

Messenger and Visitor.

THE CHRISTIAN MESSENGER, }
VOLUME LX.

{ THE CHRISTIAN VISITOR,
VOLUME XLIX.

Vol. XIV.

ST. JOHN, N. B., WEDNESDAY, FEBRUARY 9, 1898.

No. 6.

Jubilee of the North Baptist Church, Halifax.

Every imaginable arrangement was made by the Halifax North church to have the jubilee services worthy of the occasion. The audience room was ornamented with mottoes in illuminated letters large enough to be read the whole length of the room, photographs of the pastors and deacons were hung on the walls, with a portrait of Deacon John W. Barrs among them. The names of the constituent members in large letters were among other objects of interest. The pastors in their order were Rev. John Miller, Rev. S. N. Bently, Rev. A. H. Munro, Rev. J. E. Goucher, Rev. J. F. Avery, Rev. J. W. Manning, Rev. D. G. Macdonald, Rev. J. E. Goucher, second pastorate, and the Rev. Z. L. Fash. The names of the original members are Wm. J. Wiswell and his wife Elizabeth, James McN. Wiswell and his wife Mary, Job Pingree and his wife Martha, David McPherson and his wife Catharine, John Cutty and his wife Elizabeth, Mr. Wentworth and his wife and daughter, John W. Barrs, Charles A. Hinkle and James Steel, 16 in all. The only survivor is Deacon John W. Barrs. W. P. Everett, afterward Rev. W. P. Everett, was associated with the church, but does not seem to have become a member.

The church was organized in McIntyre's Hall, on the



REV. D. G. MACDONALD

Hutchins read the Scriptures, the Rev. Dr. Saunders led in prayer and Dr. Steele preached. His text was John 3:3. "Ye must be born again." As Baptists have always stood for a converted church membership, it was thought that this subject was very appropriate for the opening of the jubilee services. The sermon was carefully prepared, the text clearly defined, finely illustrated and affectionately enforced.

ed over 400 members. The Tabernacle took away about one-third of the members at this time. The school now numbers 325. The first primary class was organized in 1870. G. A. McDonald has taught and sung to about 600 children. There have been 2,000 connected with the school. J. C. Dumaresq spoke of the Sunday School work of today. The pastor addressed the school and presented diplomas. Rev. W. N. Hutchins gave an address. His topic was, "The Sunday School as an Opportunity."

John B. Coyne, superintendent of first church Sunday School, spoke for his school. He was followed by Mr. McKerrow, of Cornwallis St. church. Superintendents Wm. Foster, of the West End, and Mr. Steeves, of the Tabernacle, also gave addresses of congratulation. All these brethren conveyed expressions of good will from their respective schools to the North Baptist School. Mrs. Manning then gave the school an account of interesting events in India, thereby exciting in them an interest in this foreign work. The meeting closed by singing an old hymn very popular with the founder of the school, "O, that will be joyful."

In the evening the pulpit was occupied by Rev. Dr. Trotter. His text was in James 3:13, "Let no man say when I am tempted, I am tempted of God." This sermon was addressed especially to young people; and followed naturally Dr. Steele's sermon of the morning. It was graphic, clear and powerful. A large after-meeting was held, at which one asked for prayers.

On Monday evening Rev. J. W. Manning read a history of the church, which will no doubt be printed in pamphlet form. It contains a large amount of interesting



REV. J. E. GOUCHER.



NORTH BAPTIST CHURCH, HALIFAX.



REV. J. W. MANNING.

16th of January, 1848. Two hundred and fifty people were present. The ministers who took part in the organization of the church were: Revs. E. A. Crawley, John Millar, Wm. Hobbs, Richard McLean and Obed Chute, licentiate. All these have gone to their rewards. David McPherson and John W. Barrs were ordained deacons.

On the second Sunday in October, 1848, the church entered their new house of worship, which cost \$2,660.00. \$2,000.00 had been given by Deacon Barrs. The present house of worship was opened in 1868. The audience room was dedicated on the 14th of November, 1869. Dr. Cramp preached in the morning, Rev. A. S. Hunt in the afternoon, and the Rev. E. M. Saunders in the evening. In 1885 the church was remodelled at a cost of \$4,500.00.

Nine licentiates have been connected with the church: Henry Angell, W. P. Everett, W. H. Caldwell, D. A. Steele, James Meadows, Edward Whitman, R. D. Burgess, I. C. Archibald, W. N. Hutchins and A. F. Browne.

W. P. Everett, J. W. Barrs, Chas. Grant, D. McPherson, J. McCully, Geo. Robbins, Thos. DeWolfe, Thos. Wesley, A. W. Clark, J. Parsons, J. W. Whitman, I. C. Archibald and J. C. Dumaresq have served the church as Sunday School superintendents. George A. McDonald has taught the primary class for 25 years and has led the singing of the Sunday School for 28 years. Deacon W. T. Harris has been leader of the choir for more than a quarter of a century. The additions to the church by baptism, letter and experience have been 1,232. The deaths of members in the church 104. As 799 have withdrawn from the church, the whole list of deaths of those who have been members cannot be less than 175. The present membership is 433.

On Sunday morning, January 30th, the Rev. W. N.

In the afternoon all the Baptist Sunday Schools of the city united in a most interesting service, G. A. McDonald conducted the music. Supt. Layton read an address of welcome. A history of the North Baptist Sunday School, prepared by J. Parsons, in his absence, was read by Dea. McPherson. The Sunday School was started by Rev. W. P. Everett, in 1847. In 1873 the Sunday School number

matter. On the platform were, Revs. Dr. Steele, Dr. Saunders, Dr. Hertz, Methodist, Principal Forrest, D. D., Presbyterian, the Revs. Z. L. Fash, J. W. Manning, W. N. Hutchins and A. C. Chute. Dr. Saunders read the Scriptures and Dr. Steele led in prayer. The Rev. A. C. Chute was called upon for an address. He referred to many pleasing reminiscences, and offered the hearty congratulations of the first church. The Rev. Francis Robinson was the next speaker. He conveyed the congratulations of the Cornwallis St. church and wished the North church every success in the future. Then came greetings from the Presbyterians through Principal Forrest. He had been acquainted with all the pastors of the church except Rev. S. N. Bently, and had also known about all the deacons. Indeed he had been intimate with the history of the church, and had much pleasure in uniting with them on this memorable occasion. Dr. Hertz spoke for the Methodists—most unctuous and hearty were his congratulations.

On Tuesday evening there was a reunion and roll call of the church. On Wednesday evening a jubilee prayer meeting, led by Dr. Steele. On Thursday afternoon there was a meeting of W. M. Aid Society, to which the sister societies were invited. The services were opening of mite boxes, a roll call and an address from Mrs. J. W. Manning. In the evening there was a Jubilee Social. Addresses were delivered by Dr. Saunders and Mrs. Manning, president of the W. M. A. Society of the Maritime Provinces. Dr. Saunders gave in brief an outline of the progress of the Baptists of the Maritime Provinces in the past fifty years, and indicated their true policy for the future.

In 1848	ministers 66,	churches 141,	members 11,662
" 1858	" "	" 251,	" 18,506
" 1868	" 165,	" 287,	" 26,715
" 1878	" 197,	" 351,	" 36,430
" 1888	" 236,	" 379,	" 42,171
" 1897	" 241,	" 414,	" 50,424



REV. Z. L. FASH.

(CONTINUED ON PAGE FIVE).

Should Denominational Beliefs Impose Limitations on Religious Teachers.

By Austen K. deBlois, Ph. D., LL. D., President of Shurtleff College. Delivered before the National Baptist Congress, Chicago, November 17, 1897.

Religious teaching is not simply the teaching of religion. All teaching is religious which conforms to religious ideals. These are as high as heaven and as deep as the human heart, for religion asserts the kinship between the finite and the infinite. In its earliest forms it is the consciousness within the soul of man of God or of a Superior Power. In later developments the religious man is one who is conscious of his personal relations with God. The Christian religion alone is a true world-religion. It presents a realized ideal in the person of Jesus Christ, the Divine man. Through this mediator it decrees fellowship with God, and fellowship with humanity, and makes possible, by the fullness of this fellowship, through a practical righteousness, the attainment of the ideal life in Christ. Thus the general place and function of the religious teacher in this Christian land should not be far to seek. Whether his duties lie within the precincts of a theological seminary or in the less professional atmosphere of the College or secondary school, his teaching must be illumined and transfigured by the light that shines from the Cross. Our religious teaching is Christian. It is Christocentric because Christian. It is Biblical, scientific, rational, because it studies the larger Christ in Revelation, in nature, in history. It is subjective, personal and predominantly spiritual, because its source is a personal Being, whose measureless life is its initiative and pervasive principle. It is ethical, but more than this, because energized and controlled by a vital and vitalizing power. In relation to the student this teaching is both doctrinal and practical. It toils to secure a broad and intelligent comprehension of Christ and Christianity. But it finds no resting place, it utterly fails in its mission, if it makes no appeal to the heart and conscience. It finds its key-note in the emphasis of the supreme reality of spiritual experience, and the necessity for Christ-inspired character and conduct in the life of the individual.

The vast majority of our religious teachers are connected with or another of the many denominations into which the Kingdom of Jesus Christ upon earth is divided. The denominations are scattered fragments of a single Faith. Each seeks to embody in a definite creed the principles of the Christian Religion. Where the spirits of men are unfettered, and possessed by the passion for truth, these class-divisions are inevitable. Each branch that strives upward from the parent trunk to the blue heavens, graceful and strong and massed with rare foliage, is an expression, more or less perfect, of the life that gives beauty and vigor to the tree. Religion is one. Its purpose is to unveil God. It seeks to bring the human spirit under the absolute sovereignty of the Divine Spirit, to teach the heavenly way. But in this high endeavor there cannot be a complete uniformity in method or in attitude. Hence denominations arise, and the religious life finds its expression in certain distinctive opinions and beliefs. When the life is most spontaneous the distinctions are most numerous. They multiply during epochs of free inquiry. More or less logically connected with systems they are held by classes or denominations of people. The classes subdivide again even on questions which are seemingly characteristic of the class, as was the case at last evening's session of this congress. In the final analysis the differentiation is infinite, for no two men believe exactly the same things.

I. The question of limitation of the teaching of religious truth by denominational beliefs depends largely upon the character of the relations between two factors in the problem:—What have they in common? How do they differ?

1. They alike glorify Truth. Religious teaching recognizes the Truth as personal. It proceeds from Christ who is Truth, as the point of departure, and returns always to him as guide and authority. Denominational beliefs are congeries of truths with admixture of errors, gained laboriously through a study of the words of Christ. They are an attempt to seize upon Truth and make it external. Any system of denominational beliefs is necessarily an incomplete representation. Denominations have been built upon isolated proof-texts. Denominations have subdivided themselves in quarrels over words and phrases in the New Testament Scriptures. On the other hand denominations doubtless exist which approximate the Truth very closely. In some measure at least they all recognize the supreme value of Truth.

