousands of them have perished of hunger already, and unless relief is sent promptly and in most generous measure, the loss of life by the famine will be terrible. From all the great colonies of the British Empire help is being gathered, and the people of Great Britain will do generously. Other countries will render some assistance. Russia especially has been prompt to aid, and is now sending warships laden with grain to India.

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### Wiser but Sadder.

Some months ago quite a large number of people in the province of Quebec were persuaded by the glowing representations of agents to emigrate to Brazil. They were assured that in that southern clime the opportunities for people of limited means were far superior to those offered in their own rugged country. The emigration scheme appears to have been worked largely in the interest of steamship companies. When the simple people reached Brazil they found the conditions vastly different from what they had expected. The promises made to them were in part unfulfilled. The climate had features, they found, far more objectionable than those of their northern home. The food was bad, their surroundings unwholesome, and the wages they received, though they might have been large in Quebec, were insufficient to support them in a country where wholesome food was so expensive as it is in Brazil. Some of these unfortunate people were in some way able to obtain the means of returning to the north, and they have arrived in their old homes, wiser and sadder for their experience. Some fell victims to fever and laid their bones in the foreign land, and most, if not all, of those who are permitted to return are in a wholly destitute condition, but thankful at least to get back again among their own people and upon their native soil.

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—Among the centennial celebrations that of the high silk-hat claims its turn in the present year of grace. It appears that the hat which has come to be so indispensable a part of masculine attire in fashionable circles, did not, on its first appearance in the British metropolis, meet with a gracious reception. It is said that the police records of London for January 16, 1797, record that on the preceding day, John Hetherington, haberdasher, of the Strand, was arraigned before the Lord Mayor on a charge of breach of the peace, etc., and was required to give bonds in the sum of £500, all because of having appeared on the streets attired in a high silk hat. It was stated in evidence that the gentleman in question had appeared on the public highway, wearing on his head a tall structure, having a shiny lustre and calculated to frighten timid people. It was testified that several women had fainted at the unusual sight, while children screamed, dogs yelped, and a young person was thrown down by the crowd which had gathered and had his arm broken.

## God Lost.

J. DENOVAN.

I. In all the Bible I know of no statement more startling than that implied in this apparently simple exhortation of the inspired Isaiah, "Seek ye the Lord, while He may be found." (ch. 55:6). We seek for that which we have lost. Has the human race indeed lost God? What other meaning can we attach to this alarming prophetic exhortation, "Seek ye the Lord?"

Yes, mankind have lost the Lord! Once, man bore God's image—God's natural moral and spiritual likeness, but he has lost it; once, man had God's personal friendship and fellowship, but he has utterly lost them; once, man possessed consciously the sweet enjoyment of God's paternal love, and the certain prospect of dwelling as a child with Him in His glorious palatial home, but this enjoyment and this prospect have been lost. In our paternal Adamic constitution we are fallen away from God. By natural disposition, taste and habit we are "alienated from the life of God." In respect for His holy law and the supremacy of His justice—in respect for His regal rights and divine reputation God has withdrawn from us. *We have lost God!*

This is the radical meaning of the Scriptural doctrine of man's original fall and present condition of sin. We are thus lost. Not lost to God, because it is simply impossible for any creature, whether good or bad, to wander away beyond the reach of His almighty hand, and the observation of His sleepless eye—for "in Him we live and move and have our being"—but *He is lost to us*; our nature has been so utterly blinded by sin that we cannot perceive Him, and so debased by sinfulness that intimate fellowship with His is no longer possible, we are "alienated from the life of God."

This loss of God—this alienation from God is necessarily spiritual death and debasement, is steady progressive downward moral deterioration and degradation. As a planet that has somehow wandered beyond the controlling influence, the light and heat of its central sun must stray helplessly and fall forever away into deepening darkness, coldness and death, even so those souls that have been by sin cut loose from the presence and living fellowship of God must forever stray further and further away from the light into deepening darkness—away from all those beauties of form and color, and from all that delicious nourishment that spring from the creative action of divine living light, into all those dismal deformities and moral starvation that curse the barren regions of deathly night—away from that pure love, which holy, divine beauty awakens, to that awful hatred which the perpetual presence of the loathsomeness of sin breeds in the human soul.

In spite of all the theories which the ingenuity of advanced science has invented, let you and me be sure of this, that everything positive and living comes from the living God—everything noble in form and fair in appearance, everything grand in sentiment and aspiration, and blessed in experience, and that just in so far as we wander from Him—just in so far as we lose Him we drift away further into the gloomy region of agnition negation and death, into the cold chaos of moral disorder and hopeless misery.

When we accept the Biblical doctrine that we are fallen by our necessary relation to fallen progenitors by birth, by natural taste and disposition, what do we mean? We simply mean, *WE HAVE LOST GOD*. Between us and God sin has opened a great gulf, and so far as we are concerned that gulf is fixed and forever impassable.

Now, are we not concerned and alarmed at the contemplation of this greatest of all possible calamities? If we are not, surely this very indifference is unquestionable proof that we are already wrapt in very dense spiritual darkness and stupor. Had we lost a fortune by sheer folly or by gross mismanagement, should we not be distressed? Had we lost our character by reckless sin, should we not now be wretched? Had we lost an only child or an affectionate mother, should we not be in agony? Oh, how much more deeply moved ought we to be for having lost God!

The very fact that many of us are so unconcerned about this awful loss, so well satisfied notwithstanding this stupendous loss is surely demonstrative evidence that we are already far, far away in the darkness of alienation, and very far gone in spiritual paralysis.

Total ignorance of any better condition than that in which we have from infancy been living makes us, of course, fairly content with the condition in which we are. Those rough and illiterate barbarians, who long ago luxuriated in the baths of Alexandria, regretted not the priceless value of that fuel—the manuscripts of the incomparable library—with which their savage general Amron had commanded the water to be heated. Only those who from intellectual enlightenment are competent to know the value of such a treasure as those four hundred thousand volumes the Alexandrian library once contained

can bitterly regret and deplore such reckless destruction as that in which the Gothic savages indulged.

The Esquimaux who pass four months of every year in sunless darkness, gorging themselves with whale blubber and quaffing seal's blood are doubtless fairly contented with their lot, simply because they have become habituated to it, and never knew anything of the superior circumstances of those who live in the temperate zone. And it is only those who have wandered from the numberless comforts of European or American civilization into the dismal regions of the north who can sadly remember the comforts far, far away beyond those sunless fields of ice and snow. Even so, if you and I can hear with indifference that we have lost God, that we and our ancestors have wandered away from the love of His heart and the sunshine of His face,—if we can feel easy, contented and even happy, eating, drinking and sleeping with unregenerate hearts in our bosoms and a sin-ridden world all around us, is not this state of ours sad and conclusive evidence that we have never known a holier and happier condition of things—that we never have experienced the favor and fellowship of God—indeed, that we have no experimental idea of the value and the blessedness of what our father Adam lost by his fall?

In losing Eden, we lost God! the central Sun of all creation, the divine Soul of pure love, the Source of immortal beauty and joy, the Fountain of happy, boundless, endless life, the infinite Treasure of the human soul—*we have lost God!*

Is it not very plain that all mankind everywhere instinctively feel that they have lost something which they are all eagerly seeking to recover? Some are searching for it in business, and others in politics, some in fashionable ostentation in the ball-room, the theatre and the aristocratic church, some in gambling, dissipation and debauchery, and others in intellectual and scientific pursuits, some in military parades and dangers, and others foreign travel. Here, there, everywhere, human souls are rushing and seeking—what? *THEY HAVE LOST GOD!*

II. That remarkable passage I have quoted in the first paragraph of this article tells us that by *SEEKING WE MAY FIND THE GOD WE HAVE LOST*. "Seek ye the Lord, while He may be found." Just think of it: that great God who dwells in the highest heavens, far beyond the stars, we may find simply by honest seeking!

We honestly and earnestly seek for anything that we feel the need of, such as good health and sound education; beauty, wealth, pleasure and honor we seek, because we believe these things in our possession will add much to the value, the importance, and the enjoyment of our lives; and all this kind of seeking consists of our giving thought and attention, skill, energy and persistent perseverance to these desirable objects. Seeking—I mean successful seeking, consists of earnestly bending our mental and physical powers in the direction of those things we value and desire to obtain with the fixed determination to overtake and secure them.

Now, this is just the moral, mental and physical attitude and action of those who are honestly seeking God. What else can mean this language of David, "My soul thirsteth for God: for the living God." "As the hart panteth after the water brook, so panteth my soul after Thee, O God." Such is the graphic style in which the Old Testament describes God-seeking. And how does the New Testament illustrate seeking? Can you see you woman in her little dark cottage with the lighted candle in one hand and a broom in the other, sweeping every corner of the room? What is she hunting for? She has lost a piece of money, and she has resolved to find it. Far away over the rough hillside can you see you man pushing his way through brush and thorns—aye, and the sun is already sinking in the west, too? What can he be after? He is seeking for a strayed sheep which he now sees in the distance caught in a thick thorn-bush; and he is determined to put it safely within his fold to-night. Thus the Great Teacher fixes the meaning of the word "Seek." And thus we must seek God, if we seek successfully.

To pursue this earnest search for the God we have lost with the hope of certain success, the holy Scriptures give us the greatest encouragement. For example this very passage that tells us of our loss, tells us further, "*HE MAY BE FOUND*." Just add to this such strong statements as these, "I said not unto the seed of Jacob, Seek ye me, in vain." "Those that seek me early shall find me." "Ye shall seek me and shall find me, when ye search for me with all your hearts." Reading such words as these, surely we are constrained to confess that the God of infinite holiness and justice, who withdrew from Eden because of human ingratitude and disobedience, is still the God of infinite love and grace, most patient and tender.

III. But there is another solemn thought such quotations from the page of inspiration press home upon us, *viz.*, Are not many of us who have been leading what are regarded as respectable lives of religious habits deeply conscious that we have never yet really sought the Lord? Were we ever yet painfully conscious that we had lost Him? In all our religious history when did we exercise such intensity of soul, such earnestness of aim, such singleness of eye, such concentration of purpose, such solemn energy of soul and heart which words like these, "*SEEK YE THE LORD*," plainly indicate? Easy-going and respectful acceptance of the creed of our parents, polite and meek conformity to those decent ecclesiastical conditions and customs in which we have been born and reared—why, such religious respectability and pliability can never be called seeking the Lord,—*searching for Him with all the heart*. Never.

Oh, is it not sadly true regarding very many of us that, while the desires of our hearts and the purposes and plans of our minds and the energies of our bodies have been

persistently and skillfully bent upon acquiring the possession of created things, our seeking for the Creator Himself has amounted to little more than our occasional pious wish, a cold, short formal morning and evening prayer, and regular attendance on church services?

How can we imagine that the living God is to be successfully sought and found in this fashion? While we are seeking and cultivating human friendship and patronage with diligent, hearty perseverance, while we are seeking association with the learned and the wealthy with so much assiduity, while we seek human love with eagerness, patient earnestness and great self-sacrifice, while we hunt after earthly treasures and pleasures with all the soul and mind and strength we can press into the chase, can we imagine—can we possibly believe that the Great God is to be sought successfully by such half-hearted listlessness as characterizes our devotions! By prayers so heartless, short and meaningless, by mere spasmodic, sentimental wishes, so vague, so shallow and evanescent, by work and gifts that never once amount to honest self-denial or self-sacrifice! Never! The God we seek is the heart-searching God, and He must see that our whole hearts are bent upon securing the possession of Him, because we value Him infinitely above and beyond everything else and everyone else.

"Seek ye the Lord while He may be found."  
He may be found, but by whom? "*Ye shall seek me and shall find me when ye search for me WITH ALL YOUR HEART.*"

IV. Now comes the intensely practical question, *HOW AND WHERE CAN WE FIND GOD?*

God the Father, the personification of essential deity, is invisible and unapproachable. Neither angel nor man can come near to Him and live. "Who can by searching find out God?" "No man hath seen God at any time." It was God the Son who created all things, who met with Adam and Eve, who walked with Enoch, who appeared and spake to Abraham and Moses. The ancient Jews to whom this exhortation, "*SEEK YE THE LORD WHILE HE MAY BE FOUND*," was originally addressed, had really to seek God through their long-promised Messiah, and very laborious seeking this was. Their Messiah had not yet come; they knew Him but vaguely through prophetic prediction and promise, and through types, which were so very apt to be erroneously interpreted and imperfectly understood, such as the tabernacle and the priesthood and sacrifices furnished. They had to seek Him by looking forward and waiting for His appearance. For centuries these words of their last prophet Malachi rang in their ears, "The Lord whom ye seek shall suddenly come to His temple." And when He did come, oh, how utterly unlike He was to that magnificent King and triumphant hero they had so long expected!

As to *HOW* only way of seeking God we must seek Him—we can only seek Him through the same medium, the Messiah. "I am the way; no one cometh unto the Father, but by me," declared Jesus Christ. In our seeking we have these immense advantages over the ancient Jew. We know who this Messiah is. To us Messiah is no longer an imperfect and distant prophetic vision, but a substantial historical verity—a living Person whom human eyes have seen, and hands have touched, and ears have heard, a man walking on the highway of common humanity. We can come to Him directly, without the bloody smoky bewildering intervention of sacrifice, without passing through the maze of mysterious ceremonies, without the interposition and the guidance of imperfect priests; and when we have come to Him we know that we have *FOUND GOD*; for God is in Christ. "He that hath seen me hath seen the Father." "I and the Father are one."

And thus we come to Christ—by *faith*. Were Jesus, the man of Nazareth, here within reach of our voice and within touch of our fingers, we could come into contact with *THE CHRIST* within Him only by faith. In the days when Jesus dwelt on earth multitudes saw Him and heard Him, came into such close contact with His person as to feel His very breath on their faces, nay, many of them even beheld the agonies of His atoning sacrifice and even touched the blood that fell from His head and His heart, who were none the better for all that. No mere physical contact with Jesus had any blessing in it. Spiritual contact alone could ever draw divine virtue out of Him, by touching the Deity—the Christhood within Him. And even so is it still. We may come closer to ministers and sermons, to ceremonies and sacraments, to feast days and fast days, to priests and altars, even to the holy coat of Treves and the holy sepulchre in Jerusalem, but none of these things will bring us one inch nearer to God. Until by *living faith* we touch *THE CHRIST* we never can find God.

V. In seeking God by faith we have not to go any distance or to any particular spot. Pilgrimages may help superstitious piety, but true faith operates effectively in spite of geographical and even astronomical distances. Away to far distant Mecca, across the dry and dreary Arabian desert the devout Mohammedan toils in order to get nearer his divine Allah; away to Benares, situated on the sacred river Ganges, the pious Hindoo trudges along a thousand miles to get nearer his divinities; away to the consecrated cathedral at Rome the pious Papist journeys to get nearer the bones of Peter in the hope that that will bring him nearer Peter's Master. But these are not the ways to seek and to find God. The true and living God is personally no more resident in the precious relic in the consecrated cathedral, or in the lonely monastic cell than He is anywhere else. "If I ascend up into heaven, Thou art there; if I make my bed in hell, behold Thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me, and thy right hand shall hold me."

Long ago Jesus assured the Samaritan woman, "Believe me, the hour cometh when neither in this mountain, nor yet at Jerusalem ye shall worship the Father. \* \* \* God is a Spirit, and they that worship Him must worship Him in spirit and in truth." Long ago the guardian angel at the entrance to Joseph of Arimathea's sepulchre assured the women, "He is not here, He is risen." No wearisome pilgrimage on naked feet to some far distant shrine have we to perform like those deluded souls who, in the dark

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ages, haunted the places of saints, graves, or saintly rags and bones, or like those ignorant devotees of papal Quebec who are this day seeking nearness to divine favor at the shrine of St. Ann Beaupre. "Say not in thine heart, who shall ascend into heaven? (that is to bring Christ down from above) or who shall descend into the deep? (But the word is nigh thee, even in thy mouth and in thy heart; that is the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved.)"

Yes, this is the glad tidings of grace. Where you and I are now and just as we now are, by faith we can find God in Christ. Our humanity can find God in God's humanity, and nowhere else.

The truth is, long before we seek God, God has been seeking us. Look at the words which immediately precede that exhortation which we have been considering. It is God who first arrests our attention with the cry, "Ho, every one that thirsteth come ye to the waters. Come, ye come." It is God's voice that sends out the exhortation, "Seek ye the Lord while He may be found."

Yes, indeed, long before you or I ever dreamt of coming to God, He came to us in this old gospel of grace and truth, in this story of Jesus Christ which lay by our mother's bedside the day we were born, which lay on our father's table through all the days of our infancy and youth. In this gospel God is manifest in the flesh, and standing upon the dead level of our human nature, He graciously invites us, "COME UNTO ME. \* \* \* No one cometh unto the Father but by ME." Indeed in these days and in this land you and I cannot get out of Christ's influence except by hiding from Him, neglecting that salvation He presses upon our acceptance, refusing His urgent grace, turning our backs on His cross and closing our ears to His voice and telling Him, "Go thy way for this time, in a more convenient season I will call for thee."

To those who have assumed this attitude, allow me to say plainly and solemnly, there is a time when you may seek God successfully, but when that time is past you will seek in vain. This awful doctrine is wrapped up in one word, WHILE. "Seek ye the Lord while He may be found." Yes, it is awfully possible to begin seeking the Lord when it is forever too late to find Him. Just read these few passages thoughtfully—"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at naught all my counsel, and would none of my reproof: I also will laugh at your calamity: I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish come upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me." "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in and shall not be able. When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are; then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the Kingdom of God, and you yourselves thrust out." Then said Jesus again unto them, "I go my way, and ye shall seek me, and shall die in your sins: whither I go ye cannot come." Some of us may have already provoked the Lord, so that we may be now standing at this critical point—our next refusal our last.

"Seek ye the Lord while He may be found." While! What can this word "while" just in this spot mean? It unquestionably means that we can reach a time when, beyond the cry for prayer and the touch of our faith, the God of salvation may be far away, and far away forever.