2. Again, the Author of Christianity seeks the salvation of the world, the spiritual union of all mankind in a sacred fellowship of faith and hope and life. The stream of spiritual life which rises at the throne of God flows onward through all lands and downward through the ages. The Christ life will be the universal life. It is from God who is one, and to God who is one. Though Christianity is many sided it is single in its essence. The Christ is One, the doctrines are few and world-embracing, the ordinances are few and significant, the church is one in conception and plan, the aim of all Christ-directed effort is one. By emphasis of the inner and necessary

unity of the Christian religion, religious teaching seeks to realize the prayer of Jesus of Nazareth "that they all may be one, as thou Father art in me and I in thee, that they may be one in us." Denominationalism implies both unity and diversity. A denomination is "a body of Christians united by a common faith and form of worship and discipline." When denominations have sought by any means to compel belief, to crush the man of alien creed, to uproot heresy by burning Christian brethren, then a vigorous and positive denominationalism has degenerated into unwholesome and bitter sectarianism. The fanatical rage of the bigot, the schismatic, the proselyter; is productive only of disunion and disaster. No tyranny of force can rid the world of denominational differences.

3. The idea of freedom is everywhere present in the teachings of Jesus. Hegel has said that "religion is or ought to be perfect freedom"—Christ's statement is, "I am the Truth,—Ye shall know the Truth—The Truth shall make you free." Religious freedom consists in the emancipation of the spirit from all limitations, save that which the law of love in Christ Jesus imposes. The freedom which cuts loose from this law is rebellion, and ends in self-destruction. Denominations approximate freedom in so far as they approach Christ, and the pure word of His gospel. If they glory in elaborate politics, and ecclesiastical forms, and lengthy rituals, if they find their source of authority in the dogmatic teaching of a traditional church, they foster the worst form of servitude, the slavery of conscience.

4. There is also harmony in certain fundamental doctrinal principles, which religious teaching respects, and all or nearly all of the denominations acknowledge. How vast is this territory of common ownership! How rich its soil! How abundant its fruitage! Radiating from the life of Jesus Christ, true son of God, leal brother of man, these truths discover to us the Personal God, whom all worship, the Trinity in Unity, the sin of man, the redemption wrought through Christ, the Holy Spirit dwelling in the heart of the redeemed, the life immortal. In the clear light of these undying and catholic truths all the world may live rejoicing and die triumphant.

II. Thus the ideals and principles of religious truth and of denominational belief are not wholly diverse. There are certain distinctions which require to be noticed.

1. The habit of religion is to exalt the spiritual being; in the denominations the sum of sound doctrine is usually the object of intense regard. Here it is the form, there the content. If religion is the soul, denominational beliefs are the body through which the soul speaks. The body is never the perfect instrument of the soul, nor denominational beliefs of the religious life. Without the spirit the body is dead, but what do we know of the spirit apart from the body? Again, the whole force of religious truth is solidly set against class distinctions; while denominationalism by its very name must recognize and bear a part in such distinctions. Again, the criterion of denominational beliefs which is most frequently urged is conformity to a standard of objective truth. The undeviating criterion of the Christianity of Christ is a subjective or spiritual life. Still further, while denominations came into being by the wisdom of man the religion of Jesus was born in the bosom of the Almighty God, the everlasting Father. God is not a source of confusion, but of order. When men have fully interpreted the Divine plan, when they are wholly responsive to the Divine life, denominationalism will have no further reason for existence, or, rather, there will be but one denomination or class of Christians. There will be "one fold and one shepherd."

III. In view of these general relations of agreement and difference shall denominational beliefs limit the religious teacher? The strenuous advocates of sectarian peculiarities have been active in every age, in controlling religious teachings in the interest of their cherished creeds. When they condescend to plead or argue their cries are those of warning, of zeal, or of devotion. They emphasize the limits which prudence suggests; which loyalty demands; which love inspires.

1. The limitation in the interest of prudence cannot for an instant be sustained. Religious teaching is the teaching of Truth. Can it ever be right to veil truth for policy's sake or for prudence sake? Can truth be harmful or shameful or hideous in its mien, that it should be hidden or suppressed? If a fact of church history clash with certain denominational beliefs or practices, shall it be screened and covered up by the religious teacher, out of prudential regard for denominational interests? The most erratic flight of the imagination cannot picture Jesus Christ either counselling or countenancing such a restriction. Not a divine wisdom but only a demonic craftiness could suggest it. It is right that men should be cautious as well as free. They should hesitate to proclaim a newly discovered or rediscovered fact, until they are sure of its certitude. Then duty commands its utterance! Until then they are held not by denominational beliefs, but by honor, by love of truth, by fear of perpetuating error.

2. Is it right that loyalty to denominational principles should impose limitations? Prejudice is sometimes mistaken for loyalty. There are fundamental principles of denominational life, and principles which are important

though not fundamental. Prejudice accepts and battles for all with equal ardor, whether they concern the form only, or the substance as well. If party passion drive and govern, if political views limit broad citizenship, unworthy men step in to rule the greatest city in our nation. Party prejudice, whether in Church or state, is blind and indiscriminating. Loyalty discriminates. Loyalty discovers the essentials and stands by them in the faith that conquers. Loyalty subordinates the lesser principle to the higher, and crucifies prejudice that Truth, in whose right it is to reign, wear her crown, and wear the royal purple. If the denominational belief accord with the truth of religion, the loyal teacher will reverence and exalt it, as a part of the sum of religious knowledge. Here there is perfect harmony. The denominational belief imposes no restriction. If the denominational belief be found to conflict with some religious truth, the loyal teacher ceases to hold that specific belief. The greater claim of truth commands his loyalty. Thus religious truth undermines sectarianism and all false loyalty.

3. Love for the church or for the cause of Christ may be advanced as a good and sufficient reason for limitation. The teacher is a member of a denomination. He serves Christ after a special fashion. He holds that the doctrines of a certain class of Christians are in fuller accord with the teachings of Christ than those of any other class. He must define and justify his position. Duty and love alike constrain him. It is true that the teacher may often find it necessary to state the reasons for the maintenance of particular beliefs, to trace the sources of their strength, and to explain their relations to the general principles of the Christian system. He should support and defend the denominational principles to which he adheres. But exaggeration of denominational differences, and undue emphasis of distinctive tenets spring not from love of the church but from devotion to a sect, not from love of Christ, but from selfishness. Love "vaunteth not itself, is not puffed up."

IV. Shall religious teaching be unfettered, then, or shall it be hedged about with arbitrary restrictions? Shall the part govern the whole, or the whole the part? Shall the body dictate to the soul, or the soul to the body? Shall the lips direct the heart, or the heart speak with the lips? Did Christ come to establish religious truth or denominational beliefs? Which is greater and which shall rule? Religion feeds upon ideas. It has its soul and substance in certain imperishable truths. These are its life, its vigor, its glory. Parties, politics, sects, classes, are convenient and useful, but not essential, in the evolution and perpetuation of these root-ideas. When they assume authority, and bind the green withes of compulsion about the free limbs of the Christian thinker, their office must be defined by him whom they would fetter, in the name of religious liberty. If the teacher in his thinking has passed beyond his brethren in the same denomination; if his beliefs—few or many—accord no longer with theirs, let him resign his place in the school where he gives his instruction, let him leave the denomination entirely, if need be, but let him never perjure himself by allowing his teaching to be confined by beliefs which he has outgrown, or to which he can no longer subscribe.

It is true that there is an unconscious limitation which it is impossible to avoid. Three tourists view the city of Edinburgh, one from Calton Hill, one from Arthur's seat, one from the ramparts of the castle. Each sees the city, the gardens, the monuments, St. Giles, old High Street, Holyrood. Each sees the same yet a different picture. The point of view determines the character of the scene revealed directly to the eye. It determines as well the description treasured by the imagination, and told by the tongue at the distance of a thousand miles, or after the lapse of a dozen years. So the point of view must influence the attitude of the thinker and limit his teaching of religious truth. This natural bias is universal. But it so characterizes the thoughts and activities of all men that we allow for its presence, and thus escape its dangers. Apart from this natural and necessary restriction there should be absolutely no limitation whatever of religious teaching by denominational beliefs.

1. The character of religious truth proclaims the fact. It is stable amid all change. It is fundamental. It is authoritative. It touches the soul of things. Limitations which the body puts upon the soul are cramping and repressive and evil. They fetter its life and darken its glory. So far as the body interprets the soul its function is high and holy. In such responsive interpretation the radiant beauty of the soul appears. So, the tendency in the denomination which is farthest from the possession of Christian truth in its purity, is the denomination in which the tendency to restrict religious teaching in the interest of particular sectarian belief is the greatest. The denomination which most fully follows the Christ and the words of Christ will realize most perfectly the ideal of all religious teaching, and will therefore have the least occasion for restraining the expression of religious truth.

2. Consider, then, as an additional consideration of the thesis, the purpose of religious teaching. This, for the

Christian, is to expound his Evangelium, to be respected, to dogmas, although bring into clear the teacher neg exalted ends, hiefs? but to le If, again, his views of truth lief will have itself be dimme are dangerous to form and deliv Let him that te with the unde and this alone,

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6. Above all and teaching o lines. He utt lished broad g Never did he guide. The A Christian byca suggested a s

Christian, is to unveil Christ, to exalt his character, to expound his Evangel, to share his life. If this purpose be respected, there is no need of limitation by specific dogmas, although the elaboration of these dogmas may bring into clearer vision the life and law of Christ. If the teacher neglect this purpose, or subordinate it to less exalted ends, he is responsible, not to these specific beliefs, but to Jesus Christ, whose word he is perverting. If, again, his distortion of truth be unintentional, or his views of truth unconsciously erroneous, the specific belief will have no force to bind him, if the spiritual vision itself be dimmed or destroyed. Dwarfed and twisted truths are dangerous things, but the Spirit of God alone can reform and deliver. Religious teaching is a sacred task. Let him that teacheth think much and pray oft, and speak with the understanding. And let the Spirit of Truth and this alone, guide him into all truth.

3. The history of restricted teaching leads to the same conclusion. Pharisees, popes and propagandists have been busy in every age. They are responsible for innumerable false positions and retrograde movements. The Jewish teachers, upon whom rests the guilt of the murder of Christ, were strictly limited in their religious instruction by their sectarian principles. They are the parents of a whole brood of bigots and sectaries. It is the sect-principle that restricts; and the sect-principle and the Christ-principle are at the opposite poles of religious life. The sect-principle ends in godliness; the Christ-principle has its issue in Godlikeness. Sectarianism always prescribes the conformity to an outer rule, never, to an inner law; but religion is a discipline of the heart. How has the fair name of the Christian religion been trailed in the mire by savage and intolerant defenders of the faith, whose fierce blades were ever dripping with the blood of fresh victims, and whose shibboleth was, "conform or perish!" Read the example of the Romish church by the lurid flames that light the face of the martyr Huss, who dared utter his convictions in his lecture hall, at the University of Prague. Read the example of England in the rivers of blood that stain the splendor of her heroic age of literature. Read the example of New England in such acts as the deposition of Henry Dunster from the presidency of Harvard College. Today the same spirit is straining everywhere to re-establish denominational teaching under State patronage in the board-schools of England, that in thousands of parishes, in the future as in the past, nonconformist parents may be compelled to send their children to these institutions, manned by teachers charged to teach Anglicanism, and hatred of Non-conformity. Shall we follow in their train?

4. The same fact appears if we regard more narrowly the welfare of the student. It is necessary that he should receive careful religious training during the critical and formative years of his life. It is necessary that he should have clear ideas of God and of his Word. That he should recognize his relations to God, the moral Governor and supreme Ruler of the Universe. That he should realize his duties and responsibilities as a person. That he should know Jesus Christ, and trace the presence and power of His life amongst his people in the ages. That he should formulate an ideal of Christian character, and start in earnest quest of that ideal. On the other hand it is not necessary that he should be taught the tenets of a special class of religious people; that he should repeat confessions and rubrics and creeds, that he should subscribe to certain articles of faith, one or none or thirty-nine. The special doctrines are useful and necessary only in so far as they provide a channel through which the current of the inner life may find expression.

5. The character and demands of the times also confirm our position. It is true that the sword of the heresy-hunter even today is keen for slaughter. It is true that the despotism of dogmatism has not ceased. Yet persecution builds the cause that it would break. Denominations will increase before they will decrease. Independence, Inquiry, Individualism, are ruling spirits in our time. They tend to multiply differences in certain directions, but out of the multiplicity there will surely come a higher unity, marvellous and mystical, and mighty because spiritual, which will join the hands and hearts of men who wander far apart, and tell them of

"One God, which ever lives and loves,
One, God, one Law, one Element,
And one far-off Divine event,
To which the whole Creation moves."

There is a deep and noble spirit in the age. The forces of evil are tremendously strong and malignantly bitter, yet the times are not irreligious. Vastly more Christian, vastly more pure, vastly more Christ-like, is this age, than any that has gone. Never has Christian learning spread so beneficently, so rapidly, or so widely. Never have Christian scholars attained so honorable a place, so peerless a vantage-ground. Never have Christian men bestowed their wealth so freely for the cause of higher education. Never have such a mighty army of teachers and professors stood in line of battle against the forces of ignorance and darkness. In the wide-spread awakening of interest in Bible study in the colleges of America a prophecy and promise may be clearly read. But the spirit of the time, thus thoroughly in harmony with the advance of Christianity demands freedom in study, freedom of research, a freedom of teaching. This is not a time for the forging of fetters; it is an age of deliverance from bondage.

6. Above all we may confidently point to the example and teaching of Jesus Christ. He sketched massive outlines. He uttered deep soul-stirring truths. He established broad general principles, rather than specific rules. Never did he descend to minute particulars. He is our guide. The Author of Christianity is the life of the Christian system. Though his main concern was life, he suggested a structure which was to contain the life

created in him. To this extent he may be called a denominationalist. But the tremendous and constant emphasis was laid upon subjective spiritual experience.

In the light of the gospel of Christ we may pronounce our convictions. Religious teaching limited is freedom of conscience abrogated. Religious teaching limited is the right of private judgment restricted. Religious teaching limited is freedom of speech denied. Religious teaching limited is religious liberty destroyed. Religious teaching limited is a return to tradition and the rule of authority.

To Christ the Christian teacher is responsible. And to Christ the world is turning. Wistfully, hopefully, eagerly, men are learning the story of the Carpenter of Nazareth. Gentiles have come to his light. Nations have been born in a day. The socialist hails him as Master and claims him as the people's friend. The mystic witnesses hear the perfect unfolding of the Infinite Being. The student traces with wonder the line of the Christ-life in the progress of history. The plain man finds a helper. The idealist reveres the life of transcendent beauty. The ethicist admires the holy character. The sinner worships his Saviour. The disciple follows his risen Lord. The saint adores the glorified Redeemer.

And laden souls, by thousands meekly stealing,
Kind Shepherd turn their weary steps to Thee."

The children of men with open hearts and willing minds, are listening to the exquisite music of the Saviour's voice. Their stony hearts are thrilled by its message of peace and deliverance. They are looking into the face of the living Christ, changed into beauty inoffensive by the dark woes of Calvary and to the grave. They are following the Great teacher, and he will lead them wisely.

Denver and Burdette.

Colorado went back on itself, and we shivered all through December. But January brought us sunshine—and R. J. Burdette.

Burdette's friends constantly covet his presence, for the "laughing philosopher," the prince of pathos, is the "wizard who jingles among the bells of his cap the key to every human heart." His humor, more than that of any other man, is helpful and healing. He can pierce the cloud and let the sunshine in upon the most dismal November day. Last Friday evening Mr. Burdette lectured under Y. M. C. A. auspices, to a large and delighted audience, in the Central Presbyterian church, our finest auditorium. He also preached for us at Capitol Hill Baptist church Sunday evening. Our chapel was crowded to the door. He told the sad, sweet story of our Heavenly Father's heart purpose in sending trials.

CHIMES FROM THE JESTER'S BELLS.
But let me tell just two things Mr. Burdette said while we were talking at home one afternoon. We were speaking of the freshness and vigor of the best present-day religious literature. "A good old schoolman back east," remarked Mr. Burdette, "who sometimes gives me fatherly advice, said to me, 'The Mind of the Master' is a book that should be read with the greatest caution." "Too late," I answered, "I've swallowed it like an oyster." "Then we must try to get rid of some of its effects." "Too late for even that, it's digested and part of my bone and fiber."

Shortly after, the conversation turned to music and the beauty of the great operas. It seems that during a performance of *Il Trovatore*, Mr. Burdette was much impressed with the "tower scene," and so expressed himself to the matter-of-fact friend by his side. "Oh, its only a pasteboard tower, I can't enthuse over it," said the friend. "It isn't," replied Mr. Burdette, "It's solid masonry." "I know very well they will move it away in a few moments." "They will not. After awhile the curtain will fall and that tower may crumble, but they will never move it away, never!" And they never did—for him I like to think that man has truest discernment who sees the great reality that lies behind, whose world has halos as well as flaws.

A DREAM WORTH THE DREAMING.
Mr. Burdette was always very ready with his pencil. Robt. J. Burdette, Jr., so his father declares, can hardly be said to inherit his father's artistic skill, because he displays far greater ability in this direction than the humorist ever possessed. It is one of their "dreams" that by and by they will work together. Mr. Burdette tells me that he is now holding back material that is ready for the press until his son has finished his college course at Haverford, and can give his time to the work of illustrating.

"Chimes from a Jester's Bells," the humorist's latest book, in some ways his best, and the one that has had the largest sale, comes before the world with a cover design by the son. Its unique fitness would seem a good prophecy.

Mr. Burdette loves the desk work. "I had rather write one day than lecture six weeks. But, by lecturing one day, I can afford to write for six weeks, see?"

Denver. C. W. WILLIAMS.

The Plebiscite Campaign.

The District Division of the S. of T. of Annapolis County has entered upon an active campaign to make ready for the coming Plebiscite on the Prohibition of the liquor traffic. The immediate task undertaken is to supply the voters of this county with the pertinent and practical facts that apply to the liquor traffic in its influ-

ence upon our country. For this purpose we are using the Campaign Leaflets prepared by the Dominion Alliance. These are being sown broadcast over the county with a liberal hand. Among the subjects discussed in these leaflets are the following: What it Costs; Drink and Crime in Canada; Municipal Taxation and Prohibition; The Curse of the Nations; The National Revenue Question; Prohibition in Kansas; The Question of Compensation; Prohibition and Business; Neal Dow's Evidence; Beer Drinking and Business; Curtailing the Liquor Business; The Liberty Question; Does it Pay, and many others.

These leaflets are of four pages and two pages and can be obtained from the address of F. S. Spense, 51 Confederation Life Building, Toronto, at 70 cents and 40 cents per thousand, postage paid. It will be readily seen that these prices are below the cost of production. A sum of money has been raised by the friends of temperance, to assist in this work, so that they can be provided at these prices.

This presents a rare opportunity for temperance workers to make their influences felt on the subject of Prohibition. We are at a crisis in our country's history. People are interested as they have not been before. They will read what we give them relating to this great movement. During this winter our whole Dominion should be "sown knee deep" with prohibition literature. There should be an organization in every county in our Convention doing a similar work to that now being done in Annapolis County. The present crisis in temperance reform should be a strong appeal to temperance workers to make the most of the present opportunity. Let the friends of temperance be thoroughly aroused, and not only a Plebiscite, but Prohibition will be assured. Our most effectual weapon will be our literature circulation. This is the method of campaigning that tells with the intelligent electors today. This work should be taken up by county temperance organizations where such exist. In counties where no such organizations exist, let some who have the cause of temperance at heart, call for a mass temperance meeting in some central place and organize a County Temperance Association or Convention, looking toward the distributing of the above described campaign literature. The plan of distributing in this county is as follows: A list of the names and addresses of the school teachers in the county was first secured from the School Inspector. Leaflets were then put up in packages of 25 or 30 and addressed to these teachers. A post card was then written asking a teacher to distribute the leaflets in such a way that each family represented in the school would receive one. The teacher was also asked to send one to each family not represented in the school. The teacher was also asked to inform the chairman of Distributing Committee as to the number of families in the school section, and also concerning their willingness to co-operate in this work by distributing leaflets as they might from time to time be sent. A sufficient number of copies is then taken from this card by the use of a "copying pad" to correspond with the number of packages to be sent. Packages and cards are then addressed and sent on their mission. This plan is working well in this county, and we are persuaded that it will work equally well in other counties. It has the great advantage of minimizing the cost of distributing, while it places the leaflets in the most direct way in the hands of the voters, and in a way that will most likely secure a careful reading. To co-operate with this committee, another committee has been chosen, well scattered over the county, to solicit funds to carry on the work. These funds may be secured by voluntary subscriptions, by public appeals, or be secured at mass temperance meetings, or through S. of T. Divisions, or in any way that this finance committee may devise. Let us hear of this work being undertaken in other counties. Let the friends of temperance be heard from. We do not put forth this scheme as the only one by which temperance sentiment may be aroused, but as one effectual way.

J. W. BROWN,
Chairman Distributing Com. for Anna. Co.
Nictaux, January 25.

Self-Denial.