Rev. Aaron Cogswell

had his birthday in Kings Co., N. S., on the 26th of May, 1829. He was converted at the age of 18 years, and baptized by the Rev. E. Masters. At this early age he entered upon his life's work in the public ministry. The opportunity for education at this date in these provinces was quite limited, and the demand for intellectual culture not as imperative as at the present day. Our educational institutions at Wolfville were just beginning to supply for the Baptists the needed aid. By the assistance of friends Bro. C. entered upon his studies there. The Baptist church at Hantsport was without a pastor. An invitation was given to the young man to supply. The result was an immediate and extensive revival. Educational plans were abandoned. What need for the time-consuming, soul-drying process of study, when the Holy Spirit said "go preach" to souls perishing, and the "Lo I am with you," was verified by the conversion of the sin-cursed? A call to the pastorate of the Hantsport church was extended and accepted. At the end of two years this connection terminated and the pastorate of what is now known as the Port Lorne and Hampton churches was entered upon. Here Bro. C. was ordained in 1843. Revival influences attended his ministry, but the severe trials of the pastorate, together with the conscious need of larger educational advantages, which were now beyond his reach, led him for a short time to contemplate an abandonment of the ministry. In 1850 he entered upon his labors with the church at Clements as co-pastor with the late Israel Potter, Jr. For more than twelve years he led this people with great success. It was with much reluctance they accepted his resignation that he might enter upon

the pastorate of the church at Beaver River, Yarmouth County. In the first of his labors here a great ingathering was had. More than 80 were baptized. During this pastorate he was very ill with typhoid fever, after which he never enjoyed the vigor of his earlier days, which was of more than ordinary strength. For several years he held the pastorate of the St. Mary's Bay church in Digby County. His closing labors were with the Tusknet Lakes and Lake George churches in Yarmouth County. Failing strength compelled him to turn aside from the toils of the pastorate, in which he had been engaged for about half a century. His resignation took effect in April, 1890. From this date he quite slowly settled into the conditions of the second childhood. On the 24th of December, 1896, the hour of his release came. By his request his grave was made in the cemetery at Clementsvale, where so many of his dear people were laid away. At this burial there were not a few aged ones to drop the mourner's tear for the pastor who had led them to Christ in their early years. The ministry of Bro. Cogswell was characterized by intense zeal. His early religious convictions and training were under the old "New light" regime, and his religious experiences and preaching were true to type. The three R's of the gospel supplied the theme of his sermons—Ruin by the fall, Redemption by Jesus Christ and Regeneration by the Holy Spirit. When under the special influences of the Spirit he would give no uncertain sound on these subjects, in his own impassioned manner, with wonderful effect. His ministry was crowned with extensive and powerful revivals, such as are not repeated in these provinces in these days. It was the custom of his day to associate with neighboring pastors in special services, known then as "protracted meetings." These were occasions of great religious awakenings. Bro. C.'s gifts and graces were well suited to these methods of work. No place was given to rationalism, as with sin cursed men it was and is largely of the devil. A cold religious formalism, however elegant, was labeled for the "broad way" and sinners were warned to flee from it. In an old-fashioned and dogmatic style the gospel of the grace of God was proclaimed, the happy experiences of the regenerated was emphasized, these joys of salvation were sought for and found, the new life in Christ Jesus was entered upon and the churches were strengthened by the addition of converts. It is true that high levels of uniform Christian life and work on the part of pastor and people were not attained. As in nature it was high tides and low ebbs. These religious declensions were perplexing, perhaps quite as much so as the cold formal uniformity in our churches today; but in those days of Bro. Cogswell's ministry were born into the Kingdom the very pillars of our Baptist Zion. We cannot afford in our times to undervalue the ministry of our fathers, even if it should appear to us to be impulsive and emotional rather than intellectual. Still waters at high or low levels are not living waters. Vigorous life has its variations. This fact indicates the conditions of our spiritual life.

In the life of Bro. Cogswell we have illustrated the special care God has for his servants. In the first years of his ministry a good wife was given him in the person of Miss Lydia Beckwith, a noble Christian girl. To her ability and devotion to her husband and his work, he was largely indebted for his success in his pastorate. To her children, six of whom are with them in the better land and three are on the way, she was a loving, wise mother. When in March, 1875, the Master called her home, God gave him an efficient wife in Miss Messenger of Bridgetown, N. S., who for twelve years was a wise counsellor and sharer of his toils in his last pastorate. When the closing years of helplessness came, his steps down to the end of the journey were steadied and the way made as smooth as possible by this devoted wife. Surely the blessings of the Lord maketh rich. May these rest abundantly on Sister Cogswell and the children our dear brother leaves this side the river. J. H. S.

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"Make It So Plain That I Can Get Hold of It."

A TRUE STORY.

On the sixteenth day after the battle of Gettysburg I entered the room where a young wounded colonel was apparently near to death. As I entered he was roused from his stupor, and beckoned me to his bedside, and threw his feeble arms around my neck.

"O my father, how glad I am to see you. I was afraid you would not come till it was too late. I am too feeble to say much, though I have a great many things to say to you; you must do all the talking. Tell me all about dear mother and sister."

I soon perceived by the appearance of those in the house that there was no hope entertained of his recovery. But as I could no longer endure the agony of suspense, I at last inquired of the doctor, "Doctor, how long do you think he can live?"

"Not more than four days. He may drop away at any hour."

"Have you, or has anyone, told him of his real condition?"

"No. We have left that painful duty for you to do, as we have been expecting your arrival for several days."

As I entered the room with the dreaded message of death pressing on my heart, the eyes of my son fastened on me.

"Come, sit by my side, father. Have you been talking with the doctor about me?"

"Yes."

"What did he tell you? Does he think I shall recover?"

There was a painful hesitation for a moment.

"Don't be afraid to tell me just what he said."  
"He told me you must die."  
"How long does he think I can live?"  
"Not to exceed four days, and that you may drop away at any hour."

With great agitation he exclaimed, "Father, is that so? Then I must die! I cannot, I must not die! Oh, I am not prepared to die now. Do tell me how I can get ready. Make it so plain that I can get hold of it. Tell me, in a few words, if you can, so that I can see it plainly. I know you can, father, for I used to hear you explain it to others."

"Twas no time now for tears, but for calmness and light, by which to lead the soul to Christ, and both were given."

"My son, I see you are afraid to die."

"Yes, I am."

"Well, I suppose you feel guilty?"

"Yes, that is it. I have been a wicked young man. You know how it is in the army."

"You want to be forgiven, don't you?"

"Oh, yes, that is what I want. Can I be, father?"

"Certainly."

"Can I know it before I die?"

"Certainly."

"Well, now, father, make it so plain that I can get hold of it."

At once an incident that had occurred during the school days of my son came to my mind. I had not thought of it before for several years. Now it came back to me, fresh with its interest, and just what was wanted to guide the agitated heart of this young inquirer to Jesus.

"Do you remember while at school in—, you came home one day, and I, having occasion to rebuke you, you became very angry, and abused me with harsh language?"

"Yes, father, I was thinking it all over a few days ago, as I thought of your coming to see me, and felt so badly about it that I wanted to see you, and once more ask you to forgive me."

"Do you remember how, after the paroxysm of your anger had subsided, you came in and threw your arms around my neck and said, 'My dear father, I am sorry I abused you so. It was not your loving son that did it. I was very angry. Won't you forgive me?'"

"Yes, I remember it very distinctly."

"Do you remember what I said to you as you wept on my neck?"

"Very well. You said, 'I forgive you with all my heart,' and kissed me. I shall never forget those words."

"Did you believe me?"

"Certainly. I never doubted your words."

"Did you then feel happy again?"

"Yes, perfectly; and since that time I have always loved you more than ever before. I shall never forget how it relieved me when you looked upon me so kindly, and said, 'I forgive you with all my heart.'"

"Well, now, this is just the way to come to Jesus. Tell him 'I am sorry,' just as you told me, and ten thousand times quicker than a father's love forgave you, will he forgive you. He says he will. Then you must take his word for it, just as you did mine."

"Why, father, is this the way to become a Christian?"

"I don't know of any other."

"Why, father, I can get hold of this. I am so glad you have come to tell me how."

He turned his head upon his pillow for rest I sank into my chair and wept freely, for my heart could no longer suppress its emotions. I had done my work, and committed the case to Christ. He, too, I was soon assured, had done his. The broken heart had made its confession, had heard what it had longed for, "I forgive you," and believed it.

I soon felt the nervous hand on my head, and heard the word "father" in such a tone of tenderness and joy, that I knew the change had come.

"Father, my dear father, I don't want you to weep any more, you need not. I am perfectly happy now. Jesus has forgiven me. I know he has, for he says so, and I take his word for it, just as I did yours."

The doctor soon came in, and found him cheerful and happy, looked at him, felt his pulse, which he had been watching with intense anxiety, and said:

"Why, Colonel, you look better."

"I am better, Doctor. I am going to get well. My father has told me how to become a Christian, and I am very happy. I believe I shall recover, for God has heard my prayer. Doctor, I want you to become a Christian, too. My father can tell you how to get hold of it."

The Colonel still lives, a member of the church of Christ.

I was made a better man and better minister by that scene, where this dear son, struggling with his guilt and fear of death, was led to Jesus, and found the pardon of his sins. I there resolved never to forget that charge he made to me in his extremity: "Make it so plain that I can get hold of it."—Evangelist.

## Messenger and Visitor

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### Religious Tyranny Unchristian.

One who studies the beginnings of Christianity, as given in the brief narratives of the evangelists and in the Acts of the Apostles, cannot but be impressed with the fact that the most stubborn and bitter opposition which Christ, His apostles and His church encountered came from those who assumed to speak and to act in the name of religion. Jesus Christ and the glorious revelation of truth and grace which He brought to the world had to sustain the malignant and persistent opposition of the men who, by tradition and profession, stood forth as the representatives of the largest revelation of spiritual truth that God had previously given to the world. It was not the plain people, comparatively uneducated in the law and the religious traditions of the nation, who rejected Christ. It was not the world power represented in the Roman government that demanded His death. It was the rulers and the elders, under priestly and Pharisaic influence, who condemned and crucified the Son of man. The authority which apprehended and sat in judgment upon Peter and John was essentially the same as that which had sent their Master to the cross, and as the apostles stood in the presence of the august Sanhedrin, it must have been recalled vividly to their minds, how, a few weeks before, their Lord had stood where now they were standing and had received the sentence of that Court professing to give judgment in the authority of God. These priests and rulers, this learned and reverend theocratic council, the acknowledged representatives of a divinely given system of religion, the guardians and interpreters of all that had been given through Moses and the prophets, were yet so spiritually blind as to reject with scorn and bitter hatred all that revelation of truth, of grace and saving power which was offered them in Christ Jesus. Him they crucified and His apostles would have received like treatment at their hands but that a prudent fear of the people now restrained them. It was this same priestly power that slew Stephen and scattered the Jerusalem church. It were well if it could be said that in the attitude of the Jewish leaders toward Jesus and His gospel we have the only instance which history affords of priestly and ecclesiastical authority rejecting the counsel of God against itself. It is terrible to reflect how often the example of the Jewish Sanhedrin has been followed by councils which claimed authority not only in the name of Moses but in the name of Christ, and how, by those who have professed to be the custodians and the authoritative teachers of all Christian doctrine, Christ's saints have been tortured and slain. The world—even the Christian world—has been slow in learning that the gospel of Christ means liberty—liberty for reverent thought and conscientious action, and not a religious tyranny by which the necks of Christian believers are placed under the heel of ecclesiastical authority. It is reason for great gratitude that the Christian world, in these later centuries, has been able to receive much light in this matter and that light grows and men come more and more to understand how unrighteous and unchristian it is to attempt in the name of God to constrain the beliefs and consciences of men. Baptists claim, and justly, to have done not a little to advance the cause of religious liberty in these later ages. They have preached it and have lived up to their preaching. They have many times suffered for its sake. Let us be always true to our profession and our record in this matter, and while we hold with all firmness the truth as we conceive it has been delivered to us, let us not, in small things or in great, be unwilling to accord to others the right of conscientious action and conviction.

### Light and Shadow.

The Bible lesson for next Sunday is one of light and shadow,—glorious light and terrible shadow. We see the church now become a "multitude," united in heart and soul, having full fellowship in material as well as spiritual things, the apostles with power bearing their witness to the resurrection of their Lord, the spirit of brotherhood so close, so generous and practical that no one calls any of his worldly possessions his own, placing them at the disposal of the apostles that everyone's need may be supplied,—and the grace of God resting abundantly upon all. It is a picture full of light and blessing as if the heavens had been opened and that first Christian community had been bathed in a glory like that which some of the apostles saw on the Mount of Transfiguration. It is surely a marvellously bright and gracious picture as seen in contrast with the wide, dark background of an evil world. How sad it seems that any shadow should intrude upon so fair a scene! But a shadow does intrude—a dark and traitorous form rising up within the church, more terrible in its power to blight and curse than all the malignant opposition of the Sanhedrin, the rage of unreasoning multitudes and the might of heathen world powers. It is the baleful shadow of hypocrisy, lifting up its false face among the disciples to disturb and mar that holy fellowship.

Among the matters which call for particular consideration in connection with the lesson is the contrast which is presented between Barnabas on the one hand and Ananias and Sapphira on the other. Barnabas was so named by the apostles, it would seem, because of his power to exhort and encourage the hearts of others. He is elsewhere described as "a good man and full of the Holy Ghost." He was a man of mighty faith and sterling honesty of character. The two characteristics belong together. The man who has not faith enough to be honest is sadly wanting in the essential element of Christianity. Barnabas was a man who believed with all his heart that Jesus Christ was the Son of God. Without this faith he could not have been the "son of exhortation" that he was. It was this profound faith that made him determined to give himself unreservedly, with all his powers and possessions, to the cause of Christ. Doubtless when Barnabas sold his Cyprus estate and laid the price at the apostles' feet he acted with singleness of purpose. It was the pure fruit of his love for Christ and the church. In Ananias and Sapphira on the other hand, we have an example of a wholly different character. Without the faith of Barnabas, they covet the esteem with which that good man is regarded in the church. They have a possession which they sell and bring a part of the price, professing that it is the whole, thus tempting the Holy Ghost and calling down the judgment of Heaven upon their wicked deed. Dr. McLaren suggests that it is not improbable that at the outset Ananias and his wife intended to present to the church the full price of their estate, but when the time came, their trust in God was not sufficient to enable them to complete the surrender they had covenanted to make, and so, with a lie in their hearts, they went to the apostles, keeping back part of the price. Just here it seems right to ask the solemn question, how many of us, men and women in the church today, are giving to the Lord that whole-hearted and true-hearted service which Barnabas gave, and how many on the other hand are failing to fulfil that which we covenanted with God and are wickedly keeping back a part of the price?

One lesson most important, and very obvious in connection with this passage is God's hatred of all falsity. Falseness is not a thing of the tongue or of the lips only, it is of the heart, the purpose, the life. All unrighteousness is hateful to God. As it was in the old dispensation so it is in the present and shall be to eternity. Christ came not to take away one jot or tittle from the law of righteousness, and this stern and terrible rebuke of falsity, standing at the beginning of the church's history, should be heeded as a warning for all ages. We are not to suppose that the sentence of death was inflicted upon this miserable man and woman by Peter in accordance with his judgment of the character of their deed and by virtue of his apostolic authority. It was rather the judgment of God, marking His abhorrence of all hypocrisy. Ananias and his wife had not sinned in ignorance; their consciences had doubtless sharply reproved them for their acted lie, and when they saw that the thing was not hidden, but that the Holy Spirit had revealed it to Peter and the church, they felt themselves suddenly brought before God's judgment throne and their souls shrivelled up in that awful, consuming light of truth. There is no escaping that judgment throne and that awful light in which the secrets of all hearts shall be revealed.

### The Life and Times of Sir Leonard Tilley\*

Mr. Hannay's recently published Life of Sir Leonard Tilley has already received favorable notice at our hands. The author had previously achieved an enviable position among the historical writers of Canada, and his latest volume cannot but add to his fame. Mr. Hannay is master of a style excellently adapted to historical discourse. It is the perspicuous, somewhat diffuse, yet vigorous, style of a writer whose purpose is to be understood rather than to be elegant, but who never fails to clothe his thought in pleasing as well as lucid language. The author has paid somewhat more attention to The Times than to The Life of his subject, and the sub-title of the book, "A Political History of New Brunswick for the past seventy years," is fairly descriptive of its character. Naturally an author with Mr. Hannay's familiar knowledge of the political affairs of the province, and with his historical instincts, would feel inclined to give the Life of Sir Leonard, and especially his public career, its proper historical setting. By doing so he has added materially to the value of the book.

The first chapter of the book is one of especial interest, giving a birds-eye view of the condition of New Brunswick about the time of Sir Leonard Tilley's birth, 1818. Compared with some other parts of this continent, we of these Maritime Provinces have generally been regarded as a somewhat slow and unprogressive people, but the younger people who read this chapter, and get fairly before their minds a picture of what the country was eighty years ago, will be astonished at contemplating the change which the advance of art and science and the progress of social and political reforms have wrought within the period of a single life time. In 1818 the population of the province did not exceed 50,000, and that of St. John city was less than 6,000. Two years before steamers of a primitive character had begun to run on the river. Of railways there were of course none till long afterwards, and the highways were few and of inferior character. Postal service was meagre and expensive. To send a letter from St. John to Halifax, or even to Dorchester, cost nine pence. The people of the different towns and settlements, accordingly, had little intercourse with each other directly or indirectly. The sailing ship was the only means of communication with the lands across the sea. The life of the people as to their houses, their furniture, their clothing, their agricultural methods, their schools and religious services, was all so different to what we are accustomed to today, that to read Mr. Hannay's graphic account of life in New Brunswick, as it was within the memory of men now living, seems like being transported into a long past period of history. There were some three or four weekly papers in the province at that time, but the days of telegraphy and of the newspaper in its more modern sense were not yet. The use of liquor was general and its consumption, considering the population, enormous. The yearly consumption of Jamaica rum, according to the figures given, was, in 1819 and 1820, nearly 500,000 gallons per annum, besides considerable quantities of other liquors. Religiously the province was largely under Episcopal domination, but the pioneer preachers of other denominations—the Baptists and Methodists especially—were pushing forward against difficulties and making their influence felt in many places.

In political affairs the province was reporting progress from year to year. In the period between Mr. Tilley's birth and his entrance into politics in 1850 as a member of the provincial legislature, the struggles against Imperial domination in provincial politics were going on and the boon of responsible government was being won. Mr. Tilley was in the Legislature in time to participate in the final victory.

The events which led up to the confederation of the British American provinces in 1867, and the steps by which that union was brought about are narrated at some length, and form a valuable feature

\*The Life and Times of Sir Leonard Tilley, being A Political History of New Brunswick for the past seventy years, by James Hannay, author of A History of Acadia, St. John, N. B., 1897.

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of the volume. Due prominence is given to Mr. Tilley's work and the political services which he rendered to his country, both in connection with the Provincial and the Dominion Legislatures and Governments. From his early manhood Mr. Tilley had been known as a strong advocate of temperance reform, and in 1855 introduced in the Legislature a Prohibitory Liquor Bill, which became the law of the province, January 1st, 1856. But evidently at that time the way had not been sufficiently prepared for so radical a measure. Public sentiment had indeed been strongly aroused in favor of prohibition, or the law could not have been passed. But the liquor interest was still a great force both in the Legislature and in the country. The result was a dissolution of the Legislature, the defeat of the temperance interest and the repeal of the law.

As to Sir Leonard Tilley's political views and the value of the services which he rendered to his country, opinions may differ widely, but as to his distinguished ability and the sterling qualities of his character there will be general agreement. Probably no public man in the history of this country has enjoyed, or deserved to enjoy, a more stainless reputation. He was a man of high and pure ideals, interested in and ready to help on every good and philanthropic cause. Sir Leonard Tilley was also a man of prayer and sincere religious faith. A moderate churchman of the Evangelical type, he had small sympathy for high church pretensions, but he had a wide and generous sympathy for all that was truly Christian.

In dealing with political affairs in New Brunswick belonging to the earlier half of the century, the author has written with much freedom, and has characterized what he conceives to be the faults and failures of the public men then prominent, in a manner somewhat unusual in a historian dealing with men and affairs so little removed from the time of writing. This freedom of speech has not indeed made the book less interesting reading. It may, however, make it less agreeable for some readers, and there may be some who will frequently feel moved to dissent from opinions expressed by the author. This is to be expected in connection with a work dealing with men and things so nearly contemporary. However this may be, Mr. Hannay's latest book must be regarded as a valuable contribution to the biographical and historical literature of Canada.

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Editorial Notes.

"God's remedy for sin," said Mr. Moody, in one of his recent talks in Tremont Temple, "is Jesus Christ in the heart. If you have not got him, take Him now. The greatest blessing that has come to me—and God has been very good to me—I will be sixty in a few days—took place in Court street in the year 1851, when it pleased God to reveal Himself to me. The birds sang sweeter and the sun shone brighter to me that day. The old man passed away, and, I thank God, I have not seen him since, that is he has not had dominion over me."