Self-denial for the sake of self-denial does no good; self-denial for its own sake is no religious act at all. If you give up a meal for the sake of showing power over self, or for the sake of self-discipline, you are not more religious than before. This is mere self-culture, which being occupied forever about self, leaves you only in that circle of self from which religion is to free you; but to give up a meal that one you love may have it, is properly a religious act—no hard and dismal duty, because made easy by affection. To bear pain for the sake of bearing it has in it no moral quality at all, but to bear it rather than surrender truth, or in order to save another, is positive enjoyment, as well as ennobling to the soul. Did you ever receive even a blow meant for another in order to shield that other? Do you not know that there was actual pleasure in that keen pain far beyond the most rapturous thrill of nerve which could be gained from pleasure in the midst of painlessness? Is not the mystic yearning of love expressed in words most purely thus—Let me suffer for him? This element of love is that which makes this doctrine an intelligible and a blessed truth. Sacrifice alone, bare and unrelieved, is ghastly, unnatural, and dead; but self-sacrifice, illuminated by love, is warmth and life; it is the death of Christ, the life of God, the blessedness and only proper life of man.—F. W. Robertson.

Messenger and Visitor

The Maritime Baptist Publishing Company Ltd
Publishers and Proprietors.

TERMS } \$2.00 PER ANNUM.
 } \$1.50 IF PAID IN ADVANCE.

S. McC. BLACK, EDITOR.
A. H. CHIPMAN, BUSINESS MANAGER.
85 Germain Street, St. John, N. B.

Printed by PATERSON & CO., 92 Germain St.

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Succession Duties and the Churches.

In an article which appears in another part of this paper, a correspondent raises some interesting questions in reference to succession duties. There is first the particular question as to the succession duties charged upon the bequest of the late G. P. Payzant, of Windsor, to Acadia University. Mr. Knapp contends that the assessing of the succession duty upon this bequest is in violation of the Succession Duty Act of Nova Scotia, and that the \$7,800 so taken by the Government of the Province should be refunded to the University.

Certainly, if the assessment was not in accordance with the law, the money should be repaid. But we are informed that, before paying the succession tax upon the bequest, the Governors of the University sought legal counsel in the matter, and were assured that in assessing the tax upon the bequest the government officials were acting in accordance with the law. We shall not of course express any opinion as to the proper interpretation of the law, but the fact that there are upon the Board of Governors more than one lawyer, should be mentioned here as additional assurance that the Governors of the University have not acted unadvisedly in paying the succession duty charged upon the bequest.

But apart from the merits of this particular case, there is the more general question as to the justice or expediency of taxing bequests made to religious or benevolent institutions. Our correspondent regards such procedure as so evidently wrong that the simple statement of the case is sufficient. If the law as it now stands taxes such bequests, then, he holds, the law forthwith should be amended so as to make the bequests free from succession duties. This will hardly appear self-evident to everyone. The question here of course has nothing to do with the justice or the wisdom of succession duties *per se*. Mr. Knapp does not discuss that. But the question is, there being a Succession Duty Act on the Statute Book, ought such Act to exempt from duties bequests made in aid of the educational or other work of religious bodies, or should all bequests be taxed alike? This leads the way to a pretty large and somewhat difficult question. It may be urged certainly that to exempt bequests of the kind mentioned would be quite in harmony with the general policy which exempts all church property from taxation. But this only brings up the larger question.—ought there to be a general exemption of church property? If we mistake not our correspondent, in accordance with a well-understood Baptist principle, has very pronounced views in reference to the separation of Church and State. Just how far this principle should be carried in practical detail is a question which, speaking generally, our people have not very clearly settled in their own minds. But some Baptists feel that it is impossible to avoid the charge of inconsistency, if, in theory and on their platforms, they keep loudly proclaiming the principle of entire separation of Church and State, and then in practice demand that their church buildings, colleges, &c., and all bequest toward the support of their denominational work be exempted from the taxation to which property in general is necessarily subjected. This question is one which has engaged the attention of our Baptist brethren in the Upper Provinces much more than it has with us. There are, we believe, several Baptist churches in the province of Ontario (notably the Jarvis Street church, Toronto, which has led the way in the matter) which insist in paying into the public-treasury,

or at least in offering year by year to the Government, a sum equivalent to the ordinary taxation upon their church property. This may be regarded as heroic consistency. We do not know that we should feel disposed to lead the way in such a reform in these provinces. Where each of the denominations is investing an amount of property fairly proportional to its numbers in church buildings, educational equipments, &c., it seems hardly worth while to disturb the policy of the exemption of church property. But it should be considered that in the province of Quebec, where the people are in the first place very heavily taxed by the Roman Catholic church to build churches and other ecclesiastical buildings and the whole immense aggregate of church property is exempt from taxation, the question is one which very seriously affects the interests of the country.

Limits of space forbid any more extended discussion of the subject here, but in connection with the particular phase of it which our correspondent has discussed it seemed worth while to indicate some of the more general phases of the question respecting the exemption of churches and religious institutions from taxation. It may be profitable for our thoughtful readers to consider these things.

With Publicans and Sinners.

What stands out prominently in the Bible lesson for next Sunday is Christ's attitude on the one hand toward the despised and the sinful among men, and, on the other hand, his attitude toward religious forms and observances.

It is not of the spirit of Christ and a true Christianity to turn away from a man simply because he belongs among those who, as a class, are disreputable. Such a class were the Publicans and such a man was Matthew whom Jesus called to be one of his apostles. It is not necessary to conclude, as some commentators seem to do, that Matthew was himself a man of disreputable character. No doubt that in his calling there were peculiar temptations to avarice and dishonesty, and no doubt that, as a class, the publicans were avaricious and dishonest. But the office of tax-gatherer is not in itself an immoral one, and doubtless a man might be a publican and still be as honest a man as was the average Pharisee. We may feel pretty sure that Matthew was not a hard-hearted, avaricious man, exacting without pity from the poor, as well as the rich, all that his opportunity made possible. Such an one would neither have received nor have accepted a call to be Christ's apostle. Jesus saw in this man the qualities that were required in an apostle, and the fact that he belonged to a despised class, and that his being chosen would be a scandal and an unpardonable offence in the eyes of the Pharisees, did not prevent his being called to be one of the twelve. This is what Christianity has ever been doing. It is not careful to enquire about the antecedents of its apostles. It chooses men because of their fitness, not because of their family. It has taken the weak things, the despised things, to contend against the things that are mighty, and the things that are not to bring to naught the things that are. The Lord goes seeking everywhere for men who are worthy to be his apostles to the world, and he finds many of his best ones among those whom the Pharisees and the Sadducees despise. He opens to men of all classes—to Matthew, the publican, to Saul, the Pharisee—a door to the most important and honorable service in which men can engage, a door which none is able to shut.

Again, it is not of the spirit of Christ and a true Christianity to turn away from men because of their sinfulness. For the publicans and sinners, for all the ignorant, vicious and degraded classes, the Pharisee has no gospel. If his eyes these people are accursed. That Jesus goes to eat and drink with these, that he holds fellowship with them as if they had any lot or part in the inheritance of the true Israel, seems to the blind Pharisee proof positive that this teacher cannot be of God. But what the Pharisees thought was a matter of shame to Jesus, is now seen to be his glory and the glory of his church. In so far as Christianity, through its churches and its individual men and women, is going in to sinners and eating with them, entering into sympathy and fellowship with them—not in their sins but in their needs—recognizing in them the lost children of God, and seeking to bring them to their Father's house, in so far as Christianity

manifesting the spirit and declaring the gospel of Christ to the world. The people of whom Jesus spoke as 'the sick' who need a physician, form a great part of the world's population still. The publican and the sinner are not far to seek. There are the degraded classes and the degraded races; the world is full of sick who can be helped only by the healing power of the gospel. In what degree are we realizing the spirit and purpose of our Lord in regard to these?

In the latter part of the lesson a question respecting fasting comes into view. What is the proper Christian position in reference to fasting, is of course a larger question than can be fully discussed within the compass of a paragraph. Christ did not either command or forbid fasting, but it is easy to see that, in respect to the duty of man, he places emphasis on works of mercy and not on acts of sacrifice. To be employed in healing the sick, giving drink to the thirsty, food to the hungry and clothing the naked is far more important in his sight than to fast. For fasting as a performance to be seen of men or as a means of winning merit with God, Christianity has no place. The cardinal question concerning fasting is—is it *useful* to the Christian? Does it help him to a larger fellowship with God and a fuller service for his fellow-men? New wine must be put into new bottles. What was a help to the Jew may be a hindrance to the Christian. A crutch upon which a man leans gratefully while he is lame and weak is but an impediment when he has become well and strong. To fast or not to fast, is a question which each individual Christian should be left to decide for himself or herself. For some who are physically strong occasional fasting may be an aid to devotion. For others any prolonged abstinence from food will be attended by a degree of discomfort and languor, which will tend to lower, rather than to elevate the tone of their spiritual life. No church has any right to require its members to fast. To do so is to usurp over the individual authority which our Lord never authorized, and which is opposed to the spirit of his gospel. While the question of observing seasons of total abstinence from food is to be left to the individual conscience and judgment, moderation in eating and drinking is always a Christian duty, since it is essential to the best physical, mental and spiritual condition, and, therefore, to the most effective service we can render for the glory of God and the benefit of our fellowmen.

Editorial Notes.

—Elsewhere in this paper a report of the meeting held in St. John last week in the matter of the St. Martins Seminary indebtedness will be found. Now that the matter has been so strongly placed before the churches, and a good and practicable plan for raising the money indicated, it is to be expected that the churches will earnestly take hold of the matter and the desired result be speedily attained. It is gratifying to know that a number of the churches are moving in the matter. See also in another column the letter of Pastor Camp, of Hillsborough.

—A correspondent puts a case thus: A minister preaching for a pastorless church on a certain Sunday, at the close of his sermon asks that the church grant a license to preach to a young man, a member of the church, and, against the advice and desire of the older members of the church, insists that a vote be taken there and then. The vote is carried in the affirmative, minors and some not members of the church participating, and the minister declares the young man duly licensed. We are asked as to the propriety of such procedure. The facts being as represented, we should regard it as highly improper. We have repeatedly advised caution on the part of the churches in the matter of granting men who may ask for it a license to preach. If it is worth while to give a man a license to preach at all, it is certainly worth while to enquire carefully into his character and ability and his motives in asking for a license, before taking any action in the matter. Duty to itself, the candidate and the cause of religion in general demands this of the church.

—Pastor Brown, of Nictaux, N. S., writes in another column of what is being done in his county in the way of educating the people in reference to the issue on which the electors are to be called upon to vote in connection with the plebiscite on prohibition, which it is expected will be submitted to the

country something there is a hint goes for the subject this should understand mean and what gain in it and of a prohibition pains to inflict the liquor business that prohibition this argument instances very throughout the position to me

—During a pleased to find and W. H. M. earnestly and church. Mr. mons on Sunday illustrated by subject of the was 'The Day' were aptly at facts with which trical phenomenon preacher's words the audience, lasting improvement congregation outlying sections two earnestly, believing in the congregation expecting great power.

—A story, W. Virginia, all over the vicinity of, was drownedprising to him has been used as an argument story to be taken away from our argument as to in that respects the state This is on the lished at Hills having taken report, found

—The editor the pleasure other leading fax. The Jub occasions of n them will be Mr. Fash has North church trust that pas greatly blessed are all earnest of their church ill is much im physically as Hall has felt health, to r church. Ho strength, and trust, be able much loves, a blessed.