—Many readers of the MESSENGER AND VISITOR, having enjoyed the short poems from the pen of Dr. T. H. Rand, which occasionally have appeared in these columns, will learn with pleasure that a collection of his poems in book form is soon to appear. The volume, which is being brought out by the Toronto publisher, William Briggs, will bear the title "At Minas Basin and other Poems." Dr. Rand's sonnets reveal a poet's appreciation of nature and embody admirable interpretations of her deeper meanings and her changeable moods. These we are told will form a considerable part of the volume, which also will contain some fine lyrics. We shall await the book with much interest.

—The Boston Watchman combats the assertion which, it says, the daily papers are fond of making, that Mr. Moody uses the English language ungrammatically. "His English," it says, "is not the English of Edward Everett, but it is the English of John Bunyan and John Bright. The truth is that Mr. Moody is the master of a sinewy, direct and imaginative English style. It is a spoken and not a written style, and on that account is all the better for the uses of a public speaker. We would guar-

antee that there are not a dozen ministers in Boston who can preach extemporaneously a sermon of forty-five minutes in length and use better English throughout than D. L. Moody. It is worth while for any student of rhetoric or oratory to hear and study Moody. He can learn much from him. To refer to Moody as a bungler in the use of English is simply to speak without knowledge."

—The news from the churches we regard, and we know that many of our readers regard it, as constituting one of the most important departments of the paper. We desire that as many churches as possible shall report their work and the blessings enjoyed by them, through our columns. Considering how many churches there are and that our space is limited, it will be seen how important it is that those who send us matter for the church news department should practice the virtue of condensation. We therefore ask our correspondents to make their reports as concise as they can consistently. Some of them do admirably in this matter. Send brief notes, and report frequently. That is the best rule. Then the notes are sure to be read, and each church has a chance. The virtue of condensation is also to be commended in reference to reports of quarterly meetings. Necessarily there is a good deal of sameness in these reports, and, in order to make them worthy of publication, only the matters of real interest should be reported. In the interests of the churches and of our readers we desire that the best possible use should be made of the space at our disposal.

—It may be doubted whether the cause of religion in a community or in the world, or any cause connected with religion, is aided by a general denunciation of the church or of its membership. Certainly if writers and preachers wish to dwell upon the sins and shortcomings of the churches, they can find enough to keep busy tongue and pen, without giving attention to any other subject. But does a querulous and pessimistic outcry against the faults and failures of professing Christians do anything to remedy the abounding evil? The words so spoken or written seldom reach the ears of those who need such admonition most, and if they chance to do so, they have but little effect. Most of those who are reached in this way are keenly conscious of their failures in duty, arising from the coldness of their hearts and their lack of spiritual energy. They are sadly depressed too by the consciousness that many others seem to have even less spiritual vitality than themselves. To have the sins and shortcomings of themselves and others constantly held before them does little to help them to a richer and more fruitful religious life. What they want brought home to their apprehension is not their own miserableness, but rather the abounding grace and power of God for their help, the infinite pity of the Father, the redemption that is in Christ Jesus, and the gracious energy of the Holy Spirit. When Pentecost came, we venture to believe, it did not find the disciples bowed down under a sense of their shortcomings and chiding one another for their faults, but rather, with their hearts lifted to their ascended Lord, contemplating with deep gratitude the things which God had done for them, and praying, with optimistic faith, for the coming of His Kingdom.

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Day of Prayer at Wolfville.

At 11 o'clock a. m., the students held a prayer meeting in the chapel. Some of the professors and teachers were present. It was a gracious hour—at 3 p. m. the members of the institutions met in College Hall where the service proved stimulating and profitable. In the absence of Dr. Sawyer the meeting was conducted by Dr. Keirstead. Prayer was offered by Rev. Mr. Trotter. Mr. S. J. Case of the Academy spoke of the religious state of the institution as good and hopeful while he asked for prayers that men might be converted, and the religious life quickened. His remarks were timely and in excellent spirit. A number of conversions have occurred. He told of the meetings held by and for the students, and showed the relation of prayer to the needed gifts. Prayer for the Academy was offered by Rev. Isaiah Wallace. Miss True, Principal of Acadia Seminary, was introduced, and delivered an address which was so well received that its publication was requested. Readers of the MESSENGER AND VISITOR by perusing it will be confirmed in their belief in the high character of Acadia Seminary as an institution of Christian learning. [The address will appear next week.] Prayer for the Seminary was offered by Dr. D. F. Higgins who for many years was secretary of the

Executive committee that managed the Seminary. The interests of the college were then taken up. Dr. T. A. Higgins prayed for the Faculty, Principal Oakes for the students, and G. A. Martell and I. A. Corbett as representatives of the students sought the divine blessing on all the interests of the College. Dr. Edward Young, U. S. Consul at Windsor, who was present at the opening of the Academy in 1829, whose interest in the institutions has never flagged, and whose gifts to them have been generous, prayed earnestly for the usefulness of the young men now in college. The meeting expressed by vote its regret at Dr. Sawyer's absence, and the desire of all for his restoration to health and to his place in the College exercises.

The service in the evening in the church was devoted to the same subject. Addresses were made by Rev. T. Trotter, Rev. I. Wallace and Dr. Jones. Mr. Trotter spoke of the need of the Christian element in education. He spent four years in one of the best state institutions, but he would not send his sons there unless they were mature Christians. Rev. Mr. Wallace said that during the last few weeks he had received many letters telling him of good results of his labors. For what he had been able to do he was largely indebted to the College. Dr. Jones said existence was not life, that men might exist without spiritual life; that once we have this spiritual life it needs development and that our institutions need a fuller measure of the highest life. Prayer followed for graduates, mention being made of those in various parts of the world, as Japan, China, Burma, India and the United States, as well as those in various parts of Canada.

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An Appeal to the Baptists of New Brunswick.

DEAR FRIENDS:

Will you kindly read the following? When the Seminary at St. Martins was finally closed, the President of the Education Society had become personally responsible for about \$8,000.00, incurred in his attempting to save the Institution, and for the credit of the two Baptist bodies therein represented.

This amount has since been reduced through subscriptions of friends to \$6,500.00.

Our brother, who has been bearing this burden, has lately intimated his willingness to accept \$4,500.00 as a final settlement.

The Free Christian Baptist body have undertaken to raise one-third of this amount, viz \$1,500.00, as their proportion. We now appeal to our Baptist constituency for the two-thirds, viz \$3,000.00. While anxious that every debt of the Education Society should be met, yet the peculiar circumstances connected with the responsibility assumed by the late president of the U. B. Education Society, and in view of the fact that he had repeated assurance given him by directors, pastors and others that he should not be left to bear the burden alone, we feel that his claim demands our first consideration.

Let us now as true brothers make a united effort and raise at once this \$3,000.00. United in the attempt we cannot fail. Our Free Christian Baptist brothers are setting us a worthy example.

The committee hope our pastors will lead their churches and congregations at once in a special effort, and so lead them as to make our "appeal" a success. If you desire envelopes, send to me for them. There must be many in our denomination who are deeply concerned in regard to this indebtedness, and who though having given until they have felt it, will hail with delight the move we now make. I append an extract from a letter just received from a Nova Scotia pastor—a brother who for years has been deeply interested in our institutions at Wolfville, and it will show how at least our brother in the sister province views our effort. "I cordially approve of every word in Bro. McIntyre's letter. I hope you will be able to raise the \$3000.00. It is a right thing to do. The denomination should be honest as well as the individuals of which it is composed. Repudiation of a debt however old it may be is a crime. I know how much our Boards need money, but I do not believe we can have the blessing of God, either in raising funds or expending them, unless we are honest. . . . I hope there will be a lively response to the appeal of the committee, and that you will be able to close up this business this year."

This kind brother inclosed a donation—the first yet received toward the \$3000. Who will be the next and the NEXT and the NEXT, etc., etc. It matters not whether you reside in New Brunswick, Nova Scotia, or P. E. Island, so long as you show your good will and send along your contributions.

G. O. Gates, Sec'y. of Com.

St. John, January 28.

### Dr. Nelson's House.

BY PARKE WILLIS.

There is, perhaps, no exercise of faith so difficult to the Christian as that required to accept in all its fulness the teaching of Holy Writ that afflictions are proofs of our Father's love, and the very signs and seals of our adoption into the number of his children. It is a faith which we cannot have of ourselves, for it is the gift of God, and he gives it sometimes when heart and flesh fail and there is no help in man.

In 1869, after four years of earnest effort, Dr. Howard Nelson had been forced to the conclusion that justice to his family required that he should give up the home he loved so well, and find some place where the practice of his profession would afford not only a support, but the means of education for his three children, the youngest of whom was now eight years of age.

His plan was to get a tenant to occupy "The Office," a building at a little distance from his dwelling, containing several comfortable apartments besides his office and laboratory. By giving up one or two out-houses which stood near it he thought a tenant could be made comfortable there, and afford his family the requisite protection without infringing upon their privacy.

His widowed sister, Mrs. Thompson, who lived with her only child about ten miles distant, and eked out her diminished resources by teaching a class of girls who boarded with her, consented to transfer herself and her pupils to Fairmount and teach her nieces, while Mrs. Nelson would keep house for all.

With his nearest and dearest thus united and safe, Dr. Nelson thought he could cheerfully toil alone for a year in the rapidly improving town in the Southwest which he had chosen as the scene of his new effort.

An unexpected obstacle arose, however; for when he broke his plans to his wife—usually the most yielding and unargumentative of women—he found her fixed in her opposition to his home scheme with an answer ready for every plea he could bring to bear in its favor.

"Let us go together," she urged; "you will be more successful in your practice because you have a home to rest in, and I am as willing to keep boarders in H—as here."

She even brought Mrs. Thompson to be of her mind, and, after a short delay, the dear old home was sold and the little party turned their faces toward the sunset.

At first the struggle was hard, but Mrs. Nelson's house was always filled with boarders, and the doctor's patients grew more and more numerous, till, at the end of five years, they had accomplished a cherished wish and moved into a house of their own.

Founded, built, and finished, as it was, in uprightness and kindness, they were followed into their long-desired haven by the interest and good wishes of all who knew them.

Here, Howard Nelson thought, his faithful helpmeet would rest from her untiring labors; here, his sweet Lucy, now about to return from school, would bloom like the rose garden with which they were preparing to surprise her.

New as the place was, it looked like a home where taste and cultivation presided for years. The trees and the turf were perfect; vines hid the newness of porch and lattice; and in the rose-garden on the east were blooming and the treasures of their own accumulation and the many witness to the good will of others. The doctor said laughingly that he could never offer a seat to a friend now in the buggy, because it was nearly always occupied by a contribution for "Miss Lucy's garden."

How lovely it all looked that beautiful morning in June when the doctor was starting on his long talked-of visit to Virginia, to see his sister and bring home the absent child.

"Won't Lucy be surprised when she sees the place, papa?" said Annie, while Mary charged him again and again not to say a word of the garden or the flowers, which seemed to be garlanding the house in honor of her return.

"It would be lovely to Lucy even without the flowers," said her mother, smiling; "how glad she will be to be so near the river and the fields she loves so much, and a little out of the noise and the dust of the town."

The farewells had at last been spoken, and the doctor was gone for his two weeks' holiday.

It was the evening of the same day, and Mrs. Nelson sat at the east window, from which she could see the two girls at work among the roses, and beyond, the town in its summer dress of leaves and flowers looking as placid and lovely as if the "trail of the serpent" were not "over it all."

She was writing to her only sister: "I am so eager for you to see the home that God has given us in a strange

### The Story Page.

land. We shall miss Howard sadly for the next two weeks, but I am so glad that he could have this little visit and see once more the people and places he loves so dearly that I only wish he could stay longer. When I think of Lucy's coming, and the hope of having you and mother in the fall, I am almost oppressed with my happiness and ask myself: "What shall I render to my God for all his gifts to me?" Surely mercy and loving-kindness have followed me all the days of my life and I will dwell—"

What was that strange sound, this sudden gloom! She started up to fly for her children, but their white faces flashed by the window, and in a moment they were in her arms. "O mamma, is it the judgment?" faltered Annie, "The church, the church!" shrieked Mary, as the steeple which lifted itself like a sentinel between them and the town swayed for a moment and then sank out of sight. "We are in the Lord's hands, let us look to him," said Mrs. Nelson, and, still clinging together, they sank upon their knees.

The servant who was taken out of the ruins bruised, bleeding, unconscious, but alive, said afterward that as she reached the doorway, she saw Mrs. Nelson kneeling in the centre of the room, her children clasped in her arms, and her face lifted toward heaven. At the same moment she heard a terrible grating sound, saw the walls of the room as it were shrivel together, and then whether she fainted or was knocked senseless, she did not know.

When the storm had passed on, and it was known in town that Dr. Nelson's house had fallen, it seemed as if the whole population had poured itself out to the scene of disaster. Women tore, with bleeding hands, at the mass of debris which covered the victims, and wrung them in anguish at the necessary slowness of the work.

"Oh, Mr. Ogden, cried a pale girl to the old minister, "can I believe that it is God's hand, when I am spared, and dear Mrs. Nelson taken?"

Tears ran down the old man's furrowed cheeks as he solemnly repeated: "She walked with God and she was not, for God took her."

A young man as well known to Mr. Ogden for his skeptical views as for his undisputed talents, drew him aside. All his stoical calm was gone. His face quivered with emotion, and, in a broken voice, he said:

"Men call me a scoffer, but I never scoffed at the religion of the woman who lies under this wreck. You know I lived three years under her roof, and I heard her months ago, when she thought I was far away, praying that my eyes might be opened. Her words have been with me night and day. I could not forget them. I was almost persuaded; her life was a sermon which I could not refute, but now, when a wicked town like this has escaped almost unscathed, while the church of God lies in ruins, and the best woman I ever knew has met a horrible death, with her innocent children in her arms, will you tell me still that all things work together for good to those that love God?"

"Yes," cried the old man, lifting his eyes to heaven. "Though he slay me, yet will I trust in him." I weep for myself and those who survive, but she is with Christ, which is far better. Would you pity a toil-worn laborer who was suddenly taken to rest to be honored in the palaces of the King?"

The servant girl had been taken out of the ruins just as the whistle of the midnight train from the East was heard. New relays of men worked unceasingly at the slowly diminishing heaps of bricks and mortar and broken timbers, when the same girl who had spoken to Mr. Ogden gave a piercing shriek and fainted, for she had seen Dr. Nelson, with white, set face and wild eyes, forcing his way through the crowd. He seemed unable to speak, but when he reached Mr. Ogden he gasped, through dry lips, "Where is my wife? Where are my children?"

The workers had stopped, and, for a moment, there was a death-like stillness, and then a sob seemed to go up from the whole crowd as the old man threw his arms around his afflicted friend and cried out: "Oh, my brother, the Lord gave and the Lord hath taken away." One moment the unfortunate man seemed to struggle to burst from that friendly hold, and then fell forward in merciful insensibility.

It was on a bright afternoon in October that Dr. Nelson first entered the house which had been rebuilt by his sympathizing fellow-citizens, while he lay on the bed where, for weeks, life and reason both seemed to hang in the balance.

Grass was growing on the grave in which Mrs. Nelson and her children had been laid, with the tears of all classes and creeds in the town, before the bereaved husband and father awoke to the consciousness of his loss and of the presence of the child who looked like the shade of her buried mother, so frail and placid was she under

the burden of grief and anxiety which had fallen so suddenly upon her.

As he sat by the window which looked out upon the garden, so full of sad and sacred associations for them both, Lucy stood behind his chair, smoothing his prematurely gray hair with trembling hands. Her face was bathed in tears, and her eyes, lifted to heaven, seemed asking for strength to perform some painful duty.

At last, with a strong effort to be calm, she said, "Papa, I have the last letter dear mother wrote upon earth; would it comfort you to know—" Her voice broke into uncontrollable sobs, and, coming round, she knelt before him and buried her face in his bosom. When she was a little calmer, he took the paper which had been found among the ruins, and, with trembling and colorless lips, attempted to read the last words traced by the vanished hand of her whose loss made the world seem so empty.

The tearless, silent grief which had alarmed his friends gave way, and a rain of blessed tears bedewed the paper which seemed to bring a message from the unseen world. His daughter had risen, and, in a passion of love and grief, he said, with broken voice, "It is well with her, it is well with the children, and, though they cannot return to us, we shall go to them."

Years have passed, and Lucy's children play around their loving, white-haired grandmother with the looks and voices of his own blessed children.

He is not unhappy, for he finds daily need of his ministry of healing and kindness, and looks forward with confident hope to a reunion with those who have gone before.—New York Observer.

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#### What Ailed the Bell.

It was the first day of school after a vacation. The children were playing in the yards. The teachers sat at their desks waiting for the bell to strike to call the children to the different rooms. The hands of the different clocks pointed to a quarter before nine.

The bell was a sort of gong fastened to the outside of the building, and the master of the school could ring it by touching a knob in the wall near his desk. It was now time to call the children into school. The master pulled the bell and waited. Still the merry shouts could be heard in the schoolyards. Very strange! The children were so engaged in play that they could not hear the bell, he thought. Then he pulled it more vigorously. Still the shouts and laughter continued.

The master raised his window, clapped his hands and pointed to the bell.

The children rushed into line like little soldiers, and waited for the second signal. The teacher pulled and pulled, but there was no sound. Then he sent a boy to tell each line to file in, and he sent another boy for a carpenter to find out if the bell cord was broken.

What do you think the carpenter found? A little sparrow had built its nest inside the bell, and prevented the hammer striking against the bell. The teacher told the children what the trouble was, and asked if the nest should be taken out. There was a large chorus of "No, sir."

Every day the four hundred children would gather in the yard and look up at the nest. When the little birds were able to fly to the trees in the yard, and no longer needed a rest, one of the boys climbed on a ladder and cleared away the straw and hay, so that the sound of the bell might call the children from play.—Our Little Ones.

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#### Nerve Enough for Anything.

Dr. McTavish, of Edinburgh, was something of a ventriloquist, and it befell that he wanted a lad to assist in the surgery, who must necessarily be of strong nerves. He received several applications, and when telling a lad what the duties were, in order to test his nerves he would say, while pointing to a grinning skeleton standing upright in a corner. "Part of your work will be to feed the skeleton there, and while you are here you may as well try to do so."

A few lads would consent to a trial, and received a basin of hot gruel and a spoon. While they were pouring out the hot mess into the skull, the doctor would throw his voice so as to make it appear to proceed from the jaws of the bony customer, and gurgle out, "Brr-r-gh-h-uh! that's hot!"

This was too much, and, without exception, the lads dropped the basin and bolted. The doctor began to despair of ever getting a suitable helpmate, until a small boy came, and was given the gruel and spoon.

After the first spoonful the skeleton appeared to say, "Gr-r-uh-r-br! that's hot!"

Showing in the scalding gruel as fast as ever, the lad rapped the skull and impatiently retorted, "Well, blow it, can't yer, yer ould bony?"

The doctor sat down in his chair and fairly roared, but when he came to, he engaged the lad on the spot.—Ex.

The Young People.

Some Day. "They'll come back again," she cried, That bygone summer day, The while we watched the goodly ships Upon the placid bay.

A Lay of the Locomotive. N. R. R., IN THE NEWCASTLE CHRONICLE. Away in the midnight gloom? Away with a warning blast? Away from the city's loom My steam steed hurries fast.

How It Happened. A boy returned from school one day with a report that his scholarship had fallen below the usual average. "Well," said the father, "you've fallen behind this month, have you?"

EDITORS, - - - - - (REV. E. E. DALEY, A. H. CHIPMAN.) Kindly address all communications for this department to A. H. Chipman, St. John.