"St. Mar

The special SENIOR AND V ict met in the Street, on the owing to the necessarily an harmony and churches an ea good brother, \$3,000 which h It is but fair already on the vicinity of \$2, final settlement principal due, s him.

The meeting signed as Chair by Rev. J. T. B in which symp the matter of h

country sometime during the present year. In this there is a hint for other parts of the country. It goes for the saying that if the people are to vote on this subject they should do so intelligently. They should understand clearly what prohibition will mean and what it will not mean, what will be the gain in it and what, if any, the loss. The opponents of a prohibitory law are not likely to spare any pains to influence the electorate in the interests of the liquor business. Their great argument will be that prohibition will involve direct taxation, and this argument will be employed no doubt in many instances very effectively. The temperance people throughout the country should therefore be in a position to meet the arguments of their opponents.

—During a recent visit to Amherst we were pleased to find the pastors, Revs. J. H. McDonald and W. H. McLeod, in excellent health and very earnestly and hopefully leading the work of the church. Mr. McDonald is preaching a series of sermons on Sunday evenings on spiritual subjects as illustrated by the laws and facts of electricity. The subject of the discourse on Sunday evening, Jan. 30, was The Dynamo of Power. The truths presented were aptly and forcibly illustrated by allusion to facts with which those who know anything of electrical phenomena are more or less familiar. The preacher's words commanded the close attention of the audience, and must have left in many minds lasting impressions. This church, with its large congregation in the town and its branches in several outlying sections, affords abundant employment for two earnest men. The pastors are working hopefully, believing that the tide of spiritual life is rising in the congregations to which they minister, and expecting greater manifestation of the Spirit's power.

—A story, originating at Huntington or Hamlin, W. Virginia, has been going the rounds of the papers all over the country, to the effect that at, or in the vicinity of, one of the places mentioned, a woman was drowned while being baptized. It is not surprising to learn that in some places this incident has been used for somewhat more than it was worth as an argument against immersion, supposing the story to be true. It seems almost too bad to take away from our anti-Baptist brethren even so poor an argument as this, considering how badly off they are in that respect, but loyalty to fact, it appears, compels the statement that the story is a fabrication. This is on the authority of the Baptist Banner, published at Huntington, W. Virginia. The Banner, having taken the trouble to enquire into the strange report, found that it was without foundation in fact.

—The editor of the MESSENGER AND VISITOR had the pleasure last week of meeting the pastors and other leading brethren of the Baptist cause in Halifax. The Jubilee services in the North church were occasions of much interest. An extended report of them will be found in another part of this paper. Mr. Fash has entered upon his ministry with the North church under most hopeful auspices, and we trust that pastor and people may be mutually and greatly blessed as they labor together. The pastors are all earnestly and successfully leading the work of their churches. Mr. Lawson, who has been quite ill is much improved, but is not yet quite so strong physically as he and his friends could desire. Mr. Hall has felt compelled, on account of impaired health, to resign the charge of the Tabernacle church. However, he has still a good deal of strength, and after he has rested a little, will, we trust, be able to engage again in the work he so much loves, and in which he has been abundantly blessed.

"St. Martins Seminary Indebtedness."

The special meeting called as per notice in the MESSENGER AND VISITOR to consider the above named subject met in the Foreign Mission Board Rooms, 55 Germain Street, on the evening of 1st inst. The attendance, owing to the storm and blockade of railroads, was necessarily small; but the meeting was one of great harmony and each present felt that at once in all our churches an earnest move should be made to relieve our good brother, Mont. McDonald, to the extent of the \$3,000 which he has offered to take as a final settlement. It is but fair to him that once more it be stated that already on the indebtedness account he has paid in the vicinity of \$2,000 interest and yet makes an offer for final settlement hundreds of dollars less than was the principal due, saying nothing of the interest paid out by him.

The meeting was organized by appointing the undersigned as Chairman and Secretary. Prayer was offered by Rev. J. T. Burhoe. After some informal discussion, in which sympathy for Bro. McDonald and our duty in the matter of lifting this burden which he too long has

been bearing were emphasized, and the following resolution passed unanimously:

Whereas, In the opinion of this meeting we owe it to Bro. McDonald and to our own honor that he be relieved of the financial burden incurred in connection with the St. Martins Seminary; therefore

Resolved, That we now hereby appeal to our churches to rally at once and as true brothers wipe out this indebtedness, relieve a brother and save our honor.

It was further resolved to recommend the plan suggested a few weeks since in MESSENGER AND VISITOR, viz., to ask each church in New Brunswick to note the membership reported in the last Year Book; then deduct one-third for absent members, etc., and then for each church to raise an amount equal to fifty-cents each for the remaining two-thirds of the membership roll.

It was also resolved that in this matter the churches be urgently pressed to at once vote their proportion of this indebtedness, in accordance with this proposition and send in their pledges of such action, pending the collection from the individual members.

Brother, pastors, we ask you to take up this matter. Surely it must be on your hearts. Brothers and sisters of the churches, it will not mean but very little, if any, self-denial to many of you to see that your church raises the amount above named. Will we let one member of the body bear the burden alone? Already Germain Street has met the amount this proportion calls for; 1st and 2nd Springfield, Kars, 1st and 2nd Cambridge are also on the way, while Main Street and Brussels Street, St. John, 1st Hillsboro and 2nd Chipman have promised to do the same and are now at the work. We ask that at once you act. Get your soliciting committee right at work and in a few days this amount can be paid over. Do you realize while you delay our brother is being called to meet the interest of this indebtedness. Do you realize \$100 now means more than \$100 a year later. Better that you send \$93 now than \$100 a year hence.

Hoping our churches will report their favorable consideration of the above at the earliest—

We are yours cordially,
W. E. MCINTYRE, Chairman.
G. O. GATES, Sec'y.

St. John, February 2.

P. S.—Received during the week towards the above: Rev. C. E. Baker, Newcastle, \$2 50; "Widows Mite," Carleton, \$1; Mrs. Charlotte Reed, Brookville, \$1; S. C. McMann, Brookville, \$3. G. O. GATES, Sec. Com.

Dependence Upon God.

In the history of the China Inland Mission, of which Rev. J. Hudson Taylor is General Director, there is furnished a noted illustration of what great things come of complete dependence upon God. Prayer for the needed financial support, and that exercise of faith which proceeds as if that which is required is already in hand, have made the history of this mission a very remarkable one. It incites to aggressive efforts that are based upon a firm trust in the Great Head of the church.

And just now, in connection with this same mission, the editor of "China's Millions," the organ of the mission, makes reference, in a way that is both striking and instructive, to a gift of money recently received. The donor, a man who has recently died in England, has long felt a deep interest in the evangelization of China, and about three-quarters of a million of dollars he has left to the China Inland Mission. "We confess," says this editor, "when we first heard of the gift mentioned above, that we felt deeply concerned for the welfare of the mission." That appears strange to those who look only upon the surface. Many, indeed most, would at once regard such an offering as just the thing required to put the enterprise beyond a precarious existence, and to ensure for it a future that would greatly eclipse even its wonderful past. But the writer goes on to say, and his words may well be pondered by cold calculators: "It has been a light thing to be poor, for God has ever fulfilled his promises and has supplied our every need. To be suddenly possessed, however, of a vast sum of money, seemed a very serious matter; for there was danger that we might thus get our eyes off of God, and cease to realize our need of prayer toward him, and of our utter dependence upon him. Thus, while we fervently praised God for his remembrance of us, we felt constrained to pray more than to praise." Just as an individual may forget God in the prosperity vouchsafed, so may the many who are banded together in a missionary organization. If a vast sum comes from one or two, the hosts may know damage from a withholding of their gifts.

"Give me neither poverty, nor riches." That missionary societies have little need to offer the second part of this prayer is evident. But follow the editor a little farther. "It was a relief, on this account," he says, "when we finally heard that the money could not be used at home or for already existing work, and that it was designated for China and for work there such as put upon the gift made it clear that the mission would be in a sense, poorer than before, inasmuch as the creation of new obligations abroad in an extensive work of evangelization would require at home in the equipping and sending out of new missionaries, the supply of greater needs than have previously existed. Thus it became plain that there would be more room for prayer and faith than ever, and that the mission would not be taken from its former blessed position of complete dependence upon God." While others would get comfort out of this large donation from the first sight, this penetrating editor does not get it until he looks beyond the exterior, and learns that the privileges of obligation will not be less than they had been hitherto to the thousands who have had this great work for China upon their hearts.

Let us have the money in hand before we take any steps, says the hard-headed business man. Let us proceed at God's bidding, and means of support will be forthcoming, says the man of prayer and faith. It sufficed Carey that he could get to India. He trusted God for the rest. This was not recklessness and foolhardiness. It was sublime confidence in Jehovah. Have we not need today, and in our own missionary enterprises, of this same thing? Certainly there is something here worthy of more than a passing thought.

"The steps of faith fall on the seeming void,
And find the rock beneath."

Halifax, January, 1898. A. C. CHUTE.

North Baptist Church, Halifax.

(CONTINUED FROM PAGE ONE)

The growth in foreign mission and in collegiate institutions also passed under review. This, like all the services, was most interesting.

Mrs. Manning gave a graphic sketch of the condition of women in heathen land and appealed to the people for more gifts and fuller consecration.

The Rev. W. J. Armitage, rector of St. Paul's, said he had been profoundly impressed and deeply touched with Mrs. Manning's address. He gave the Baptists credit for their missionary zeal and labors. His address was well received.

The celebration of the Jubilee commenced on Sunday morning by a prayer meeting. There was another prayer



GEORGE A. MCDONALD.

services on Monday at 4 p. m. Of course the pastor, Rev. Z. L. Fash, presided at all the services. He discharged these duties with much tact, becoming seriousness and dignity.

The meetings were all characterized by moderate enthusiasm. It is the intention of the church to follow these services with a series of evangelistic meetings. In all the exercises there was the absence of any indication of reliance on human agency apart from the power and presence of the Holy Spirit. The retrospect has given off its inspiration. The pastor and church have caught it. The future is fascinating. Already both Mr. and Mrs. Fash are beloved by the people. The union is unconstrained and hearty. By the blessing of God a great work may be done by this church in the next fifty years. At the close of the Jubilee services the church will begin to make history for the next Jubilee. May it be glorious.

Regrets were expressed that the Rev. J. E. Goucher was not present. Kindly references were made to him. Deacon J. W. Bars, who was the principal man in the founding of the church and who gave so largely to provide for it a house of worship, was duly honored for his large-hearted work in connexion with the church. Great regret was expressed that he did not feel able to leave home at this inclement season and mingle with the church in its Jubilee services. Mr. Bars has given \$20,000 to Acadia College. With the exception of this, it is not likely that any investment ever made by him has brought forth such results, and will continue to bring forth such results in all coming time as the \$2,000 which he put into the North church building on Cornwallis



GEORGE A. MCDONALD.

Street. It is evident that without him the church would not have been founded at that early day; and it is still more evident that without his generous help it could not have erected a commodious church building for many a long year. This is a good object lesson for those who have the command of means at this day. At that day the \$2,000 was as large as \$5,000 would be today. Benevolence at that time was not on the large scale that it is today. This large gift must have been an inspiration in the city at the time. Mr. Manning acknowledged the services of Mr. David Thompson, especially during one period of the church's history. Most liberally did he give of his ample means to carry on the work of the church. Most industriously did he work to induce others to give. Mr. Manning also paid a tribute to the late Judge McCully. He did more than any other man to mould the church and conform it according to the New Testament model. His influence was very great in the church. It was exerted in the right direction, so far as doctrine and church order are concerned.

Mr. Harris, who, according to Mr. Manning, has been chorister from almost time immemorial, conducted the music in all the services. He was sustained by a large choir, mostly quite young. The hymns and tunes were selected with good taste. They were very suitable to the occasion. The singing was full and hearty and added much to the interest of all the services. All were glad to have present at some of the meetings the highly esteemed editor of the MESSENGER AND VISITOR. From beginning to end the harmony was in fine accord. The Jubilee of 1898 will be remembered by all who took part in it as a very pleasant occasion, and it is believed will prove an inspiration for all to go forward.

REPORTER.

The Story Page.

Harry's Revenge.

BY REV. T. L. BAILY.

"I'll pay you up for that, Bill Wilkins; you're a real mean fellow." And Harry Boyce picked up his slate and books from the muddy road into which Bill Wilkins had knocked them from under Harry's arm, as they were going home from school.

They had been playing rather rudely, as boys sometimes will, but this was not one of those accidental things that might happen without causing an angry spirit to rise, for to tell the truth of the matter, Bill did it purposely, and Harry so understood it.

It was as Harry said, a mean trick, and as he tried to wipe the mud from his spelling book, which seemed to fare the worst of the lot, his little fist was ominously shaken toward Bill, as he uttered the words we have heard.

"I don't care, you are a coward anyhow; come touch me if you dare!" and Bill looked defiance at his school-mate, and shook his fist in return.

What might have been the result on the spot, we can hardly tell. If Harry had not been so busily occupied in trying to clean off his books, most likely blows would have followed the words, but each one contented himself, for the present, with the show of fight, instead of the reality.

"Mother, just look at my books! That Bill Wilkins threw them in the mud. I am going to pay him for it. I know just where he puts his basket with his lunch in it, and I guess he won't like it very well tomorrow. I can get at it without anyone knowing it and he won't know who did it."

"What will you do my dear? I hope you would not spoil it so that he could not eat it; that would be very unkind."

"I don't care; he had no business to throw my books in the mud. And I am going to put some mud all over his pie, see if I don't!"

"You are a little angry now, and it is not best to plan what we will do when we have hard feelings in our heart toward anyone. Wait until you get calmer, and then think about how to pay Bill, as you seem intent upon doing."

"No matter, he'll find out to-morrow that he can't throw my books in the mud and not get a settling in some way for it."

Mrs. Boyce, thinking to draw her son's thoughts away from the occurrence, suggested that she have the books to wipe off, and that Harry should finish the walk, in the garden that he had commenced some days previous, but was interfered with by the rain.

"I want to see it all done before your father comes home, and you know he wrote word that he would be here on Thursday, and this is Tuesday; only one day more of your spare time. And something else; I am going to have for supper some of those nice buns you like so much; they will taste so nice after an hour's work in the garden."

"May I have some to take to school to-morrow for my lunch?"

"I will see about that when to-morrow comes. Time enough then to talk about lunch?"

Harry did not notice the twinkle in his mother's eye as she said this, but she had her plans already laid for to-morrow, but this was not the time to disclose them.

There was quite a good hour's work done on the garden walk, and when Harry was called into supper he said he felt as if he could eat all the buns on the table. Yet there were enough for both.

"Mother, did you save any for me to-morrow? I would not have eaten them all if I had thought of it sooner."

"Do not be anxious about your lunch. I have provided something for it that I think you will like. Did you put your tools away carefully when you finished your work?"

"Yes; they are all in the shed behind the door, just where I found them."

"I am going over to your Aunt Lucy's for a while; do you want to go with me? Perhaps you and Cousin Kate can have a game with her historical cards, you are so fond of."

"To be sure I will go."

They went, and Kate and Harry were soon absorbed in the game, and paid but little attention to the conversation of the older persons. It was a very pleasant evening spent at Aunt Lucy's, and quite late when they returned home. Mrs. Boyce always read a chapter—or a portion of one—in her Bible before retiring for the night, and the selection this evening was the twelfth chapter of Romans.

"What does this mean—'heaping coals of fire on somebody's head?' I should think it would burn and make them worse than before."

"I think it means that doing an enemy a kindness, will melt him down, or burn all his anger out, and make

a friend out of an enemy. A least, I think, it would be a good plan to try it, and see how it would work. This was all that was said, and the quiet of the night covered all the deeds and plans of the day.

Wednesday morning was bright and clear, and Harry Boyce was getting ready for school. His mother had succeeded in getting the soiled books looking quite respectable, and as Harry strapped them together, he said:

"There is not much signs of the mud left. You did get them nice and clean. But I will let Bill know he dare not do it again."

"Let me see, Harry; how many buns do you think you can eat, for I do not want to have them wasted, and there's no use in giving you more than enough?"

"I guess I can eat four or five anyhow. Have you got that many for me?"

"I have just six left, and you can have all of them if you can put them to a good use."

"A good use! What do you mean, mother? Of course I can, for if I cannot eat all of them, I will give one or two to Joe Hankins, who sits next to me in school."

"I think you can put them to a better use than giving them to Joe, though I have no doubt he would enjoy them very much. What are you going to put in Bill's basket?"

"Why, some mud, for certain. You may be sure of that, though I had almost forgotten it."

"I would not if I were you. He was unkind to you, and it will only make matters worse by being unkind to him. It will make him very angry to have his lunch spoiled."

"But it will teach him a lesson, and he won't try it again."

"I am not so sure of that. I rather think that he will be so angry that he will injure you in some other way. I will tell you what I would do. Suppose you try the Bible plan, and put three of your buns in Bill's basket, if there is room for them, and keep three for yourself, and see what the effect will be. If it proves unsatisfactory I will not ask you to try it again."

"I don't know about that. The rest of the boys will laugh at me and say I was afraid to do anything to him. But he won't know who put the mud in his basket."

"I think he would soon find out. He would suspect you at once, and you could not deny it. Try the buns instead of the mud."

It was a hard battle that was going on in Harry's mind. He was resolved upon revenge, and this did not seem to be a very clear way of getting it.

"But, mother, must a fellow always be knocked down this way, and not get any satisfaction out of a chap that treats him mean?"

"I think you will get more real satisfaction out of the buns than you will out of the mud. Try it and see."

"It is pretty hard, but—" and here he paused—"but you won't tell anyone about it, will you?"

"No indeed. There will be no need for one to say anything about it. It will speak for itself."

"But I shall feel so mean. It will look as if I was a coward and afraid of Bill."

It was nearing school time, and there must be a decision soon. Harry stood irresolutely with his hand on his books for a few moments, when he said:

"All right, mother. I will try your plan, and if it fails, I can try mine afterwards." And three buns were placed in Harry's basket, and three more wrapped in a paper for Bill.

Harry had no trouble in slipping the package unseen into Bill's basket, as he had talked so long at home that he was late, and all the rest were at their seats when he entered the room (the caps and baskets being left in the outer room.)

"Hello! who has been at my basket and stuffed some paper in it? Was that you, Boyce?" and Bill Wilkins tossed the package to the floor.

As it was noticed, the buns rolled out. Harry had one of his in his hand eating it, and a glance showed that the three lying on the floor were just like it. It was difficult to determine which one was the most confused. For a moment there was silence, when Harry said:

"Yes, Bill, I put them there. Mother sent them to you."

"Ain't there anything wrong about them? You want to cheat me. I know you!"

"Indeed, Bill, they are all right, just like mine. Here take one of these and give me one of yours."

Thus assured, the exchange was made, and but a few minutes elapsed ere all six buns had disappeared without Joe getting one of them. They were so busy with their lunch the difficulty of yesterday was forgotten, and the bell announced school time had come again.

There had been a silent observer of the event of that noon hour. Miss Collins, the teacher, heard the conversation, and knowing all that had taken place, concluded it would be a good opportunity for a short talk on "Revenge," or, at least, a blackboard lesson.

When the scholars were all seated, she turned the board around, and there they saw this one word in the

centre of the board, in large letters. Few, if any, could tell why it was there or what it meant. It was simply REVENGE.

"Children, can you tell me what that word is?" pointing with her finger to it. A ready response followed.

"But can you tell what it means?" Many answers were given, some very expressive, such as "Getting even with a fellow," or "Hitting back when he hits you," etc.

"That is one kind, no doubt, but not the best kind. Let me put two more words along with this one, and see if it will help us any." Taking her chalk she printed on one side, "MUD," on the other side, "BUNS," and two persons at least saw her meaning.

"Which do you think is the most satisfactory way of getting even, as you call it? Kindness or doing an injury?"

"Teacher, I was going to put some mud on Bill's pie because he threw my books in the mud yesterday, but my mother told me not to do it, and sent the buns to put in his basket instead. I am glad I took her plan. I guess it was the best." We may be sure it was Harry who spoke up.

"I, too, am glad. I think your mother saved you considerable trouble, that is all."—The Christian Inquirer.

Marie's Offering.

Pitter, patter, pitter, patter, down came the rain on Marie Lacey's umbrellas as she hurried homeward, hurried partly on account of the rain, but principally because she wanted to have a talk with her mother about the missionary meeting just attended.

A special request had there been made for an increased contribution at the next monthly meeting. Marie wanted to help by making a special offering, but she did not know it would be possible so she hastened home to lay the matter before her mother, sure of finding in her an interested listener and a true helper.

Mrs. Lacey is an earnest, active Christian woman. Her husband, being a physician, has little leisure for so-called church work, so she often says she has to do his work as well as her own. With his consecrated purse and her consecrated life the good she does cannot be told.

But Dr. Lacy, too, notwithstanding his large practice, for he is of more than local reputation, finds an opportunity for service. As he ministers to the diseased bodies he points his patients to the Great Physician, who can cure sick souls as well.

Dr. and Mrs. Lacy have but two children—Harold (now twenty-five years old) and Marie (two years younger). To this son and daughter the best advantages have been given. Harold after finishing a collegiate course; studied medicine, and is now his father's assistant. Marie took a seminary course, and then decided to continue the study of music, for which she has talent.