Prayer Meeting Topics for February. C. E. Topic.—Sincerity; with one's self, with others, with God, Ps. 15:1-5; Zech. 8:16, 17.

B. Y. P. U. Topic.—Rejecting Christ—the consequences, Matt. 10:7-15, 32, 33. B. Y. P. U. Daily Bible Readings. (Baptist Union.)

Monday, Feb. 8.—Psalm 107:1-22. Redeemed are secure (vs. 19, 20). Compare John 17:12. Tuesday, Feb. 9.—Psalm 107:23-43. Safe in great storms. Compare Matt. 8:26.

Sacred Literature Course, B. Y. P. U. THE LIFE AND TEACHINGS OF CHRIST. Auxiliary Notes, Prepared especially for the MESSENGER AND VISITOR. BY REV. H. F. ADAMS. SECTION V.—THE PEREAN PERIOD.

Lesson 20.—Last discourses to His disciples. With what intense interest and changeable feelings we have followed our dear Lord through the crisis of Babe-

THE LAST SLEEP OF JESUS. How much He slept on Wednesday night we know not. He came to the quiet, happy home at Bethany the previous Friday evening. Each day He went to Jerusalem to teach and prepare His disciples for the tragic event of His life, returning each evening to Bethany to rest His wearied body in Martha's home.

THE LAST SUPPER. Thursday morning our blessed Lord awoke with the gloom of Gethsemane upon His spirit. Instructing Peter and John to go to Jerusalem to prepare a room where He and His disciples would keep the Passover Supper.

THE LAST SERMONS. Now that Judas had left the room, our Lord appears to have been sensibly relieved of some of the gloom that oppressed His spirit. He entered into a conversation that became profound exposition of three great subjects, and which He illuminated by allegory, metaphor and simile so brilliantly, that they stand alone for power, beauty, and originality.

had heard from the exceeding glory the Father's voice acknowledging His beloved Son. Now that grief filled their souls, He forgets His own great agony, to comfort and inspire them with hope of a future meeting He and they would have by and by.

II. The Future Teacher. Seldom in all the three years did Jesus refer to the Holy Spirit, and never till this last day did He describe Him as a person. He had enshrined great truths and principles in figurative forms, and to His disciples He had interpreted them, and applied them to daily life.

III. The Future Relation. As our Lord was going away it was hard for His disciples to think, more so to believe, that the relation formed and fixed by three years of sweet fellowships, could continue as real as it had been. Last this half-formed doubt should gain strength to mature, He hastened to rescue their minds from any such possible calamity to their faith in Him.

SUGGESTIVE AIDS. Sympathy with Jesus in His mission read "Daily Reading on the Life of Christ." Read at a single sitting carefully and prayerfully the 12th to 18th chapters of John. Any one of the standard lives of Christ will furnish the historical setting of the "Last Discourses," Dr. Gordon's "Ministry of the Spirit."

Foreign Missions.

From Truro.

The W. M. A. society of the First Baptist church, Truro, invited our returned Missionary Miss Gray and our County Secretary Mrs. Gurn of Belmont to meet with us on Nov. 4th with a view of becoming better acquainted with our dear sister and her work. Our sisters promptly responded and met with us on the above date.

Miss Gray opened the meeting with prayer after which Mrs. Gunn took charge for a short time asking questions concerning the statistics of our society and urging the use of mite boxes. Miss Gray then spoke telling of the baptism of a caste man and his wife and expressed herself ready to answer any questions concerning her work. This proved a very interesting and profitable exercise. After singing Doxology the sisters spent an hour or two in social conversation and a cup of tea and refreshments were served.

One of the pleasing features of the afternoon was the annual gift of \$25 from Sister Walker in loving remembrance of her daughter Mrs. Hanson. How little we then thought that before another meeting she would be taken from us to be forever with the Lord she loved to honor while here. We realize that our church and society have met with an irreparable loss for the Master's work was ever first in her heart and life especially Foreign Missions.

At the January meeting of the society, we received a letter from Brother Walker enclosing \$25 to make our sister Mrs. James Page a life member. This was in accordance with a wish expressed by Sister Walker before her death.

On the evening of Nov. 4th we held a union meeting of the First and Emmanuel Baptist churches. A large congregation greeted our sister. Pastor Adams presided. Devotional exercises over, our county sec. Mrs. Gunn proceeded to give a map exercise. By statistics she described the division of the human race into numerous religious sects in which the nominal Christians are outnumbered by two to one, and the numbers of Christian churches are outnumbered by the heathen and unconverted in Christendom by thirteen to one. This presentation of the subject was most effective and showed how deeply interesting dry figures can be made by a soul on fire with a zeal for the salvation of the teeming millions of heathen.

Miss Gray was then introduced. It was her first appearance here in public since her return from India. She impresses one favorably before speaking, and after hearing her one is convinced that she is the right woman in the right place. In a masterly way she described the field of labour and the character of the people in India, dwelling chiefly on the great obstacles that a man or woman has to face and overcome when coming out of heathenism, she revealed the true inwardness of the grave causes of the slow progress of the gospel among the heathen. It was a powerful presentation and it must have its fruit in increased interest in our great work among the Telugus, and in enlarged contributions to secure the perpetuation of gospel work among them till the Lord comes.

At the close Bro. Selden Cummings gave a short address enforcing a strong lesson on our individual responsibility for souls. An offering was taken.

ANNIE M. GRANT, Sec'y.

January 15th, 1896.

Monies Received by the Treasury of the W. M. A. from Jan. 14th to Jan. 26th.

Canning, F. M. \$7, H. M. \$3; Farmington, Mission Band toward Mr. Morse's salary \$6; Halifax, North church, F. M. \$20, H. M. \$2; Canso, reports 25 cts.; Carleton, F. M. \$9, reports 40 cts.; Lawrencetown, Mission Band, support of Mabel Beatrice held in India, \$16; Yarmouth 1st church, \$8, Mission Band \$30.64, Tidings, 28 cts; reports 50 cts.; Athol, toward Miss Harrison's salary \$2; Lewisville, Tidings 25 cts.; Weymouth, F. M. \$5; Mrs. Wm. McAdams, Sable River, F. M. \$1; Cambridge, F. M. \$8.50, mite boxes, Sunday School toward Mrs. Morse's salary \$6.77, Tidings 25 cts., reports 20 cts.; Mrs. Thomas Hetherington, Thornstown, F. M. \$1; Sandy Cove, "A friend" F. M. \$2; Westport, F. M. \$7.50; Hopewell Hill, F. M. \$5; West Jeddore, F. M. \$3, Tidings 25 cts.; 1st church St. George, F. M. \$10; Jordan River, F. M. \$3.25; Truro, 1st church, F. M. \$7.50, H. M. 55 cts., reports 40 cts.; Truro, 1st church, Mr. L. J. Walker to constitute his sister Mrs. James Page a life member, F. M. \$25; Annandale, F. M. \$1, H. M. \$1.55; Acadia Mines, F. M. \$2.50; North River, F. M. \$20, H. M. \$4; Brookville, (Hants Co.) F. M. \$5.50; Pleasant River, F. M. \$2.45; New Glasgow, F. M. \$7.25, H. M. \$2; Halifax, Temple church, F. M. \$5; Halifax Temple church, to constitute Mrs. G. W. Young a life member, H. M. \$25, Tidings 25 cts.; Portapique, F. M. \$5, H. M. \$6, report 40 cts., "four dollars and fifty cents of H. M. money was realized at a public meeting"; Steeves Mountain, F. M. \$3; Brook Village, Tidings, 25 cts.; Amherst, Sunday school, F. M. \$16, H. M. \$8; Osborne, F. M. \$5; Dartmouth, F. M. \$8.65; Little Glace Bay, Tidings, 50 cts.; Little Bras d'Or, F. M. \$3.75, H. M. 25 cts.; G. L. M. 25; Lockhartville, F. M. \$1.25, H. M. \$1.75; Port Williams, F. M. \$3; Arcadia, F. M. \$7.50, H. M. \$1; G. L. M. \$1; Lewisville, Sunday school, support of Bible-woman "Stamma" under Mrs. Churchill, Bobbitt, India, \$20; Osborne, reports 30 cts.; Caspareau, F. M. \$6.50, H. M. \$5, G. L. M. 70 cts.; Havelock, F. M. \$6; 2nd St. Margarets Bay, F. M. \$1.50, H. M. 20 cts.; Indian Harbor, F. M. \$2.75, H. M. \$1.25;

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Mr. and Mrs. Corey and Miss Clark that many souls may be won to Christ in Kimey through their efforts. That Miss Clark's health may be completely restored.

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NOTICE.—Meeting of the Executive of W. B. M. U. on Tuesday, the 9th of Feb., at 3 p. m. in the Mission room, 85 Germain St., St. John.

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Lewisville, W. Co.

The sisters have organized a promising W. M. A. S. Sister John Snow realizing that an effort should be made to further this work here, made a home to home visit, determining if possible to make the work here a success. Her efforts have met with the approval of God and woman. Though the society is only a month old it has already realized over \$30 with prospects of more to follow. It has an able president in the person of Sister McLean, who has long known how to endure hardships as a good soldier of Jesus Christ. She is ably supported in the work by Sisters McLean and Snow. May his benediction still rest on the Society and its offerings.

R. M. B.

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Hammond Vale.

The sisters at Hillsdale, Hammond, N. B., organized an Aid Society in August last, and since that time have held the usual monthly meetings. We only number thirteen as yet, but we hope to see our roll enlarged before the year comes to a close. Many of our sisters are still uninterested, not realizing the importance of the work. These will join us as they come to see the terrible condition of those dear sisters still held in the bondage of heathenism in far off India. As we enter upon the New Year let each sister in each society aim to bring one new member into her society during the coming year. If carried out this would mean a doubling of our forces and would give a great impetus to our glorious work. Who will not try?

MRS. I. N. FAULKNER, Sec'y.

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Suggested Programme for February.

Hymn, prayer, Scripture reading, Psa. 72, let this be read by all; hymn; reading Tidings; several prayers. Praising God for the new converts who have lately been baptized and that our prayers for the month may be answered. Read Mrs. Churchill's letter in MESSENGER AND VISITOR of Jan. 20th; Discussion, How much more money can we raise than our Society sent in last year? and How shall we add to our membership? Prayer for guidance; hymn; reading, selected; closing prayer.

Let the president send word to the sisters of the discussion that they may come prepared. We meet to do business for the King, and each year should see an increase in membership and in funds.

HOME MISSIONS.

Only \$283 of the \$1,600 raised as yet, and we are at the close of the second quarter.

The committee on Home Missions met January 25th. All the members were present. After prayer by Mrs. Hall the above startling fact was faced and the question, "What shall we do to arouse more interest in this matter?" was long and earnestly discussed. The need of the power of the Holy Spirit, who alone can incite Christians to deeper interest, was strongly felt by the members of the committee. Under His guidance the committee decided to ask:—1st, That every Aid Society hold a Thank offering meeting for Home Missions in February and also one in June. 2nd, That the president and secretary of the Aid Society write to each member asking her co-operation and enclosing a small envelope for the offering. 3rd, Let this Thank offering meeting be arranged to take place if possible on an evening, let it be well known. Make the programme consist of readings or addresses on our Northwest Grande Ligne and our own provinces, bright music, in which all can join, and earnest prayer. Take up a collection, and let the opening of the envelopes by the treasurer form one feature of the meeting. Ask that these envelopes contain beside the offering a text of Scripture or some word expressive of the thanks of the giver. No names need be affixed but let each give as she has been prospered. By order of the committee on Home Missions. AMY E. JOHNSTONE, Sec'y.

Homeville, F. M. \$2.50, New Years offering, F. M. \$4.05; Canard, F. M. \$9, H. M. \$8; Lewis Head, F. M. \$2; Stony Beach, (Anna Co.) Tidings, 25 cts.; Greenfield, F. M. \$3, N. W. M. \$3; Rockland, F. M. \$8, Brookfield Mission Band, toward Mr. Morse's salary, \$10; St. John; Germain St. Mission Band "Willing Workers" F. M. \$10; Billtown, Indian Mission 25 cts.; Windsor, F. M. \$10, H. M. \$5; Windsor, Mrs. G. P. Payzant, to constitute Mrs. Otis Redden a life member, F. M. \$25; North Range, F. M. \$4.25, reports 15 cts, Tidings 25 cts.; Mt. Hanley, F. M. \$6, Miss Newcombe's salary \$2, reports 15 cts.; Hantsport, F. M. 2.75, H. M. 99 cts., reports 40 cts.; East Ouslow, F. M. \$1.75, H. M. 50 cts.; St. Martins, F. M. \$8; Forbes Point, F. M. \$3.50; Hebron, F. M. \$5; South Rawdon, Mission Band, toward Mr. Morse's salary \$1.75, Tidings 25 cts.; MARY SMITH, Treas. W. B. M. U. Amherst, F. O. B. 513.

Foreign Mission Board.

Will the pastors, S. S. Superintendents and mission workers generally remember that the last Sunday in March is set apart as Foreign Mission day—see Year Book page 66. Let there be no clashing of interests this year. There ought to be some good work done for the Master on that day—and there will be if all take hold of the work in earnest. As last year, an exercise will be prepared for the use of Mission Bands and Sunday Schools. We hope our B. Y. P. U.'s will see to it that this work does not suffer at their hands by neglect. For all that has been done in the past by the friends of missions both old and young the Board is very grateful and wants it known that they are so. But it must be borne in mind that there is no let up in this work.

Good News From the Mission Field.

Mr. Archibald writes:—Although I am thronged with work here I must start for Bobbitt this evening in response to a telegram in which Bro. Churchill informs me that my help is "urgently needed." A lad whom I baptised here in Chicacole in 1887 and who was in our boarding school for a number of months and afterwards joined the Kimey church, settled sometime ago in a very remote village on the borders of the Jeypour country near to Rayagadda and probably about 60 miles from Bobbitt. God has blessed his work, six have been baptised by Bro. Churchill and ten more are asking baptism. We praise God for using the young man, may the time be hastened when these cases shall be of common occurrence. Brethren the harvest is coming, sure—only let us not faint by the way.

Denominational Funds from Jan. 1st to 31st.

N. B.—Elgin 1st, Mapleton Sec., church and S. S., H. M. \$11; Bristol church, H. and F. M. \$6.18; Sussex, D. W. \$31.06; Gibson B. Y. P. U., F. M. \$5; York and Sunbury Q. M., F. M. \$5.72; Upper Queensbury, Millville sec., F. M. \$1.28; Carleton, Victoria and Madawaska Co.'s Q. M., F. M. \$3; Pennfield S. S., F. M. \$6.28; Bartlett's Mills S. S., F. M. \$2; Fredericton church, D. W. \$174.53; Blisfield, Doaktown sec., F. M. \$3; Elgin 1st church, H. M. \$11, total \$260. Before reported, \$938.31. Total to Jan. 31st, 1897, \$1198.31. P. E. I.—Eastpoint church (D. W.) \$29, Mrs. Alex. Bruce, F. M. \$1—\$10; John Nichols and wife, D. W. \$10.50; Montague church, D. W. \$10, total \$50.50. Before reported \$119.57. Total to Jan. 31st, 1897, \$150.07. Total N. B. and P. E. I., \$1348.38. J. W. MANNING, Treas. N. B. and P. E. I. St. John, Jan. 1st, 1897.

A Prize Of Ten Dollars In Gold

will be paid to that subscriber who sends to this office between January 15 and July 1, 1897, the largest number of new, paid, subscriptions to the MESSENGER AND VISITOR.

PLEASE NOTICE

This prize is in addition to all premium offers. Whether or not the prize is earned premiums go out for each new subscription.

Any subscriber or member of a subscriber's family may work for this prize.

The general conditions, given on our premium lists, apply to all new subscriptions sent to this office.

New subscriptions should be forwarded as soon as received. Keep a list of them and report total number before July 1st.

Dall No. 4 Mondr memorie washing 18-30. Tuesd home John Wedd illustrated The real Thurs ministeri praying Father, J Friday For His penitent John, John For drink Luke 23: 30. Saturd 24: 14-34 The seasid Truro. Perhaps help a Soc are glad to lories. Du lowing ser been stren soon of m S. L. class pastor, R Lessons ve We believe and w memberng we desire t and when M. The B. Y church hel on Dec. on chairman officers wer Mary Beldin vice-preside secretary an tee, Melvins Jessie D. B David Tiner Belding. V our present unite with ubless abund in the preac meetings. I this year ma ingathering E. Y. P (He For the wject, "Rejec 33-33. What did the young pristry? The had had the not have tak with our subj We are at a l stand by the What have suggestions

Vege HAI Will resto ful color the growt vent bald all scalp of The best R. P. Hall Sol



B. Y. P. U.

Daily Readings on the life of Christ.

No. 29.—Last discourses to His disciples. Monday.—At the last passover. The memorial, Matt. 26:26-29; The foot-washing, John 13:1-17; Is it I? John 13:18-30.

Tuesday.—On the Future. The future home, John 14:1-13; The future Teacher, John 14:14-31.

Wednesday.—On future relations. Illustrated by Vine and Branch, Jno. 15:1-8; The real friends of Jesus, Jno. 15:9-27.

Thursday.—The glorious Trinity. The ministering Spirit, John 16:1-15; The praying Son, John 16:16-26; The loving Father, John 16:27-33.

Friday.—His last words on the Cross. For His murderers, Luke 23:32; To penitent thief, Luke 23:42; To Mary and John, John 19:25-27; To God, Mark 15:34; For drink, John 19:28-29; The committal, Luke 23:46; The victorious cry, John 19:30.

Saturday.—Post-resurrection talks, Luke 24:14-34; The Emmaus walk, John 21; The seaside talk.

Tyrro. H. F. ADAMS.

Port Medway, N. S.

Perhaps a few words from our Union will help a Society weaker than ourselves. We are glad to report progress along different lines. During the week of prayer and following services our Active members have been strengthened, and we hope to report soon of more added to our workers. Our S. L. class, under the able leadership of our pastor, Rev. Frank E. Bishop, finds the lessons very instructive and interesting. We believe the Lord sent Bro. Bishop to us and we wish to help him all we can. Remembering that "we are saved to serve" we desire the Lord to use us just as He will, and when and where.

MAUD MANTHORNE, Cor. Sec'y.

Chance Harbor.

The B. Y. P. U. in connection with this church held their annual business meeting on Dec. 26, 1896. Bristol Hargrove being chairman for the evening. The following officers were elected for the present year: Mary Belding, president; Thann Belding, vice-president; Lottie Thompson, corres. secretary and treasurer; Lookout committee, Melvina Belding, George Hargrove and Jessie D. Belding; Devotional committee, David Tiner, Bristol Hargrove and David Belding. We are very thankful to have our present pastor, Rev. A. Rutledge, to unite with us, and we pray that God may bless abundantly his labors among us both in the preaching services and in the prayer meetings. Sister Unions pray for us that this year may be notable as a year of great ingathering of souls for Christ.

MARY E. BELDING, Retiring cor. sec'y.

B. Y. P. U. PRAYER MEETING TOPIC. (Helps by G. R. White.)

For the week beginning Feb. 1st. Subject, "Rejecting Christ." Matt. x:7-15, 33-35.

What did you think of my sermon, said the young preacher to a father in the ministry? The critic replied, "If your text had had the small-pox your sermon would not have taken it." It is much the same with our subject and the Scripture assigned. We are at a loss which to treat, but we will stand by the text and let the subject go.

What have we now by way of practical suggestions or points that will stick? We

have (1.) The messengers; (2.) Their message; (3.) The sin of rejection.