People have frequently remarked to Dr. and Mrs. Lacey, "How proud you must be of such a bright son and such an accomplished daughter." Yet over Harold they sometimes sighed. He is not a Christian. Being easily influenced, he had, in his college life, suffered from companionship with non-Christian students, and they had taught him to pride himself on his fine moral life, and to notice faults in others of which he was not guilty. He felt himself as good as many in the church and instead of comparing his own life with the perfect pattern, he persisted in looking at the poor imitations.

Marie had been greatly influenced by her brother, and it was not until a few months ago that God's Holy Spirit convicted her of sin and led her to see her need of a Saviour. Then she determined to try to atone for a wasted life, and so willingly and so determined has she been that her pastor has no better worker than is she.

Marie grieved much that her brother could not understand the new joy and the peace that was hers, and was unable to enter in this new life. There came over her a great longing that she might be enabled to walk so closely in the footsteps of the Perfect One that Harold might see that she, at least, did not dishonor the name of Christian.

But, oh, how was she ever to do it! For Marie had a serious fault—that of criticism of others. To be sure, her brother had trained her to it, but she did not seem to think of that. She knew it was wrong for any one, and especially for a Christian, to speak evil of others, and yet strive as she would, Satan seemed to triumph over her. Heartily did she agree with the Apostle James that the tongue is a little member and yet full of deadly poison, and, knowing well its ability for evil, she prayed earnestly to the Saviour to help her use her tongue aright.

That afternoon as she hurried homeward her face saddened at the thought unless this fault was remedied it might become a real stumbling block to Harold.

As soon as she entered the house she went at once to her own room, and, kneeling by the bedside, she poured out her heart to the Lord, earnestly imploring Him "to set a watch before her mouth, and so keep the door of her lips that nothing might proceed from thence, but for the use of edifying."

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Observer.

The Young People

The sitting room seemed very pretty to Marie as she opened the door. A soft, beautifully tinted carpet covered the floor, fine engravings adorned the walls, comfortable chairs were scattered here and there, and the coal fire blazing in the grate cast a rosy light over the room.

Mrs. Lacey sat by the table reading, but as her daughter entered she looked up and said, "Well, Marie, how did you enjoy the meeting?"

"Oh, mother! very much indeed, but I am troubled for fear I cannot help in the special offering that will be given next month to the Endeavor Hall. That will be the day for the discussion of the Home Mission work. I do give now to the Home and Foreign Boards all that you think I can spare from the allowance father gives me, and yet I do long to make an additional contribution. And, mother, can you suggest any new plan that will help me to overcome the bad habit of searching for the notes in the eyes of others, instead of looking at the beam in my own?"

Mrs. Lacey sat so long without answering that it seemed as though she had not heard. Presently, however, she arose, walked across the room, took from a table a small red box, and, handing it to her daughter, said, "Marie, while you were at the young people's band I was at the women's meeting. Our President gave us these 'benefit boxes' into which we were asked to drop our money as a thanks-offering for benefits received from the Lord, the amounts to be measured by our appreciation of the blessings. I have another box I can use for this purpose. You take this, and every time you speak evil of any one drop a penny into it. Keep it there on the mantel where it may remind you of your sinful habit."

During the following days Marie had reason to thank her mother for the suggestion.

The sight of it often helped to keep back hasty words that sprung to her lips, and so often did they come forth that to pay her indebtedness she had to contrive numerous ways of getting the money.

She did not want to ask her father for any, for that did not seem like giving of her own. After a few days it seemed to Marie that the red box met the Master's approval, as he sent her money in unlooked for ways.

One morning Harold gave her fifty cents for doing some nice mending for him; then Marie discovered that chocolate drops, for which she spent many a dime, could be done without; and the fall that was found to look well enough without the new wing she had intended to buy for it, and so by degrees the money was provided to pay for the words better left unsaid.

Sometimes Marie was encouraged at the signs of improvement and began to feel quite hopeful, but almost before she was aware, the tempter would appear, and cause her to fall again into the old way.

The little box grew heavier and heavier, but Marie grew steadily better. Harold silently noted the change, and began to watch his sister carefully. He saw her occasionally drop money into the box on the mantel, and laughingly joked her about her bank. Little did he know the purpose for which it was used.

When he took her out to an evening gathering he found she puzzled him. Sometimes those present would criticize the conduct of people whom he knew she disliked, and yet she now invariably changed the conversation so that it became one of praise instead of censure.

One night going home he said: "Marie I thought you did not like Nellie Blake. Why did you find so much to commend in her?"

"Harold there is something good in everyone if we will only search for it, and now since I commenced to look for the good I never fail in my search."

Some evenings he would be standing in a different group, not near enough to hear what was said, and not so far but what he could see what occurred.

Occasionally when he knew Marie to be speaking, he would see her make a quick movement of her hand to her mouth, which no one else seemed to notice but the loving brother, who also saw the tears that glistened in her eyes.

The days came and went sometimes carrying victories with them and sometimes defeats.

At last the time drew near for the regular monthly missionary meeting. Less and less often did Marie's lips speak wrongly of others, and hence less frequently were the pennies dropped into the box.

On the day of the meeting she took it down from the mantel, opened it and poured the contents into her lap. Dimes, nickels, pennies, what a lapful! She began to count them, but the tears soon so filled her eyes that she could count no longer, and dropping her face upon her hands, she cried aloud.

Mrs. Lacey hearing the sound, hurried into the room. As soon as Marie could control herself, she told, amid the sobs, what was the matter.

"Oh, mother! there is two dollars here. Two hundred times have I, by my own words, dishonored the name of Christ. Just think of it! I can almost see the sad face of the recording angel as he bends over the record of the history of my life this last month."

As soon as Marie became a little more composed, Mrs. Lacey tried to comfort her by speaking of the improvement she was certainly making.

"Why, mother! how can you say so, with this record against me?"

"Marie, it seems great because you have nothing with which to compare it. You were not conscious how often you said harsh things of others, and I doubt not that if we could compare this record with that of last month, you would find much to encourage you. This box you may keep, and may its contents be less as the weeks come and go."

No one at the meeting knew how Marie came to have the additional two dollars for the special offering; however, they received it none the less joyously.

As the months roll around, bringing the day for the missionary meeting, the treasurer has grown accustomed to receiving large gifts from Marie. Not much money now from the red box, but having learned to deny herself to pay the debt, she has continued to do without first this thing and then that in order to have money to give to the missionary cause.

A year has passed. Marie is not yet perfect, but Harold is being led, by her life, nearer to Christ, and she feels sure it will not be long until he will see how far short he himself comes of being what he ought to be. And thus looking at his own life instead of at the lives of others, she knows he will see his own condition in God's sight, and will flee to her Christ for pardon and forgiveness.—Observer.

EDITORS, J. D. FREEMAN, G. R. WHITE. Kindly address all communications for this department to Rev. G. R. White, Fairville, St. John.

B. Y. P. U. Prayer Meeting Topic—February 13.

The way of Life. Rom. 10 : 8-13.

This is the theme of themes. Long ago Job asked "How should man be just with God." Let us be grateful that Jesus is the way and also He reveals the way to us. And first it is a way of repentance. Repent is the great rallying cry of the Gospel. The Baptist began his ministry with this cry, so Jesus and his apostles, so Peter at Pentecost. "Except ye repent ye shall all likewise perish." First, "right about face." If saved at all we must be saved from our sins. Repentance includes sorrow for sin; hatred of sin, and a full and complete turning away from sin.

Second. The way of life is the way of trust. The penitent must not only hate and forsake his sinful ways: he must turn in faith to the Lord Jesus Christ. He must accept the Biblical statement, "With His stripes we are healed," Isa. 53 : 5 "Who His own self bare our sins, 1 Pet. 2 : 24. He must come just as he is, and rest his soul on the mercy of God through Christ. He must "believe with the heart," simply resting his poor sinful soul on Christ as the One who bore his sin. It is not when he prays and seeks and repents, but when he believes that he is saved.

Thirdly. His faith must be more than a mere intellectual assent to the fact that Jesus died for him. He must give God his heart. His love must go out to embrace the Lord Jesus. Without this love no faith is real saving faith. "With the heart man believeth unto righteousness." He must,

"Behold Him till the sight endears The Savior to his heart."

Fourthly. There must be a full and complete surrender of the will before one can enter the "way of life."

"Our wills are ours we know not how, Our wills are ours to make them thine."

This surrender must be unconditional. We must come as captives to give ourselves up entirely to the will of our Master. Then and only then can He receive us.

And lastly, he who would enter the way of life must "deny himself and take up his cross and follow Jesus." "With the mouth confession is made." "Take my yoke upon you and learn of me," says Jesus, and "ye shall find rest to your souls." Matt. 11 : 29. According to the last commission it is "he that believeth and is baptized shall be saved." Mark 16 : 16. Jesus says, "He that followeth me shall not walk in darkness but have the light of life." Oh how blessed to walk in the light with Jesus. May we all walk in that "path which grows brighter and brighter to the perfect day."

The Kings Co., N. S., B. Y. P. U.

Will meet at the Kingston Baptist church Monday evening Feb. 7th. The following programme has been arranged:

- 7-8 p. m.—Business. 8-8.10—Devotional exercises. 8.10-8.20—Introductory Address, by President Rev. J. B. Morgan. 8.20-8.30—Paper. "Why every church should have a Young People's Society." By J. P. Neilly, Co. Supt. of C. E. Society. 8.30-8.35—Discussion of Paper. 8.35-8.45—Paper. "The importance of the Junior work." By Mrs. J. B. Morgan. 8.45-8.50—Discussion of paper. Offering for Co. B. Y. P. U. purposes and collection of questions. 8.50-9—Questions answered by Rev. D. H. Simpson and Rev. W. N. Hutchins. 9-9.10—Paper. "What our young people should read." By Mrs. C. H. Martell. 9.10-9.15—Discussion of paper. Special music by the Kingston choir.

All Young People's Societies connected with Baptist churches in Kings Co. are entitled to send delegates, irrespective of name they may be known by. Each society may send one delegate, for every 20 members. Any church not having a Young People's society may send one delegate for every 50 members, provided no society or church send more than 3 delegates.

Delegates coming by D. A. Railway, and purchasing a first class ticket and securing standard certificate at points of departure, will be returned free.

Mrs. G. L. BISHOP, Co. Sec'y.

Complaining of the Weather.

It is easier and more common to find fault with the weather than with anything else in the range of our experience. Yet we have less personal responsibility as to the weather than as to almost anything else, and we know very little about what we or the community needs in the line of the weather. When the fiery earth longs for water, or the springs need filling up before winter sets in, if a rain comes at a time when we want a clear

day, we call it "wretched weather." It is well for us and for others that we are unable to have weather to suit our tastes. We should destroy or harm both ourselves and others if we could have our own way. It is well that the weather is not at our disposal.—S. S. Tines.

Educational Work in Young People's Societies.