I. The Messengers: "The twelve." "These twelve Jesus sent forth," etc. See their names in vs. 2, 3 and 4 of this chap., also in Mark 3:16, Luke 6:14, Acts 1:13. Memorize the names of the Twelve. How dear they were to the Master, He knew them all by name. With what care had he instructed them, what patience and love had he shown to them. Now they must try their own strength and ability in teaching men; and battling with devils. So dear young disciples of Christ your Master is watching your growth in grace, and is fitting you to be a messenger for him. Your field may be a very narrow one, perhaps no wider than your own home, or amid your school mates, but the eye of Jesus is upon you as you go forth in His name. "Ye are my witnesses saith the Lord." Be a bold little messenger for Jesus on your little field. The Master will reward you.

II. The Message: "The kingdom of heaven is at hand." "As ye go, preach, saying, the kingdom of heaven is at hand," etc. Wherever they went they must proclaim the gospel. Not that they must use the same words over and over again, but this must be their text, "The kingdom of heaven is at hand." Mark tells us they went out and preached that "men should repent." This was no new message, John the Baptist and Christ had proclaimed it before them. Let those who will quibble about the meaning of the words, "The kingdom of heaven," but "Go thou and preach the kingdom of God." It was never so near as now. Deliver your God-given message saying, "The kingdom of heaven is at hand." Do this by word and deed.

III. The sin of Rejecting Christ's Messengers and their message. "And whosoever shall not receive you, nor hear your words, when ye depart out of that house or city shake off the dust of your feet. Verily I say unto you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city." Then to reject the messenger is to reject the message, and to reject the message is to reject the one who sends the message. Who then are the rejecters of Christ among us? All who do not receive and obey the words of Christ: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven." Better never to have heard of Christ than to live and die a wilful rejecter of Him and His gospel. Disciples of Jesus what are you doing to save men from this dreadful sin of rejecting Christ? EXHORT, PRAY, SING.

"While God invites, how blest the day! How sweet the gospel's charming sound! Come sinners, haste, oh, haste away, While yet a pardoning God is found."

N. B. Convention Receipts.

Mr. and Mrs G. G. King, for Foreign Missions, \$10, which has been paid to Rev. J. W. Manning; Hartland church, for Home Missions, \$1.92; Beaver Harbor church, for H. M., \$1.50; Mary E. Anderson, for H. M., \$1; Rev. F. C. Wright and wife, H. M., \$5; Gilbert W. Titus, for French Missions, \$10; 1st Chipman church, F. M., \$4; 2nd Chipman church, F. M., \$10; Rev. W. A. Allen, F. M., \$5; G. W. Titus, for H. M., \$5; E. A. Hayes, H. M., 35cts; 1st Kingsclear church, H. M., \$2; Norton church, H. M., \$2.60; Lewisville concert, H. M., \$4.25; James Cummins, H. M., 50cts; Amasia Mills, H. M., 50cts; Mrs. John Snow, H. M., 50cts; Mrs. R. M. Bynon, H. M., 50cts; Forest Glen church, H. M., \$4.08; Andover S. S. H. M., 50cts; 1st St. Martins church, H. M., \$27; 1st St. Martins church S. S. West, H. M., \$2.08; 1st Springfield church, H. M., \$2.18; 2nd Springfield church, H. M., \$2.46; Rev. S. D. Ervine, \$5; 1st Hillsboro church, for French Missions, \$10.25; 1st Springfield church, F. M., \$9.30; Kara church, Bula section, F. M., \$6.06; Rev. Charles Henderson, \$5; 1st Salisbury church, H. M., \$6.25; 2nd St. Martins church, H. M., \$3; York and Sunbury quarterly meeting, H. M., \$5.72; Queens County quarterly meeting, H. M., \$7; Carleton, Victoria and Madawaska, H. M., \$3; Upper Queensbury church, H. M., \$1.65; Springfield, Y. C. church, H. M. 65cts; Havelock church, H. M., \$8.26; Port Elgin church, H. M., \$5.78; Point deBute church, H. M., \$1.04; Bayside church, W. C., H. M., \$10.47; Rev. E. A. Allaby, H. M., \$10; Rev. E. A. Allaby collected on field, H. M., \$25.94; B. Y. P. U. of 2nd Dorchester church, for French Missions, \$5. Total, \$240.67. Before reported, \$709.62.

J. S. TRUSS, Treas. St. Martins, N. B., January 21.

Notices.

The Shelburne County Q. a feely meeting will hold its next regular session with the Lockport Church, Feb. 9th and 10th. All signs indicate that we are to have a glorious time. Our churches are mostly in a wide awake condition and souls are constantly coming to the Saviour. A number of pastors from other counties have promised to be with us. In the two days meetings all interests will be represented, and, as usual, a large portion of the time will be devoted to prayer and praise. We desire to make the collections for denominational work an especially prominent feature. Each church is entitled to three delegates. ADDISON P. BROWN, Sec'y. The adjourned annual meeting of the Baptist Book and Tract Society will be held at 120 Granville St., Halifax, on Friday, Feb. 5th, at 3 o'clock p. m. G. A. McDONALD, Sec'y.

Rev. D. G. McDonald's paper on "Baptist Principles; are They Worth Defending?" is now passing through the press and will soon be ready for distribution. Any societies not reported in the Year Book may obtain their proportion of this address by sending the number of their membership and the name of their secretary to the undersigned. W. N. HUTCHINS. Canning, N. S.

The Queens Co. (N. S.) District Meeting will meet with the Greenfield Baptist church, on Tuesday Feb. 16th, first session 10 o'clock. Our returned Missionary Rev. W. V. Higgins expects to be present at all the meetings, and will give an address. Let all our churches make a special endeavour to be present. GILBERT KEMPTON, Sec'y Treas. Liverpool N. S. Jan. 27.

Personal.

Rev. E. A. Allaby, General Missionary, is in the city. He delivered an address on Sunday school work in the Tabernacle church on Sunday afternoon.

Mr. F. B. Seelye, Lic., has entered into an engagement with the Prince William and Kingsclear churches, and his address is Lower Prince William, York Co., N. B.

Rev. Arthur C. Kempton, of Ban Claire, Wis., writes us that he is almost starting out on an extended tour of Egypt, Palestine, Turkey and Europe. President Hovey, of Newton, will be one of the party, which, it is expected, will leave New York about Feb. 27.

By a notice which appears in our obituary column, it will be seen that the Baptist parsonage at Annapolis has been visited by death. Our brother and sister have the sympathy of many friends in their sad affliction.

We regret to learn that Rev. Dr. Sawyer has been so unwell as to be unable to meet his classes in the college for a short time past. He expects, however, to be able to resume his ordinary duties next week, and all will earnestly hope that his indisposition may prove to be but temporary.

Rev. J. B. Champion, of Sussex, and Rev. S. D. Ervine of Springfield were in St. John last week attending the quarterly meeting held with the Tabernacle church. Mr. Ervine preached an excellent sermon at the Tabernacle on Sunday morning. Mr. Champion returned to Sussex on Saturday evening.

The British Empire Finance Corporation, a great financial institution with branches throughout Great Britain and her colonies, is being formed in England. The following gentlemen have been appointed an advisory board in Canada. Sir Charles Tupper, Hon. J. W. Longley, Sir James Grant, ex-M. P., and Rufus Pope, M. P.



Fifty Years Ago.

Who could imagine that this should be the place where, in eighteen ninety-three That white world-wonder of arch and dome Should shadow the nations, polychrome... Here at the Fair was the prize conferred On Ayer's Pills, by the world preferred. Chicago-like, they a record show, Since they started—50 years ago.

Ayer's Cathartic Pills

have, from the time of their preparation, been a continuous success with the public. And that means that Ayer's Pills accomplish what is promised for them; they cure where others fail. It was fitting, therefore, that the world-wide popularity of these pills should be recognized by the World's Fair medal of 1893—a fact which emphasizes the record:

50 Years of Cures.

Business.

SUBSCRIBERS will please remember that this is the Renewal Season of our Financial Year. We should hear from several Hundreds during the next few weeks.

A WONDER!

EDERSHEIM'S LIFE AND TIMES OF JESUS THE MESSIAH

TWO VOLUMES, each 9 1/2 x 7 1/4. Excellent Cloth Binding. Containing, together, OVER FIFTEEN HUNDRED PAGES.

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Are you using this Flour in your home? If not, is there any reason? It will make more bread and better bread than any other known flour. At the first trial you may not get the "knack" of producing the best results, but it will come, and then you would use no other. It has the largest sale of any flour in Canada. My sales this year more than doubled those of last year, because housekeepers want the best and find it only in OGILVIE'S HUNGARIAN.

J. S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

HALL'S Vegetable Sicilian HAIR RENEWER

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Cured all forms of . . .

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THE DREAD  
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Is but advanced Kidney Disease.  
Either is Dangerous.  
Both can be Cured  
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Coughs, Colds, Consump-  
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Guests conveyed to and from Station free of  
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Excellent Livery Stable (owned by W. J. Bal-  
gorn) in connection.  
First-class accommodation. Terms very  
moderate.

**Makes  
Home  
Happy**

The COOK who uses, the GROCER who  
induces his Customers to use

**WOODILL'S GERMAN  
SAFING POWDER.**

**The Home.**

**The Howlery Growlery Room.**  
BY LAURA R. RICHARDS.  
It doesn't pay to be cross—  
It's not worth while to try it;  
For mamma's eyes so sharp  
Are very sure to spy it;  
A pinch on Billy's arm,  
A snarl or a sullen gloom,  
No longer we stay, but must up and away  
To the Howlery Growlery room.  
Chorus: Hi! the Howlery! ho! the Grow-  
lery!  
Hi! the Sniffery, Snarlery, Scowlery!  
There we may stay,  
If we choose, all day.  
But it's only a smile that can bring us  
away.  
If mamma catches me  
A pitching into Billy;  
If Billy breaks my whip,  
Or scares my rabbit silly;  
It's "Make it up, boys, quick!  
Or else you know your doom!"  
We must kiss and be friends, or the  
squabble ends  
In the Howlery Growlery room.  
Chorus.  
So it doesn't pay to be bad;  
There's nothing to be won in it;  
And when you come to think,  
There's really not much fun in it.  
So, come. The sun is out,  
The lilacs are all a bloom,  
Come out and play, and we'll keep away  
From the Howlery Growlery room.  
Chorus.

—St. Nicholas.

**The Winter Apple.**

By the mid-winter month the apple is the  
only fresh native fruit which remains.  
Oranges have now become so cheap and  
the banana is so plentiful that we do not  
feel the lack of fresh fruits. Yet in many  
parts of the country, owing to the frost and  
to difficulty in transportation, these im-  
ported fruits are still scarce in the winter  
months, and we must depend upon the  
apple. It is a matter of satisfaction to  
know that this is one of the most digestible  
of fruits, requiring only an hour and fifteen  
minutes for perfect digestion.

Winter apples by this time have begun  
to lose some of their flavor, and when  
cooked should be well seasoned. The  
yellow skin of a lemon, a little preserved  
pineapple or quince and sometimes a little  
ginger will give a piquancy of flavor that is  
very desirable. An apple ginger made fresh  
from the apples is better than one that has  
been preserved in the fall. Tie a little green  
ginger root in a muslin bag. A quarter of  
a pound is sufficient for eight pounds of  
apples. Put a bag of ginger in three pints  
of clear, cold water. The dry ginger root  
will seep if you have not the green. When  
the water is highly flavored, add about  
three-quarters of a pound of sugar to every  
pound of apples that you wish to preserve.  
The three pints of water will be sufficient  
for six pounds of sugar. Add the juice of  
two lemons, laying aside the yellow peel  
cut in shreds. Clarify the syrup by allow-  
ing it to cool after it has boiled five minutes  
and mixing the white of two eggs with the  
syrup to the fire, let it boil up once and  
then draw it back where it will merely  
simmer. A scum will cover it. Strain it  
into a clean porcelain lined pot, add the  
yellow peel of the lemons and put in quar-  
ters of apples as many as the syrup will cook.  
As soon as they became clear lift them out  
and add more. Eight pounds of apples can  
be cooked in the amount of syrup given.  
As the apples are cooked they should be  
placed in stone jars and when they are all  
cooked the syrup should be poured over  
them.

An excellent marmalade, or a jelly, is  
made of apples and oranges together. To  
make either, cut the apples in small pieces  
without peeling them, add about a pint of  
cold water to every quart of apples and boil  
them down for half an hour. If you intend  
to use the pulp for marmalade press the pulp  
through a puree sieve, straining out the

cores and skins. Add the juice of three  
oranges and the grated yellow peel of two  
to every pint of apple juice or pulp. And  
to every pint of this mixture add three-  
quarters of a pound of sugar. Boil the  
marmalade until it is thick enough to curl  
before the finger, when a little is taken out  
for trial; or boil the juice, until it jellies.  
A cup of preserved pineapple or a cup of  
quince preserves added to a quart of apple  
pulp or apple juice will give the flavor of  
pineapple or of quince.

After winter apples have lost a little of  
their flavor a delicious meringue pie may  
be made from them by flavoring them with  
oranges or lemons. Line a rather deep  
pieplate with crust. Cook six apples with  
a pint of cold water and the juice and peel  
of a quarter of a lemon. When they are  
thoroughly tender sweeten them and strain  
them. Stir an even teaspoonful of corn-  
starch into a little of the apple sauce and  
add it to the remainder. Add also the juice  
and grated peel of the rest of the lemon,  
adding half a cup of sugar. Stir the mix-  
ture well and pour it into the pieplate. Let  
the pie bake for half an hour in an oven  
with good heat at the bottom. When the  
pie is done let it cool for a minute while  
you beat the whites of three eggs to a very  
stiff froth. When this is done stir in three  
heaping tablespoonfuls of sugar. Spread  
the meringue over the pie and return it to  
the oven, which should now be very cool.  
Let it bake fifteen minutes. The oven  
should be cool enough to color the meringue  
a delicate brown. If it is too hot leave the  
door open.

Stuffed apples are made as follows:  
Shell, blanch and chop fine twenty-four al-  
monds. Seed and chop fine a quarter of a  
pound of raisins. Add half a cup of dried  
currants and half a cup of syrup made of  
equal measures of granulated sugar and  
water. Add a teaspoonful of lemon juice  
and the grated rind of a quarter of a lemon.  
Core and peel six large, firm apples. Sim-  
mer them over the fire in a very little  
water. When they are tender dredge  
them with sugar and set them in the oven  
to be glazed. Take them up. Cook the  
mixture of fruit and almonds for about  
twenty minutes, but not until it candies.  
Test the syrup around it. It should be a  
creamy mixture. Fill the space of the  
cores with the candied fruit, and serve the  
whole with a soft custard for sauce.—N. Y.  
Tribune.

**The Highest Clouds.**

During the past year a committee of the  
British Association for the Advancement of  
Science has been engaged in measuring the  
height of clouds with the aid of photo-  
graphy. Simultaneous pictures of a cloud  
are made by two cameras placed 600 feet  
apart and connected by telegraphy wires.  
From the amount of displacement of the  
cloud caused by viewing it alternately  
from each end of the 600-foot base-line,  
its height can be calculated. Some of the  
"mackerel-sky" clouds photographed were  
seven and a quarter miles high. The  
loftiest clouds, whose elevation was thus  
measured belonged to the type known as  
cirrus or "curl-cloud," the height being a  
little more than seventeen miles.

Dr. Nansen will receive the special gold  
medal which the Royal Geographical So-  
ciety intends to present to him from the  
hands of the Prince of Wales, who will  
preside at the meeting.

**BEWARE**

young ladies, the bright eyes, the rosy  
cheeks will not long remain in your posses-  
sion when once indigestion makes its  
home with you. If you have been unwise  
and now are fighting against this monster,  
call in K. D. C., the skilled little doctor.  
He'll remove your enemy, restore health  
and bring back the bright and happy days.  
It is a solid fact, K. D. C. should be in  
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The Sunday School.

BIBLE LESSON.

Adapted from Hurbut's Notes.

First Quarter.

Lesson VII.—February 14. Acts 5:17-32. THE PRISON OPENED.

GOLDEN TEXT.

We ought to obey God rather than men, Acts 5:29.

I. PRISONERS. VERSES 17, 18.

17. THE HIGH PRIEST.—Probably Annas (see Acts 4, 6), who was still regarded as in some sense the high priest, though his son-in-law Caiaphas now held the office. ROSE UP—Aroused to action by the aggressive power which the Gospel had suddenly shown. THEY THAT WERE WITH HIM—His associates; religious and political leaders whom he found to be in sympathy. SECT OF SADDUCEES—We do not know that Annas was himself a Sadducee, though, according to Josephus, he had a son who belonged to that sect. FILLED WITH INDIGNATION—No wonder. These apostles had dared to preach in spite of the Sanhedrin's prohibition; besides, if what they taught was true, then what the Sadducees had been teaching was false.

II. PRACHERS. VERSES 19-28.

19. THE ANGEL OF THE LORD—Better, as in the Revised Version, "an angel."

20. GO, STAND AND SPEAK—The angel opens the prison and bids the disciples preach, but does not preach himself. It is the divine plan that men, and not angels, shall call their fellow-men to repentance. ALL THE WORDS OF THIS LIFE—"Life" here means not the present life, nor the future life, but the "spiritual life," the new life in Christ, which was the theme of apostolic preaching.

21. THEY ENTERED INTO THE TEMPLE—The place was probably Solomon's porch, on the east side of the court of the Gentiles (verse 12). THE HIGH PRIEST CAME—For the purpose of holding the trial of the apostles, in the hall Gaziath, the session room of the Sanhedrin, in the southwest corner of that court of the temple called the court of Israel. THEY THAT WERE WITH HIM—His partisans, who had called the meeting of the entire "council." They came together to try the prisoners, not having heard of their liberation. CALLED THE COUNCIL TOGETHER, AND ALL THE SENATE OF THE CHILDREN OF ISRAEL—The "council" is the Sanhedrin; the "senate" may stand for the same, the repetition being for the sake of emphasis; every member was pressed to be in his seat.

22, 23. WHEN THE OFFICERS CAME—The civil officers of the Sanhedrin—police-men, we would call them. FOUND THEM NOT IN THE PRISON—"This strange case may (supposedly) have had some influence upon the mind of Gamaliel toward the caution and the wisdom which he soon manifested.

24. CAPTAIN OF THE TEMPLE—The chief of the Levite police in the temple quarter. CHIEF PRIESTS—"Heads of the twenty-four courses and titular high priests, who had held office." THEY DOUBTED OF THEM WHEREUPON THIS WOULD GROW—"Were much perplexed concerning them. If no prison walls could hold these men, if some power was on their side which in this strange way confounded all their plans and expectations, they might find they had in hand a more serious undertaking than they had thought.

25. CAME ONE AND TOLD THEM—Their escape was astonishing, but this was not the chief cause of surprise. That escaped prisoners should not hide, but should boldly, in the city's open sunlight, repeat the deed for which they had been fettered, was almost beyond belief. Notice the climax of description. You put them IN PRISON; but now they are IN THE TEMPLE; they are STANDING there, not sulking, as might have been expected; and, most wonderful of all, they are TEACHING THE PEOPLE. We must remember that the temple had now become a place of regular assembly for the Christians, who were now too many to meet in any private house.

26. THE CAPTAIN—The chief of the temple guard. See verse 24. WITHOUT VIOLENCE—Evidently the apostles made no resistance. They did not fear the rulers, but the rulers FEARED THE PEOPLE; for the popularity of the Christians was steadily increasing. STONED—Stoning was an ancient legal punishment among the Hebrews; but most of the "stonings" recorded in the New Testament were due to mob violence. And the people were now so excited that very readily their enthusiasm might result in a tumultuous stoning of the high priest and his attendants.

27. BROUGHT THEM—To the hall of judgment. SET THEM BEFORE THE COUNCIL—Made them stand in the middle of the arc of seats. The whole body of the

apostles now stood where Peter and John had stood a few days before, and where Jesus himself had stood on the mid-night before the crucifixion.

28.—SAYING—Their first question should have been, as Chrysostom suggests, "How did you escape?" But they thought it prudent to evade that topic. STRAITLY—Strictly. IN THIS NAME—The name of Jesus. But the priest will not mention him, for if he were indeed God's messenger, then Annas was a murderer. YE HAVE FILLED JERUSALEM WITH YOUR DOCTRINE—"With your preaching." You have presumed directly to disobey us. Jerusalem was the heart of Hebrew worship, and, to a good degree, the religious centre of the East. INTEND—Better, "ye want." THIS MAN'S BLOOD UPON US—The rulers want now to shuffle the guilt on Judas and Pilate; but the echoes of their cry at the crucifixion could still be heard—"His blood be on us and on our children!"

III. WITNESSES. VERSES 29-32.

29. THEN PETER—No one can follow the narrative of the gospels and the Acts of the Apostles without profound reverence for the matchless personality of Peter, which, in the midst of uncounted blunders and weaknesses, so asserts itself that in every dilemma all eyes turn to him. WE OUGHT TO OBEY GOD RATHER THAN MEN—The logic of the speech is, (1) We ought to obey God; (2) God has raised up Jesus, and (3) he made us witnesses of the fact; (4) we cannot therefore refuse to bear testimony.

30. THE GOD OF OUR FATHERS—Peter was as good a Jew as Annas was, and looked back as directly to Abraham, Isaac, and Jacob as "the fathers" as did the old priest. The apostles are not severed from the worship of the covenant God of Israel; but Peter claims that "the promises are now fulfilled."

HANGED ON A TREE—Crucified. "God raised" him, but "ye slew" him.

31. HIS RIGHT HAND—To do a thing with the right hand is an idiom for doing it efficiently. A PRINCE—Peter claims that the proudest of his judges owed allegiance to this carpenter-rabbi whom GOD HATH EXALTED, and enthroned over a kingdom "not of this world."

32. WE ARE HIS WITNESSES—Not rabbis, theologians, doctors, or priests. "We" are "witnesses" as truly as was Peter. Clear Christian testimony is always useful. SO IS ALSO THE HOLY GHOST—The conception of the Holy Ghost as, in some sort, a manifestation of the divine Being, was not unknown to the rabbis, and may have been conceded alike by Annas and Gamaliel. The apostles here do not refer to that divine Spirit which resides in the hearts of all true Christians, but rather to the testimony which God himself might be said to have borne to their mission by performing miracles—divine credentials.

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Small Courtesies.

Habit counts for so much in little things that one cannot look too carefully after the small courtesies in one's own conduct. A writer in the Interior describes a visit to a home where the young people possessed the true politeness which habit had made natural.

One evening last week I entered a room where several young men with books and work were sitting around the lamp. The

young man with the lexicon and the grammar on the table before him was the busiest of the group, but he instantly rose and remained standing until I had taken my seat.

The little action was automatic; the habit of his family is to practise small courtesies, and the boys have been trained from childhood to pay deference to women. They always rise whenever a lady, their mother, sister, friend, or guest of the house, comes into the room where they are at work.

Neither mother nor sister goes out after dark without an escort. One of the boys can always go out of his way, or find it in his way, to see her safely to a friend's door, or to the meeting which she wishes to attend. Most winning and sweet is the air of good breeding which these young men have acquired, which they wear with an unconscious grace.

"You should not care so much about the merely superficial in conduct," says a friend. "Veneering is only a polish laid on. I approve of the man or woman who is honest, sincere. I can pardon him a little brusqueness, which may be his only misfortune."

It is not veneering to be polite. We are apt to grow confused on this subject, and to fancy that there is a natural conflict between goodness of heart and elegance of deportment. The fact is, life would be a far more agreeable thing if politeness were more assiduously cultivated.

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NERVOUS PROSTRATION.

A TROUBLE THAT MAKES THE LIVES OF THOUSANDS MISERABLE.

A Prince Edward Island Farmer Tells of Its Dismal Consequences in His Case and How He Found Relief.

Mr. Wm. Coughlin is the superintendent of that large farm owned by Hon. Peter MacNutt, at Darnley, P. E. I., and is regarded as a man of sterling qualities. A reporter while going over the farm learned that Mr. Coughlin was one of many thousands who owe renewed health and strength to the virtues of Dr. Williams' Pink Pills, asked if he had any objections to giving a testimonial. Mr. Coughlin answered, "on the contrary I am glad to be able to recommend Dr. Williams' Pink Pills, since they have done such incalculable good for me." It is nearly seven years since I was first attacked with nervous weakness, but it was not until about three years ago that I was seriously ill, and the trouble continued to develop until it resulted in a complete nervous prostration. At night I was unable to rest and would rise so exhausted in the morning that I was unable to partake of sufficient food to afford nourishment. I was continually doctoring but got no relief. Whilst in this debilitated condition the haying season came on, and as this was a busy time I suppose I must have labored beyond my capacity. At all events before haying was half through I was forced to abandon work entirely. The anxiety on account of my condition and the prospect of being incapacitated from work perhaps forever, only aggravated my condition, and I worried, too, on account of my family. Hon. Mr. MacNutt generously allowed me a long rest in order to recuperate my exhausted strength. I availed myself of his kindness, but even this rest did not seem to improve my condition. About this time a friend from Malpeque, advised me to try Dr. Williams' Pink Pills, and sent me a couple of boxes. Before these were finished I felt somewhat better and I continued using them, until I had used six boxes, by which time I had so far recovered that I was able to resume work on the farm, and was able to do as good a day's work as any of the hands. At first I feared that the improvement might only be temporary, but as it is now nearly two years since my recovery and my health remains the best, there can be no doubt as to the permanent effect of the cure. I can only add that I believe Dr. Williams' Pink Pills will cure any case of nervous prostration, and I believe they are more efficacious than two-thirds of the costly decoctions compounded by physicians."

Rheumatism, sciatica, neuralgia, partial paralysis, locomotor, ataxia, nervous headache, nervous prostration and diseases depending upon humors in the blood, such as scrofula, chronic erysipelas, etc., all disappear before a fair treatment with Dr. Williams' Pink Pills. They give a healthy glow to pale and sallow complexions and build up and renew the entire system. Sold by all dealers and post paid at 50c a box, or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brookville, Ont. Do not be persuaded to take some substitute.

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From the Churches.

NEW ROSS, LUNenburg Co.—We baptized five willing converts on the first Sunday in the new year. We hope others will follow soon. J. E. BLAKNEY.

LUNenburg, N. S.—The evangelists have come and gone. Great good has been done by their meetings, 110 have been received into the Presbyterian church, 200 into the Methodist and 16 have been welcomed into the Baptist church, 12 by baptism, others are coming. The meetings are very enjoyable. The church is in excellent condition, all very thankful and happy. We had the largest communion yesterday of any time in the history of the church. May the good work go and spread all over the land. May it be as the secretary of H. M. Board expressed it that this year may be the greatest in our history in spiritual uplifting.

SHEDIAC.—The Baptist church small in numbers and weak financially are still holding the fort. Rev. E. C. Corey visits us every four weeks, and spends the Sabbath here. His labours are much appreciated, the church edified and strengthened in gospel truths. The young people who have lately given themselves to Christ and the church in his own appointed ordinance are faithful, have a Bible reading every Sabbath morning, and when no preaching, a prayer and praise meeting. The presence of the Master is often manifested. We need greater consecration and prayer for souls brought to Christ, the whole village moved by the power of the Holy Spirit. COM.

SUMMERSIDE, P. E. I.—It has been the privilege of the pastor to go down into the baptismal water on two Sabbaths since our last report. Ten have been added to the church by baptism, three by experience and three by letter. A deep work of grace is now in progress at Belmont, Lot 16, where General Missionary A. P. Baker is holding special services. God is richly blessing that community. During the Xmas season the pastor and wife received a number of tokens of the good-will and love of the members of the church. On Xmas eve Mrs. Robinson was agreeably surprised by a substantial gift in the shape of a purse of money. May the Holy Spirit dwell more fully in the hearts of pastor and people, in our sincere prayer. W. H. ROBINSON, January 19.

SPRINGFIELD, P. E. I.—Pastor Carter desires to make mention of the kindness of his friends on his field and in other parts of the Island. On Christmas eve friends from Union Vale, Knutsford and Springfield visited the parsonage, and, after a pleasant evening, left the house much richer by their gifts of provisions and useful articles. He has also been generously remembered by friends in Alma and Alberton. On New Years eve many of the friends met again and presented Mrs. Carter with an address and a beautiful far saccue worth \$38. Mrs. Carter gratefully wishes to thank all the friends who united in making her this beautiful present. The parsonage is also being generously supplied with wood.

LOWER AVLEBROFORD.—It was my privilege to spend the Christmas vacation in this place, and I have promised to visit the field for each Sabbath until the coming of their new pastor. In all sections of the field the friends have shown me very great kindness. At Meadowvale I was prevailed upon to stay to a meeting in their church on Monday evening, the 1st inst. They then showed their appreciation of my services in a tangible manner, by giving me a donation towards my college expenses, this being extra to the Sunday collections. I feel that I should make mention of these acts of especial thoughtfulness on the part of my new friends. I trust that I may be used in winning souls for Christ, who shall greatly add to the strength of these churches. Will all who read this pray that the undecided on this field may accept Christ. J. O. VINCE.

OTTAWA.—Our correspondent "H. H. B." writes that the pastorate of the First church is vacant. Rev. R. R. MacKay as the successor of Dr. Carey had a large place to fill, and filled it well. His ministry has been most acceptable. The church has prospered both spiritually and in reference to its temporal concerns. Through Mr. MacKay's efforts a debt of \$5,000 has been wiped out, and the coming pastor will find a church of 445 members united and free of debt. Rev. A. Grant of Winnipeg has declined the call of the church at Ottawa believing that the work in the West has greater claims upon him. "I sometimes wish" our correspondent writes, "I had it in my power to import one of your best men from the Maritime Provinces. There is a good field here, and worthy of cultivation. Ottawa is growing and its Baptists are increasing. They have made fine progress here during the last ten years. We are hoping and praying for a first class man to preside over, and guide us in spiritual matters. If the Lord does not send us such an one, we shall be greatly disappointed."

GUELPH, ONT.—At the seventh annual meeting of the Trinity Baptist church, tea was served by the ladies, and afterwards the annual business meeting was held, the pastor, Rev. J. W. Weeks presiding. Reports were received from the Trustees, Sunday School, B. Y. P. U. Women's Circle etc. The report of the clerk showed that 13 were received by baptism, 8 by letter, 2 by experience, while 8 were dismissed by letter and one excluded. There were no deaths. The report of the Treasurer, showed that the sum total raised for missions was \$192.37, of which \$32.90 was for Foreign Missions, \$55.97 for Home Missions, \$28 for Grande Ligne, \$22 for Manitoba and N. W. T., and \$3.50 for ministerial education. The amount raised for current expenses fund showed a deficit of \$31.47. An offering was taken up to wipe out this deficit, when the sum of \$51 was raised. Altogether the year's work has been very successful, which is due in a great measure to the earnest and zealous work of the pastor, who is not only held in high esteem by his own congregation, but by the community at large.

LOWER ECONOMY AND FIVE ISLANDS.—Shortly after we arrived on the field in October last a reception was held at the parsonage which amply stocked our larder, and also added many useful things to our stock of housekeeping utensils together with six dollars and forty cents collection taken at the tables. Wood has also been supplied gratuitously, a very important item in the pastor's bill. On New Year's night the annual goose supper was held in the parsonage and adjoining building, at which the sum of forty-five dollars was realized, and the balance of the debt on the parsonage was cleared, leaving the church property entirely free from debt, which is no small thing to be proud of, as we boast one of the best and most pleasantly situated parsonages in the county. The ladies of the congregation, although few, have done wonders in the way of lifting the burden of parsonage debt. We have just finished a series of special services at Five Islands, and we have felt the presence of the Master with us. The church has been strengthened and believers built up, and we expect some additions to our church as the result of the services. May the Holy Spirit follow the efforts put forth for the advancement of the Master's kingdom. M. R. G.

EAST POINT, P. E. I.—Three months ago I settled in the church here, and have found a noble band of Christian workers. The congregations are large, and a lively interest is manifest in all department of our work. Meetings are held at out-stations including Souris as often as time will permit. General Missionary Baker is about beginning special work at Souris. Brethren the need is great and the field not the most promising; pray that the power of the Most High may be with us, and that many souls may be saved. The people all over this field are very kind, appreciative and

helpful. Many indeed have been their expressions of good-will. Our table has been kept well supplied, and our stoves filled with the best cut and dried hardwood; but last evening the pastor was warmed both inside and out by the gift of a beautiful Russian con skin coat, and the pastor's wife made glad by the gift of a purse containing a snug sum in gold. The presentation of these gifts was accompanied by a very kind and thoughtful address by our good brother, Deacon Scott. We value these gifts not alone for their cash value, but because they are given by the young men of our congregation, and we pray that each and all of them may open their hearts to receive the great gift of His love. May God bless the donors. Brethren pray for us. E. A. MCPHER, Pastor.

January 20. FITCHBURG, MASS.—Rev. A. T. Kempton was tendered by the people of his new charge a very enthusiastic "reception" on the evening of Jan. 22nd. Mr. Kempton writes: My congregations have increased, and already a dozen have come out and made a profession of religion. The outlook is most cheering. Voices of church members that have not been heard for years, are being heard in every meeting.

BRIDGEWATER, N.S.—The Master's cause is moving joyously forward—we had the stirring evangelists, Crossley and Hunter with us for three days only, but they gave us a grand start. Since they left we have been labouring alone, and our hearts are greatly rejoiced to know that the Lord is richly blessing us. Many have decided to seek their Father's board, where is fulness for the hungry; and new voices are now mingled with ours in the praise of God. Our baptistry is now in the iron embrace of the Frost king, but we expect soon that we shall be privileged to visit it in obedience to our Lord's command. I take this opportunity also to acknowledge the very great kindness of my church to me—as is evidenced in their kindly remembrance at Xmas tide. A. H. C. MORSE, January 6th.

AMHERST.—During the past two weeks our meeting house has been taken possession of by large audiences to listen to the addresses of evangelist H. L. Gale, of Boston, who is conducting a three weeks campaign with us. Mr. Gale believes in the law of cause and effect in the spiritual world and works with the belief that if the right conditions are fulfilled on the part of professing Christians the blessing is sure to follow as a natural result. Another article of faith with him is that if the beauty of the Christ life is seen, sinners will be irresistibly drawn to it. Having implicit confidence in these two principles, and in the Holy Spirit to do the work, no sensational methods are resorted to. These addresses are clear, calm and convincing. Christians are drinking more deeply of the wells of salvation and a lasting impress is no doubt being made upon the Christian life and character of the town. A large number have already signified their determination to lead a new life and many more will follow as the services continue. The various departments of our church work are prospering. Mr. Miner with characteristic zeal and thoroughness conducted during the closing weeks of the year two series of special meetings at Salem and Warren with the result that the church was strengthened by the addition of 24 members by baptism. Others are yet to follow as a result of his faithful services in these sections of the field. M.

THIRD YARMOUTH CHURCH.—I have now started in on my second year of pastoral work here. The first year I worked two mission stations with this field—Carleton and Forest Glen. This year I take Lake George church instead of the mission stations. When we came to this field there was no home for the minister's family. Last spring, however, the church set to work in earnest for a parsonage. Bro. Samuel Kilian, gave the lot. A subscription was started—liberally and pretty generally signed. Materials were gathered and the work was commenced. Now we are nicely settled in this bran new home—wood-house, barn and a fine garden plot attached—the most comfortable and convenient home we have ever occupied. The church deserves very much credit as we have no wealthy men. No mortgage hangs over the new parsonage and but very little debt. This was all done in about six months, when the prices of all kinds of farming produce have been very low. We

don't deal in fish. The people have been very thoughtful for the pastor and his family. For the most part, fuel, vegetables and apples have been gratuitously supplied in sufficient quantities for the family's use and comfort. There have been no additions by baptisms to the church during the past year. The predecessors of the present pastor, had gathered the larger portion of the people, young and old into the church, so it has been a time to instruct and train those already gathered in, as workers for future usefulness. Three of our young men are taking a course at Horton Academy, Enoch Stubbert, youngest son of the late James Stubbert, for many years pastor of this church, is in sophomore year at Acadia preparatory to the ministry. The seminary is also represented by Miss May Crosby from this church. The regular meetings of the church are well sustained. Two very efficient Bible schools are run throughout the year. Just now very earnest prayer is being offered by the church workers for a rich outpouring of the Holy Spirit. T. A. BLACKADAR, Pleasant Valley, Jan. 22.

WEST YARMOUTH, N. S.—Prosperity continues to mark the work of the West Yarmouth Baptist church. The highest record of the church in material advance is being made this present year—spiritually the interest is alive and aggressive. The utmost unanimity prevails. The benevolent contributions of the present convention year, now equal the offerings of the entire previous year. Salary has been paid every week with the utmost regularity. On Jan. 8th, the reunion and roll-call was held, when 150 of our members were heard from. Sickness abounds here about at present, this explains why a larger number were not present. At Xmas time we were generously remembered. After a prolonged and prayerful consideration, I have decided to accept the call of the Baptist church in the town of Digby. My resignation is before the church and has been reluctantly accepted. I will part with the dear people here with many sincere regrets. No local influence of any description has made this step desirable as we know that unbounded harmony has prevailed. In the entire pastorate not one discordant note has sounded, that would in the smallest sense of the word affect the pastoral relation. During our stay here extensive improvements have been made. The parsonage and the church edifice have been painted and otherwise improved, and nine new horse sheds constructed at Chegoggin. The hall property at Overton has been repaired. A new platform and new pulpit furniture add much to the appearance of the hall. A new and expensive carpet has been placed in the dining room of the parsonage by the ladies. A W. M. A. S. has recently been organized, also two Mission Bands. The coming pastor will find one of the most thorough organized and united churches to be found in our convention. We desire to express our sincerest gratitude for all the kind things, for all the kind words, that have been said and done. May God continue to bless and prosper the West Yarmouth Baptist church. I close my labors here on the first Sabbath in February, and begin the pastorate at Digby on the second Sabbath. We still need the prayers of the brotherhood. The church here is considering the question of a successor. B. H. THOMAS.

FOOTER—Chipman P. J. Harry K. Foster to E. Canard, N. S. DODGE—The bride's Jan. 27th, John T. Do N. S., to T. N. S. BARNSTEAD—The bride's Jan. 27th, by Pastor Barnstead, Jefferson, yerson, Esq. Breton. FOOTER—A. W. Sidney, day, Jan. 1. Kempton, Maynard, Lunenburg, Scotia.

ATWELL—Co., N. S., Atwell, aged 48 year. ELLIS—A lingering illness Lord was so aged 48 year. WHITE—Miriam Coulter J. Coulter at year and eight taken to Sus. ELLIS—A. Simeon B. R. in Jesus, B. light." He through much testimony for umphant. HENDRY—Cohasset, Mr. buried at Gr. in the 39th y a son of W. South Brook the God of parents and bereavement endure.

KEMPTON—W. T. Kemp N. S., Susan Kempton, C. at Milton, M. 24 years of Edward Man.



FIFTH ANNUAL MARK DOWN SALE!

We have an excellent stock of BLUE and BLACK SERGES, nearly all new goods opened within the last six or eight weeks. The prices are \$15 to \$28 the Suit. It is to your advantage to order now for Spring, while our MARK DOWN SALE is going on. Prices are marked down to per cent; making these Highly Satisfactory Cloths, tailored in First-Class Style, only \$13.50 to \$25.20 the Suit. We sacrifice Profits to keep our tailors busy during the dull season. A. GILMOUR, ST. JOHN. 73 GERRAIN ST.

Highest of all in Leavening Strength.—Latest U. S. Gov't Report. Royal Baking Powder ABSOLUTELY PURE

OGLIVIE by P. D. Wentworth. STOREY by the Rev. Blissfield, Blackville. WILSON Jan. 27th to Margaret. ISRAEL—bride, Jan. Ralph A. B. Outhous. WAGNER bride's father. A. Giffin, Digby Co., Digby Co. HORTON church, C. Beals, asst. William H. toria Horton. TAIT—Re parents, O. of Mount P. H. and Eliz. FOSTER—Chipman P. J. Harry K. Foster to E. Canard, N. S. DODGE—The bride's Jan. 27th, John T. Do N. S., to T. N. S. BARNSTEAD—The bride's Jan. 27th, by Pastor Barnstead, Jefferson, yerson, Esq. Breton. FOOTER—A. W. Sidney, day, Jan. 1. Kempton, Maynard, Lunenburg, Scotia. ATWELL—Co., N. S., Atwell, aged 48 year. ELLIS—A lingering illness Lord was so aged 48 year. WHITE—Miriam Coulter J. Coulter at year and eight taken to Sus. ELLIS—A. Simeon B. R. in Jesus, B. light." He through much testimony for umphant. HENDRY—Cohasset, Mr. buried at Gr. in the 39th y a son of W. South Brook the God of parents and bereavement endure. KEMPTON—W. T. Kemp N. S., Susan Kempton, C. at Milton, M. 24 years of Edward Man. HIS C. DEAR SIR of the excel MENT. It hold for burn not be withou It is truly a JUN

MARRIAGES.

OGILVIE-WEBB.—At Oxford, Jan. 20th, by P. D. Nowlan, Vernon Ogilvie, of Wentworth, to Carrie Webb of Greenville.

STORRY-ARBO.—At Doaktown, Jan. 24, by the Rev. M. P. King, Edward Storey of Blissfield, North. Co., to Agnes Arbo, of Blackville, North. Co., N. B.

WILSON-DORMAN.—At Canning, N. S., Jan. 27, by the Rev. W. N. Hutchins, M. A. Edward H. Wilson of Mansfield, Mass. to Margaret B. Dorman of Canning.

ISRAEL-OUTHOUSE.—At the home of the bride, Jan. 24th, by Rev. L. J. Tingley, Ralph A. Israel, of Freeport, N. S., to Lyla B. Outhouse, of Tivertown, N. S.

WAGNER-MULLEN.—At the home of the bride's father, Dec. 29th, 1896, by Pastor H. A. Giffin, Edmund Wagner, of Woodville, Digby Co., to Ada Mullen, of New Tusket, Digby Co., N. S.

HORTON-HORTON.—At the Baptist church, Canso, Jan. 20th, by Rev. F. H. Beals, assisted by Rev. C. W. Turner, William Havebeck Horton and Lella Victoria Horton, all of Canso.

TAIT-REID.—At the home of the bride's parents, Oxford, Jan. 27th, Charles B. Tait, of Mount Pleasant, to Elva, daughter of J. H. and Elizabeth Reid.

FOSTER-KELLY.—At the residence of Chipman Foster, Lawrencetown, by Rev. J. Harry King, on the 27th inst, Frank O. Foster to E. Marion A. Kelly, of Upper Canard, N. S.

DODGE-HODGES.—At the residence of the bride's father, Morristown, N. S., on Jan. 27th, by Rev. J. B. Morgan, B. A., John T. Dodge, of Factorydale, Kings Co., N. S., to Tammie J. Hodges, of Morristown, N. S.

BARNSTEAD-JEFFERSON.—At the residence of the bride's father, on January 28, by Pastor D. G. McDonald, John Henry Barnstead, of Halifax, to Sibel Isabel Jefferson, youngest daughter of Wm. Jefferson, Esq., North West Arm, Cape Breton.

FOOTE-AMOLT.—At the residence of Dr. A. W. Sidney, Fitchburg, Mass., on Saturday, Jan. 23rd, by the Rev. Austen T. Kempton, M. A., Mr. James T. Foote of Maynard, Mass., to Maria V. Amolt, of Lunenburg. Both were formerly of Nova Scotia.

DEATHS.

ATWELL.—Died at Black River, Kings Co., N. S., on the 23rd of January, Fred E. Atwell, aged 32 years.

ELLIS.—At Yarmouth, Jan. 4th, after a lingering illness, during which the forsaken Lord was sought and found, Eben Ellis, aged 48 years.

WHITE.—At Annapolis, N. S., Jan. 20, Miriam Coulter, infant daughter of Rev. C. J. Coulter and Mary E. White, aged one year and eight months. The remains were taken to Sussex, N. B., for burial.

ELLIS.—At Salem, Yarmouth, Jan. 24th, Simeon B. Ellis, aged 80 years, fell asleep in Jesus. Bro. E. was a veritable "new light." He fought the good fight, and, through much tribulation, bore a rejoicing testimony for his Lord. His end was triumphant.

HENDRY.—Perished in the forest at Cohasset, Min., U. S., Nov. 28th, 1896, and buried at Grand Rapids, Mr. Wm. Hendry, in the 39th year of his age. Deceased was a son of William and Abigail Hendry of South Brookfield, Queens Co., N. S. May the God of all grace comfort his aged parents and mourning friends in the bitter bereavement which they are called to endure.

KEMPTON.—At the residence of her son, W. T. Kempton, Harmony, Queens Co., N. S., Susana Dexter, relict of the late John Kempton. Our departed sister was born at Milton, March 10, 1804, and when about 24 years of age was baptised by the Rev. Edward Manning. After a pilgrimage of

nearly 94 years, over 70 of which were spent in the service of Jesus as her Master, she, passed gently to the spirit world, Dec. 7, 1896.

WOODWORTH.—At Canning, Jan. 22nd, Maria, beloved wife of Spurr Woodworth. Our sister's last illness was a very painful one, but that sweet Christian grace which was so manifest in her life did not desert her in the hour of pain. Her death is a loss to the community, the church and the home. We shall miss her when we meet in the worship of God, for her presence was always a help. But we are grateful that through the grace of Jesus Christ she has left behind an example and influence which will make her memory an inspiration.

HARRIS.—Died at Harrisville, N. B., Jan. 25, John A. Harris in his 71st year. Professed faith in Christ about 45 years ago, joined the First Moncton Baptist church under the pastorate of the Rev. James Newcombe. He is the last of a family of seven children of John A. Harris, one of the first deacons of the above church. His family have all preceded him to the better land with the exception of one son, W. A. Harris, station agent at Windsor Junction, N. S. He was ever ready to speak a word for his Lord and Master. "Blessed are the dead which die in the Lord."

KILLAM.—At Everett, Mass., on Jan. 24th, our brother Thomas Killam was called to the higher service in the 32nd year of his age. Although in a delicate state of health for some months, the end came unexpectedly. His remains were brought home and interred in the cemetery at North Kingston on the 28th inst. The blow has been a severe and trying one to his entire family, but particularly so to his wife and father. May the sympathetic human Christ come graciously near to them in this trying hour and place beneath them "the everlasting arms."

DEAL.—At Lakeville, N. S., on the 24th inst, Bro. Silas Deal passed peacefully away after a lingering illness at the age of 70 years. Thirty years ago he was baptised into the fellowship of the Baptist church at Lakeville by Rev. S. March, and since that time he has lived a most consistent Christian life. He leaves a wife, two sons, a daughter, brothers and sisters, and a large number of more remote relatives to mourn his decease. The funeral was conducted by Rev. A. H. C. Morse of Bridgewater, assisted by Rev. S. March of Lakeville, N. S.

ROOD.—In Port Hillford Katie Rood, daughter of Mrs. Jacob Rood, aged 18 years, 9 months, 18 days. Rev. Wm. M. Field officiated at the funeral. A consistent Christian life is the highest tribute which can be paid to the religion of Jesus Christ. Such a life was that of our beloved friend Katie, who passed away from earth just in the dawn of womanhood and yet left behind her a memory fragrant with sweet and holy living. When 16 years of age she professed Christ in baptism, and from that time her path was the path of the just, shining more and more unto the perfect day. She took an interest in the work of the division and Sabbath school. Her teachers, class mates and friends love her memory and reverence her love and devotion to her Saviour.

SMITH.—On Jan. 18th, at the Halifax General Hospital, whither she had gone a few weeks before for special treatment, our esteemed sister, Mrs. Geo. Smith, of North Kingston, passed to "the rest that remaineth for the children of God," having spent 56 years of life here. Very early in life she accepted Christ as her Saviour and gave her best years to His service in connection with the Kingston church. Loving and patient in her home, kind and courteous in her social relations and ever faithful in her church duties, she will be mourned by many and missed by all. The funeral service, conducted by the pastor, was very largely attended, and many were the expressions of sympathy with the sorrowing husband and family. May the Lord graciously sustain them.

CLAY.—At Halifax, Jan. 20th, Hattie S., eldest daughter of Bro. Edwin Clay, and great granddaughter of the late Rev. Sam-

A BARGAIN...

We have about fifty Ladies' Jackets to sell at less than the cost of the cloth that is in them.

About twenty capes at the same rate. These goods are all new and stylish, German made and perfect fitting. The price now ranges from \$3.00 to \$7.50; they were \$6.00 to \$13.00.

If you will send to us for a jacket or cape, with the amount you want to pay for it enclosed with your letter, giving size and color wanted, we will guarantee to send you a garment to suit in size and style, or we will refund your money.

F. A. DYKEMAN & CO., 97 King St., St. John, N. B.

uel Robinson of precious memory, passed into the larger life of that sphere where pain and death are unknown. Our sister had not yet reached her 15th year, but was greatly beloved by her family and friends. Nearly a year ago she professed faith in Jesus Christ and was baptised into the fellowship of the North Baptist church. Her painful sickness was borne without a murmur. She had no fear of death. The morning of her departure, as loved ones stood around her, a temporary darkness fell upon her, and turning to her mother a beseeching look, said, "O mother, how dark it is." The mother not able to suppress her emotions left the room. But the gloom only lasted a few moments, when she lifted her eyes to her Aunt exclaiming, "The lights have all come back, tell mother I am all right now." And so the pure spirit passed into the land of the blest. Great sympathy is felt and expressed for the bereaved family, who, amid their tears, are enabled to rejoice that their loved one is at rest.



CHAIRS....

Splendid value in Kitchen and Dining Room Chairs, with Wood, Cane and Impervious seats.

F. A. JONES, 16 and 18 KING STREET.

Good Words From Old Students.

I recommend anyone desiring a thorough knowledge of PRACTICAL BOOKKEEPING to attend your institution.

Head bookkeeper for Messrs. Emerson & Fisher.

Have a fine beginning for 1897. Fine classes of young ladies and gentlemen are in attendance. All are working like bees. Many are very capable and are going to make their mark. Business men wanting stenographers and Bookkeepers will do well to correspond with us.

S. KERR & SON, ODDFELLOWS' HALL.

Java is more frequented by thunderstorms than any other part of the world.

JEALOUS RIVALS

CANNOT TURN THE TIDE. THE DEMAND FOR DR. AGNEW'S LITTLE PILLS IS A MARVEL.

It's the old story, "The Survival of the Fittest" and "Jealousy its own Destroyer."

Cheap to buy, but diamonds in quality—banish nausea, coated tongue, water brash, pain after eating, sick headache, never gripe, operate pleasantly. 40 doses in a vial. 20 cents at all druggists.

HIS OWN FREE WILL.

DEAR SIRS.—I cannot speak too strongly of the excellence of MINARD'S LINIMENT. It is THE remedy in my household for burns, sprains, etc., and we would not be without it.

It is truly a wonderful medicine. JOHN A. MACDONALD, Publisher Annaprior Chronicle.

Advertisement for 'USE SURPRISE SOAP'. Includes text: 'Best for Wash Day', 'For quick and easy work', 'For cleanest, sweetest and whitest clothes', 'Surprise is best', 'Best for Every Day', 'For every use about the house Surprise works best and cheapest.', 'See for yourself.' The word 'SURPRISE' is written in large, stylized letters.

# Constipation

Causes fully half the sickness in the world. It retains the digested food too long in the bowels and produces biliousness, torpid liver, indi-

# Wood's Pills

gestion, bad taste, coated tongue, sick headache, insomnia, etc. Wood's Pills cure constipation and all its results, easily and thoroughly. No. All druggists. Prepared by C. I. Wood & Co., Lowell, Mass. The only Pills to take with Wood's Sarsaparilla.



## Lagrippe Conquered.

DARTMOUTH, Sept. 24th, 1893. MESSRS. G. GATES & Co., Middleton, N. E. This is to certify that while living at Belmont, in Colchester County, about 17 years ago, I took a very heavy cold and had severe cough and an attack of bronchitis, which reduced me very much—was very bad for a month, friends feared my going into decline. I procured some of your pills and syrup, which I took and soon began to improve, and kept on gaining till I fully recovered. Five years ago I was seized with an attack of La Grippe, which reduced me so much that I could scarcely walk without falling over. I then took sixteen bottles of your pills and syrup, which built me up and made me thoroughly well. We continue to use your medicine and never think of being without them in the house. I am willing to make oath to the truthfulness of the above statement. Yours very sincerely, HENRY ARCHIBALD.

Sold Everywhere at 50 Cts. per Bottle.

## Notice of Sale.

To PATRICK MCCARTEN, formerly of the Parish of Georgetown, in the County of Queens and Province of New Brunswick, Farmer, and to the heirs, executors, administrators or assigns of GRACE MCCARTEN, deceased, formerly the wife of the said Patrick McCarten, and all others whom it may concern—

NOTICE is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the ninth day of June, A. D. 1876, and made between said Patrick McCarten and Grace his wife of the one part, and one Sarah Gallagher, of Boston, in the State of Massachusetts, Spinster, of the other part, registered in the Queens County Records in Book B. No. 2, pages 48, 49 and 47, which said Indenture of Mortgage has been duly assigned to me, the undersigned, George Palmer, by Indenture dated the twentieth day of July, A. D. 1877, and registered in the said Queens County Records in Book L. No. 2, pages 530 and 531, there will, for the purpose of satisfying the moneys secured by the said Indenture of Mortgage, default having been made in the payment thereof, be sold at Public Auction, at Phoenix Square, in the City of Fredericton, in the County of York and Province of New Brunswick, on Saturday, the sixth day of February next, at twelve o'clock noon, the lands and premises mentioned and described in the said Indenture of Mortgage as follows, namely: "All that certain lot, piece or parcel of land and premises, situate, lying and being in the Parish of Georgetown, in the County of Queens and Province aforesaid, bounded and described as follows: Commencing at a boundary on the Southerly angle of Lot letter B, now occupied by Owen McCoskie, on the west side of the Otisabog Road until it comes to a stake put up by surveyor Carr, and the line made by Cameron and Bow, in a westerly direction until it comes to the rear line of said lot; thence North until it strikes the North line of Gambol Road, so called the Road above mentioned thence along said road in a Northeasterly direction to the place of beginning, containing two hundred acres more or less;" together with all and singular the buildings and improvements thereon.

Dated the sixth day of October, A. D. 1896. HAVELOCK COY., GEORGE PALMER, Solicitor, Assignee of Mortgagee.

## PIPE ORGANS.

A. MARGESON,

Importer and Dealer in PIPE ORGANS.

Good second-hand Organs which have been thoroughly rebuilt at factory, usually on hand and for sale at less than half their cost. Three on hand at present: one of two manuals and 20 stops, built in U. S.; one of two manuals and 21 stops, and one of one manual and six stops. Mr. Margeson is Agent for Maritime Provinces, for best Electric Organ Blowing Motors, Water Motors and Hydraulic Engines, and highest grade of American Pianos and Organs (Reed) at very low prices. Factory—Mill Brook, Warerooms—Webster St., Kentville, N. S.

## News Summary.

### CANADA.

While driving from a political meeting at the Town Hall, Scot, Ont., Monday night, Mayor Hughes, M. P., was kicked in the face by a frightened horse. The injury is not severe.

At a meeting of the Halifax Board of Trade last week, an unanimous expression of opinion was that the government must, either by railway subsidies or by the extension of the Intercolonial to Montreal, make the freight rates from the west to Halifax the same as to St. John, N. B.

Joseph Anderson, Saturday afternoon while working in the woods at Parrsboro, was kicked in the breast by one of his horses and had three of his ribs broken. The injuries extended internally and his recovery is considered doubtful. He was unconscious for several hours and has lost his power of speech.

In Harper's Bazar published on January 20th, there will be a very thoughtful paper by Elizabeth Cynthia Barney on "Co-Education at the University College, London," and a timely article by Miss Metcalf on "Exercise for Women." Miss Metcalf is well-known under her pseudonym of C. de Hurst, and is the author of an excellent manual, entitled How women Should Ride.

McChure's Magazine for February will contain a sea poem by Rudyard Kipling, illustrated by Oliver Herford. Since the publication of Kipling's new book of poems, "The Seven Seas," there is a special interest in him as a poet, and particularly as the poet of the sea.

The bank note employes of Burland & Co., at Ottawa, have waited on Hon. Mr. Laurier and asked that their interests be protected; that is that they be employed by the new company instead of allowing men from the States to be brought in. The Premier promised consideration.

There recently died on the Blackfoot reserve the oldest wife of Old Sun, who himself has passed the century mark. His squaw had in her youth scalped a Cree warrior who had carried off a prisoner to his camp. For this deed of valor she was raised to the rank of a counsellor and sat with the braves in their council meetings. She was buried with all the honors usually given to braves.

Evangelist Gale continues his union services during the present week. Sunday he addressed two meetings, one for women and one for men, in the Baptist church, the spacious auditorium and lecture room of which were crowded with attentive audiences, men and women being there from the surrounding country to a distance of twenty miles. About two hundred have already signified their desire to lead a new life.

### UNITED STATES.

The Kansas Legislature has elected William A. Harris to the United States Senate to succeed Mr. Peffer.

Arthur Palmer the alleged murderer of his mother, brother and sister at Mamoroneck, N. Y., about ten days ago, has been arrested at St. Louis.

Statistics just made show that in Massachusetts, in spite of the advent of the trolley car and the popularity of the bicycle, the number of horses is greater by 3,085 than in the year preceding.

A bill is before the New York Legislature compelling street railway companies to have seats in their cars so partitioned as to allow 19 inches of resting space to each passenger.

When a person steps on a wire door mat which has been placed before the entrance of the new city market of Springfield, Mass., the doors are opened by electricity.

### BRITISH AND FOREIGN.

Mr. Hall Caine, the novelist, has declined a request to contest a seat in the British House of Commons.

Mr. Gladstone is devoting a portion of every day to another great work on the Olympian religion.

Mr. and Mrs. Gladstone started from Hawarden for London Jan. 27, enroute for Cannes. Both are in excellent health.

Sir Henry Howorth, conservative, created a sensation in the House of Commons Friday night by moving an amendment censuring the government for releasing the Irish prisoners convicted of dynamiting.

Bishop Creighton, of London shocks conventionalty by wearing ordinary unepiscopal clothes when he travels on the Continent on his vacations.

The emigration statistics for Newfoundland the last year show that the number of persons who left the colony during the year was 2,467, being forty per cent. greater than during any previous normal year in the colony's history.

It is semi-officially announced in Paris that if the negotiations for an arbitration treaty are resumed between France and the United States it will not be until the Anglo-American treaty is definitely concluded.

The Newfoundland Government threatens to enforce the ban against France, owing to the disastrous effects of French competition upon the Newfoundland fishery markets.

In the House of Commons on Tuesday a motion was introduced by Sir William Wedderburn (Radical), member for Banffshire, that the home government make an inquiry independent of that of the India government into the condition of the masses in India with a view of ascertaining why the people are helpless to resist famine and pestilence with which they are now afflicted. Lord George Hamilton, Secretary of State for India, defended the action already taken in the direction indicated and opposed any independent investigation, which, he declared, was wholly unnecessary, adding that famines in India were much rarer now than years ago. The motion of Sir William Wedderburn was rejected, 217 to 90. The House adopted the address in reply to the Queen's speech opening the session of parliament.

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Mr. Poeticus (who for the last half hour has been reading his latest epic poem)—"Well, my dear, how do you think it goes?" Mrs. Poeticus (who had been gazing into the glass in an abstracted manner)—"Well, I'm afraid it's a little loose on the shoulder"—Harper's Bazar.

Evolution.—First Commuter—"It's a perfect little gem! It has been the ambition of my life to buy a nice little place in the country." Second Commuter—"Well, I once felt that way, myself. At present, it's the ambition of my life to sell a nice little place in the country."—(Puck).

Mr. Van Braam—"You are a Republican in politics, I believe, Miss Bellefield?" Miss Bellefield—"Yes, Mr. Van Braam; that is true." "I am a Democrat." "So I have understood." "Miss Bellefield—Nellie, dear, let's fuse."—[Pittsburgh Chronicle-Telegraph].

"Mister," said the honest searcher for employment, "can't you give me some way to earn an honest dollar?" "Get out of the place!" shouted the Populistic gentleman with long whiskers. "Get out, I don't want no gold-bugs workin' for me."—[Indianapolis Journal].

"I wonder what this author means when he says that Mrs. De Browne's eyes were riveted upon her husband?" said Mrs. Wilkes. "I don't know," said Mr. Wilkes "unless he was jealous, and had them riveted on himself so that she couldn't glance at anybody else."—[Harper's Bazar].

### \*\*\*

## Greater Than Ever.

### January Victories Over Disease and Death.

### The Grandest Record Ever Attained in One Month.

### Paine's Celery Compound the Acknowledged King of Medicines.

The Kind the People Need in Order to Restore and Preserve Health.

The acknowledged king of medicines in the world to-day is Paine's Celery Compound.

Its marvellous cures during the month of January made up a record for surpassing the work of any previous month in past years. Hundreds of letters were sent in by saved men and women who were truly plucked from the grave and saved to anxious relatives and friends. In thankful, burning words the young and old admitted that without Paine's Celery Compound their cases would have been quite hopeless.

Surely, poor sufferer, this is sufficient proof that Paine's Celery Compound is able to meet your case, even though it be serious and desperate—able to give you the new life you so much desire. Try it once, a bottle or two will work wonders.

## ODOROMA...

### ...FOR THE TEETH

WHEN you buy a Tooth Powder you might as well have the best for your money, and the MOST for your money. You get both when purchasing ODOROMA. Its fragrant qualities sweeten the breath, its antiseptic properties preserve the teeth. The use of ODOROMA prevents suffering and loosens dentists' bills. Try it. 25 cents at all drug-gists.

### The AromaChemical Co.

TORONTO, ONT.

In advanced stages of Consumption, Scott's Emulsion soothes the cough, checks the night sweats and prevents extreme emaciation. In this way it prolongs life and makes more comfortable the last days. In every case of consumption—from its first appearance to its most advanced stages—no remedy promises a greater hope for recovery or brings comfort and relief equal to Scott's Emulsion. Book on the subject free for the asking.

SCOTT & BOWNE, Belleville, Ont.

## MANCHESTER, ROBERTSON & ALLISON,

27 and 29, King Street, St. John.

Dry Goods, Millinery, Carpets, House Furnishings, Cloths and Tailors' Trimmings.

Wholesale and Retail.

MANCHESTER, ROBERTSON and ALLISON.

## WHISTON & FRAZEE'S,

The Largest, Oldest and Best Equipped Commercial College in Nova Scotia.

A Diploma from this College gives the best chance for a new situation. More applications are received by the College for first-class positions than can be filled. Book-keeping, Arithmetic, Penmanship, Letter-writing, Spelling, Punctuation, Short-hand, Typewriting, Banking, Office-work, etc., taught by a full staff of experienced specialists. Time lost by students during Xmas holidays is made up to them. Students can join the College at any time.

S. E. WHISTON, PRINCIPAL, 95 Barrington St., Halifax, N. S.

## Intercolonial Railway.

ON AND AFTER MONDAY, the 12th Oct. 1896, the Trains of this Railway will run Daily (Sunday excepted) as follows:

### TRAINS WILL LEAVE ST. JOHN:

Express for Campbellton, Pugwash, Pictou and Halifax.....	7.00
Express for Halifax.....	13.10
Express for Sussex.....	16.35
Express for Quebec and Montreal.....	17.10

Passengers from St. John for Quebec and Montreal take through Sleeping Car at Moncton, at 22.10 o'clock.

### TRAINS WILL ARRIVE AT ST. JOHN:

Express from Sussex.....	8.30
Express from Montreal and Quebec (Monday excepted).....	10.30
Express from Moncton (daily).....	10.30
Express from Halifax.....	16.00
Express from Halifax, Pictou and Campbellton.....	18.30
Accommodation from Moncton.....	24.40

The trains of the Intercolonial Railway are heated by steam from the locomotive, and those between Halifax and Montreal, via Lewis are lighted by electricity.

All trains are run by Eastern Standard Time.

D. POTTINGER, General Manager. Railway Office, Moncton, N. E. 8th October, 1896.

## Culture of

The demand for information for the and jute-h Agriculture culture of States, with Practice Emu the Preparat and Remarks by Charles R (Report No. pla. III, fig.

Formerly of this counte ance, large ar vation of the tons of the year, but last tons was rep The bulletin and the range production in tion, fertility for good seed, crop, extracti ments in Calif use to which t sion of the alr hemp might a jute in many tures now pro thus re-establ products of A large demand the attempt to country. For least 160,000 to were imported facture, yet it ture in the So States, and th American-gro least equal to

The second history of this different kind uses, culture States, the ext cised in each crop. The bul distribution, b cents from the ments, Union

Some Insects In publishing Insects Injurio H. Chittenden (Farmers' Bull ment of Agric account of som large amounts with suggestio preventing the etc., and of des already found flour or meal.

The most imp score of species granaries are th habits and foo are presented a and adult, in ei unacquainted easily recognis The grain w and meal moth grains beetles, s ings of the sub ar y weevil and mois grain moth Mediterranean fl moth, meal snor beetle, the rust- der-horned flour beetle; the dark meal wor beetle, the red beetle, and the

### The Farm.

#### Culture of Hemp and Jute in the United States.

The demand during the last two years for information regarding the best practices for the successful growth of hemp and jute has caused the Department of Agriculture to issue "A Report on the Culture of Hemp and Jute in the United States, with Statements Concerning the Practice Employed in Foreign Countries, the Preparation of the Fibre for Market, and Remarks on the Machine Question," by Charles Richards Dodge, special agent. (Report No. 8, Fibre Investigations, pp. 43, pls. III, figs. 4.)

Formerly the hemp-growing industry of this country was of considerable importance, large areas were devoted to the cultivation of the plant, and as much as 75,000 tons of the fibre were produced in one year, but last year hardly more than 5,000 tons were reported for the whole country. The bulletin treats of the history of hemp and the range of its culture, statistics, and production in the United States, soil selection, fertility and preparation, the necessity for good seed, harvesting and retting the crop, extracting the fiber, recent experiments in California and the South, and the use to which the fibre is put. The extension of the already established culture of hemp might supply a substitute for the jute in many of the coarse jute manufactures now produced in this country, and thus re-establish one of the decreasing products of American farms. The present large demand for India jute encourages the attempt to produce that fiber in this country. For the fiscal year 1894-95 at least 160,000 tons of the fiber and butts were imported into this country for manufacture, yet it is perfectly adaptable to culture in the Southern portion of the United States, and the samples produced from American-grown jute have been proved at least equal to the India product.

The second part of this bulletin gives a history of this industry, and discusses the different kinds of jute, the fibre and its uses, culture in India and the United States, the extraction of the fibre as practised in each country, and the value of the crop. The bulletin is not for general free distribution, but can be secured for 10 cents from the Superintendent of Documents, Union Building, Washington, D. C.

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#### Some Insects Injurious to Stored Grain.

In publishing the bulletin entitled "Some Insects Injurious to Stored Grain," by F. H. Chittenden, Assistant Entomologist (Farmers' Bulletin No. 45), the Department of Agriculture has provided a popular account of some of the pests which destroy large amounts of valuable farm products, with suggestions as to the best means of preventing their access to granaries, mills, etc., and of destroying those which have already found shelter within the grain, flour or meal.

The most important of the upward of two score of species which occur commonly in granaries are treated: their life history, habits and food are described, and they are presented as larva or "worm," pupa, and adult, in eighteen figures, so that one unacquainted with entomology might easily recognize them.

The grain weevils, grain moths, flour and meal moths, flour beetles, meal worms, grain beetles, and cadelle are main headings of the subject, under which the granary weevil and the rice weevil, the Angoumois grain moth and the wolf moth, the Mediterranean flour moth, the Indian-meal moth, meal snout moth, the confused flour beetle, the rust-red flour beetle, the slender-horned flour beetle and the small-eyed flour beetle; the yellow meal worm and dark meal worm, the saw-toothed grain beetle, the red or square-necked grain beetle, and the foreign grain beetle are

respectively considered.

The parasitic and other natural enemies of these grain destroyers are noted, and under "Methods of Control" both preventive and insecticidal measures are recommended and described.

Among the first early harvesting and threshing are recommended, and as a remedy the bisulphide of carbon treatment is stated to be the simplest, most effective and least expensive remedy for all insects that affect stored cereals. This bulletin can be secured by addressing a request for it to the Secretary of Agriculture, Washington, D. C., or to a member of Congress.

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#### How Soiling Saves Land.

I have tried soiling in combination with pasturing, and find it economical of land, but the time and expensive of cultivating the soiling crops must be taken into consideration. There is a great saving of manure, and this, of course, adds to the productiveness of the land. Have kept four cows on three acres of New-England rocky pasture, with the aid of half an acre of alfalfa cut three and sometimes four times in the season; half-acre of oats and one acre of cornfodder, fed during the latter part of October, and during November an area of turnips. Considering the extra number of cows that can be kept and the increased pile of manure, notwithstanding the extra work, it is more economical than pasturing. The best succession is first a piece of alfalfa, that can be cut here early in May; then oats, to be cut in July, sown at intervals also, so that they can be cut green in succession; third cornfodder, to be used during August and the autumn months. The alfalfa can be cut over at intervals of four to five weeks, from June to October, and later on cabbages and turnips and other root crops. Rye is poor stuff.—(C. H. Vedder, in Dairy World.)

#### Avoid Bones With Fat Adhering.

While cut green bone is perhaps the best food that can be used for laying hens, and also the cheapest, yet there is a way to feed it. There are different kinds of bone, some being better adapted to the use of poultry than others. It is a mistake to use fat and marrow with the bone. It is true that it is not an easy matter to get rid of such adhering materials, but it would be well to always endeavor to secure bones with lean meat adhering. Avoid fat as much as possible, as the fat is not only undesirable, but often injurious when the hens are in high condition. Bones are intended as nitrogenous and not carbonaceous matter. Grain will supply all the carbonaceous matter needed, and bones should contain as little as possible. Bones supply mineral matter and are digestible. They are largely composed of lime (being phosphate of lime), and are far superior to oyster shells, because the bone serves as food, which is not the case with shells. One pound of cut green bone for sixteen hens once a day will be sufficient, and the more lean meat on them the better will be the results obtained.—(Farm and Fireside.)

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#### Keep in The Lead.

The right use of the plough, the sub-soiler, the roller, the drag and the harrow is one of the fine problems of the farm. Intelligent practice upon all these points must vary according to locality and season. And after all we do not mean to convey the idea that it is ever possible for the farmer to know absolutely the right thing to do, but a keen and intelligent observation will tell him about what is right nine times out of ten, and that is quite a leverage upon ordinary farm practice. The farmer ought always to keep this fact in view, that sure prosperity is ever awaiting the man who is a notch ahead of the rank and file of his fellows in his everyday practice. Don't be discouraged because Nature has seemed to turn her hands to aid in the production of one of the biggest crops on record last year, causing prices to dwindle down to almost nothing. It may not be so another year. Perhaps you will have to work for every ear of corn you get. Try to be prepared for any conditions, favorable, or unfavorable, and make the most of them.—(Nebraska Farmer.)

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"My wife was taken bad last August with nervous prostration. Which later on developed into paralysis of one side. We tried many remedies, but all in vain. I thought I would try South American Nerve, having seen it advertised in the New Westminster, B. C., papers, and I am glad to be able to say that the result after taking three bottles was an astonishment to myself and family. It worked wonders for her and we cannot speak too highly of this great remedy." No case too acute or of too long standing to defy its wonderful merits.

Carthaginians were the first to pave their towns with stones. In 1533 London was first paved. Wood paving was introduced in the year 1839.

**KIDNEY PAIN.**

John Snell, of Wingham, Ont., was in a Maelstrom of Pain and Agony from Diseased Kidneys—South American Kidney Cure was the Welcome "Life Preserver"—It Relieves Instantly and Cures Surely.

"Five years ago I had a severe attack of La Grippe which affected my kidneys and caused intense pain in my back and urinary organs. I suffered untold misery, at times I could not walk, and any standing position gave me intense pain. I became worse so rapidly that my family became alarmed. Just at this time I noticed South American Kidney Cure advertised. Although I had little faith left in any remedy—having tried so many worthless ones—but a drowning man will grasp at a straw, and I procured a bottle. In a few days it had worked wonders, and before half a bottle was taken I was totally relieved of pain and two bottles entirely cured me."

At the present time more steel is used in the manufacture of pens than in all the sword and gun factories in the world.

**THREE WEEKS IN AGONY.**

Inflammatory Rheumatism so Acute He Could Not attend to His Daily Duties—Lived Three Weeks in Agonizing Pain when that "Good Samaritan" of all Cures, South American Rheumatic Cure, Passed His Way—It Helped in a Few Hours, and Speedily Cured—Cost 75 Cents.

Mr. E. A. Nortan, a well-known citizen of Grimsby, Ont., was severely attacked with inflammatory rheumatism some 20 years ago—after a time he recovered, but five or six weeks ago the dread disease returned so violently that he had to give up work. For nearly three weeks he lay in bed suffering terrible agony. Another resident of the town who had been cured by South American Rheumatic Cure persuaded him to try it, and to his great surprise after using the medicine but one week he was so far recovered as to go about town. From the first dose taken he felt marked improvement, and today he is most enthusiastic in singing its praises. No case too severe for South American Rheumatic Cure to check in six hours, and cure permanently.

Queen Victoria's reign is usually spoken of as a peaceful one; yet it is true that thirty-seven distinct wars have been engaged in since her accession to the throne.

**News Summary.**

J. F. Quinn, M. P. for Montreal Centre (Conservative), has been confirmed in his seat.

R. G. Dun & Co.'s weekly review of trade says there were 57 failures for the week in Canada, against 70 last year.

Rt. Hon. Mr. Chamberlain has moved in the House of Commons the reappointment of the committee to inquire into the affairs of the British South Africa Co. and South African matters generally.

James Lockhart, Son & Co., manufacturers' agents, Toronto, have suspended payment. The firm has a branch house at Halifax.

On Friday afternoon a vote was taken by the U. S. Senate Committee on Foreign Relations on the Arbitration Treaty, and a favorable report was ordered with certain amendments.

A manifesto, largely signed by the Catholic clergy, has been issued at Dublin in denunciation of the recent course of the factions of the Irish party, and declaring that the Irish National party has now reached its lowest stage of efficiency.

Dr. Nansen, the Arctic explorer lecturing in Christiania, said that the best course to take to get to the North Pole was from Behring Sea towards the north north-east, afterwards drifting with the ice current, which would be certain to lead to Greenland.

Great Britain broke its record for ship-building in 1896, the number of tons launched being 1,326,822, as against 1,175,571 tons in 1895. Harland & Wolff, of Belfast, turned out 81,316 tons of merchant vessels, the Government yards 71,970 tons of war vessels, and the Armstrongs 54,147 tons.

The annual statement of the Merchant's Bank of P. E. Island shows net profits for the year \$20,944.33. Balance from previous year, \$6,060.96—making \$26,255.39. \$16,000 was paid in dividends—8 per cent., \$10,000 transferred to rest account, making \$30,000, and \$253.39 carried to new account. The capital of the bank is \$200,000.

**HEART PAIN.**

Dr. Agnew's Cure for the Heart Dees s the Most intense Pains—No Matter How Long Standing the Trouble; it Masters Disease in Half an Hour, and in the Case of John Crow Five Bottles Cured Heart Disease of Ten Years' Standing—Here's His Testimony Unsolicited:—

John Crow, son of Mr. George Crow, farmer, near the village of Tara, Ont., writes: "I was alarmingly afflicted with palpitation and enlargement of the heart for nearly ten years. I doctored with best physicians and tried numerous remedies with very little benefit. In our local papers I noticed Dr. Agnew's Cure for the Heart advertised, and I determined to give it a trial. Inside of half an hour I had relief. I have taken about five bottles, and feel today that I am as well as ever I was. I am completely cured."

During the last ten years, the world's production of gold has more than doubled.

**ACCIDENTS WILL HAPPEN.**

But This Time it was a God-send to Mr. John Brown, a G. A. R. Veteran, of 2446 Marshall St., Philadelphia—Dodged Shot and Shell in the Interest of His Country, only to be Attacked by that Insidious Disease, Catarrh—But Dr. Agnew's Catarrhal Powder Cured and Permanently, too This is what He Says:

"By a mere accident I came across Dr. Agnew's Catarrhal Powder. I was a great sufferer from that dread malady—catarrh. Today it gives me unbounded pleasure to state for suffering humanity's sake that this wonderful remedy effected a speedy and permanent cure in my case, and I have been so thankful for it that I am willing to spend the remainder of my days in spreading the good news to my fellow sufferers."

Cigar-makers in Austria are government employees, and receive from \$1.80 to \$2.00 per week.

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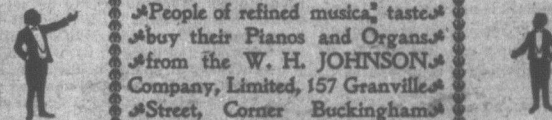
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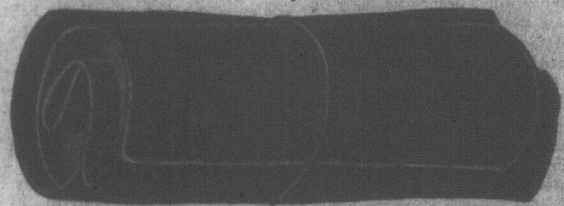


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