The founders of the Baptist Young People's Union of America recognized almost at the start the need of incorporating the educational feature in their work. They realized that the enthusiasm which had been quickened by the Young People's movement needed to be supplemented and directed by knowledge, if the best results were to be attained. This conviction took form in the Christian Culture Courses, which are so marked and distinctive a feature of our work. The idea is now being carried out in other societies. A "Christian Training Course for Young People's Societies and other church organizations" in Presbyterian churches was started in October, 1895. The course includes three departments, Biblical, Historical, Missionary, each extending through three years, and covering a period of nine months—October to June—in each year. Text-books are adopted and additional study outlines are published in the Presbyterian missionary magazine—The Church at Home and Abroad. The first place in what is called the Biblical Course is given to the "Shorter Catechism," which occupies the study period of the first year. A course of study on the general plan of our Christian Culture Courses is now announced for Christian Endeavor Societies among the Disciples. There is little doubt that this feature will within a short time be embodied in the work of all the divisions of Young People's Societies.—Baptist Union.

Our Juniors.

Will not our Juniors help us to make this department a grand success? Junior work is the hardest to maintain and all need help who are digging in this Klondike. Let us be, "workers together," in this hopeful field. Miss Francis Willard says: "Beat not your knuckles against the granite of matured character, when you mould the clay of three years old, habit and intention." Help your Junior work and you may help the church, and thus have your say as to what manner of men and women she will possess in the days to come.

Jesus and the Children.

We read of the entry triumphal, With palm-branches strewn in the way, Of him who on Calvary's mountain The price of our ransom should pay.

We know how that day in the Temple, Rebuked for their innocent ways, The children cried joyous hosannas, But Jesus accepted their praise.

So gently—fobidding them never— He spoke to the children of old, We're sure that he tenderly calls us Like lambs to the Shepherd's safe fold.

Our hearts will we give to the Saviour, Our feet all his errands to do, Our voices, our hands, and our pennies, That others may come to him, too.

—Selected.

She Was a Stranger.

A Sunday-school missionary, while addressing a Sunday-school, noticed a little girl shabbily dressed and barefooted, shrinking in a corner, her little sunburned face buried in her hands, and sobbing as if her heart would break. Soon, however, another little girl, about eleven years of age, got up and went to her. Taking her by the hand, she led her out to a brook, where she seated the little one on a log. Then kneeling beside her, this good Samaritan took off the ragged sunbonnet, and, dipping her hand in the water, bathed the other's hot eyes and tear-stained face, and smoothed the tangled hair, talking cheerily all the while.

The little one brightened up, the tears vanished, and smiles came creeping around the rosy mouth. The missionary, who had followed the two, stepped forward and asked, "Is that your sister, my dear?"

"No, sir," answered the child, with tender, earnest eyes; "I have no sister."

"Oh, one of the neighbors' children," replied the missionary; "a little schoolmate, perhaps?"

"No, sir; she is a stranger. I never saw her before."

"Then how came you to take her out and have such a care for her?"

"Because she was a stranger, sir, and seemed all alone, and needed somebody to be kind to her."—Christian Standard.

Foreign Missions.

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 Street, St. John, N. B.

PRAYER TOPIC FOR FEBRUARY.

For Mr. and Mrs. Corey and Miss Clark that many more souls may be won to Christ in Kimey. Thanksgiving for those lately baptized on that field.

Annandale.

Glad to report some progress made in our mission work in the Annandale church. On October 4, after the closing of our missionary meeting, a Mission Band was organized with a membership of eight, which has increased to 15. The following officers were appointed: George E. Sorell, President; Willie Howlett, Vice-President; David Howlett, Secretary; Miss Susie Mills, Treasurer. We ask the earnest prayers of all our sisters for this Society. BECCA L. BURKHOR, Sec'y.

There is one thing missions to the heathen have done. They have roused the dormant instinct of self-sacrifice. Carey's sacrifice was wonderful. What his brilliant intellect might have achieved in England we can only guess, but he left England, and as one has well said—if it had been heaven he would have left it for the salvation of souls and the glory of God. While he lived upon a laborer's pittance, his contributions to the mission, earned by sweat of brow and brain, were £50,000. Yet by Carey's wish on Carey's tomb are inscribed the words: "A guilty, weak and helpless worm, on Thy kind arms I fall." We might well bless the earth that entombs worms of that sort.

Marshman's self-denial and Marshman's self-suppression are too frequently lost sight of in the greater glory of Carey's life. The heroism of the pioneers has been well maintained by their successors. Shame on us when our eyes grow not brighter, and our hearts beat not faster to remember Carey, Marshman and Ward and Moffatt and Livingstone and Judson, and men of that stamp who left all and followed Jesus. But there are others whose name never appears on the printed page who are equally worthy and will hear the "well done" from the Master's lips.

A little seamstress worked late into the night in the darkness of her room. Others needed the lighted lamp or kindled candle flame, but God had given her the gift of blindness; so she put her pennies by and presently brought a golden sovereign to the mission treasurer saying, "It is the cost of the candles." There are some such even in these provinces by the sea—and our life is the richer and the fuller and the gladder because of the secret, silent, all-pervasive influence of their presence among us. May their number be greatly multiplied.

It is not the haphazard contribution that is asked for, but the gift steeped in prayer, hallowed by sacrifice and sent forth with hope of the crowning triumph of the Christian. Such gifts are never solitary. They grow vocal with sweet plaintive pleadings for companionship, and multiply a thousand fold before their course is run. Let the joy of saving souls be set before a man and he will be ready for his cross. A year ago last Xmas some good friends in the city of London gave a Guildhall banquet to the children of the slums. One little fellow in particular was brought to the feast—crippled, helpless, almost dumb. His mother was a charwoman. One day she left him, a bright, lusty lad, to while away the hours in play in their scant courtyard. He played with the court pump, and drenched with water shivered and starved till his mother's return. When he was raised from his bed of rheumatic fever, his was the doom of the life-long cripple, able only to sit in his chair and roll a languid eye from side to side. Him they took to the Guildhall banquet. He thought he was in heaven when he saw the glory of its walls and the plenty of its feast. He was never the same again. Eyes and ears had henceforth an eager curiosity for sights and sounds, and, above all, when a rat-tat came to the door the little man would almost jump from his chair crying, "I'm ready, I'm ready." Of course he was ready. He thought he was going to be taken to the banquet again. He was ready to go there, through all the weariness of the way and the agony of its movement. So the measure of our vision will be the measure of our readiness for sacrifice. For the joy set before Him,—our Saviour gave—Himself. What shall we give?

"Oh brother man, fold to thine heart thy brother Where pity dwells the love of God is there; To worship rightly is to love each other Each smile a hymn, each kindly deed a prayer."

Mrs. Dr. Jewett, of Madras, has well wished that "the women of America would be able to go down with the missionaries into heathenism for one depravity, and learn the way to get at the depth of this depravity and darkness." Read this heart appeal of a heathen wife:

I am weary of my darkness— Oh, when will it be light? There is not one gleam of sunshine, My mind is dark as night. I long to know a true God! I have worshipped gods of stone, But no comfort can they give me Wandering or at home. I've travelled, till I'm footsore, To temple and to shrine, That I might find a good God, Whose face on me would shine. But oh, I cannot find Him! My search is all in vain. I am told of Sivo, Brahma And many another name. Oh Christian woman, tell me! Will your God for woman care? Does He feel for woman's sorrow Will He hear a woman's prayer? If you have a light, oh, bring it, That we may no longer pine In darkness and in sorrow, While on you the light doth shine."

Amounts Received by the Treasurer of the W. B. M. U. from January 26 to February 1.

Cavendish, F.M., \$6.91, Reports, 25c., Tidings, 25c.; Belmont, Mrs. Campbell, F.M., \$1; Milton, F.M., \$11.93, H.M., \$1.85, Reports, 15c., Sunday School collection, 57c.; New Glasgow, F.M., \$7.10, H.M., \$1.43, Reports, 20c.; Forbes Point, F.M., \$3.75, Collection, F.M., \$1, Tidings, 25c.; Clementsville, F.M., \$6, Missionary Christmas tree, H.M., \$4; Annandale, F.M., \$5, H.M., \$2.20; Bay View, Mrs. Clark, (share of missionary pig), F.M., \$5; Foster Settlement, F.M., \$5.40, H.M., 60c.; Canning, F.M., \$5, H.M., \$2; Douglas Harbor, F.M., \$2; Cambridge, (Narrows), F.M., \$3.50, G.L.M., 50c.; Bridgetown, Reports, 40c.; Windsor, F.M., \$40, H.M., \$1, Tidings, 25c.; Hillsboro, to constitute Mrs. William H. Duffy a life member, F.M., \$25; Kingston, F.M., \$3.50, H.M., \$3.50; Lunenburg, F.M., \$7, Reports, 20c.; Mahone Bay, F.M., \$9.25, H.M., \$6.70, Mission Band, toward Mr. Morse's salary, \$6; Lower Woods Harbor, F.M., \$2.25, Tidings, 30c.; 2nd Chipman, F.M., \$5; 2nd Kingsclear, F.M., \$3; Springfield, P.E.I. Mission Band, toward Miss Clarke's salary, \$20; Charlottetown, \$17.15, Mission Band, F.M., \$3, G.L.M. \$4.24, Reports, 60c., Tidings, 25c.; Argyle Head, contents of Mite Boxes, F.M., \$1; Canard, F.M., \$4, H.M., \$3.85, Reports, 15c.; 1st Hillsboro, F.M., \$4.51, H.M., \$1; Amherst, F.M., \$25.

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

Statement of Moneys Received by the Treasurer of the W. B. M. U. during quarter ending January 31

Received from Nova Scotia W.M.A.S., F.M., \$859.88, H.M., \$173.03—\$1,032.91; N.S. Mission Bands, F.M., \$134.83, H.M., \$12.87—\$147.70; N.S. Sunday Schools, F.M., \$43.48, H.M., \$13.44—\$56.92; New Brunswick W.M.A.S., F.M., \$390.32, H.M., \$42.56—\$432.88; N.B. Mission Bands, F.M., \$79.50—\$79.50; N.B. Sunday Schools, F.M., \$47.10—\$47.10; P.E.I. Island W.M.A.S., F.M., \$141.18, H.M., \$40.97—\$182.15; P.E.I. Mission Bands, F.M., \$38.30, H.M., \$1—\$42.30; P.E.I. Sunday Schools, F.M., \$5—\$5; B.V.P. Nova Scotia, \$2.58; Matsqui, B.C., \$6, F.M., \$8.58—\$8.58. Total, \$2,033.04.

DR. Paid J.W. Manning, Treas. F.M. B., \$1,756.25; A Cohoon, H.M. N.S. and P.E.I., \$98; J.S. ritus, H.M. N.B., \$53.95; J. Richards, G.L.M., \$88; H.E. Sharpe, N.W.M., \$132; H.E. Sharpe, Indian work, \$44; Printing Annual Reports, \$68.50; Mailing Annual Reports, \$9; Printing Tidings, \$14.25; Stationery, \$15.50; Bureau of Literature, \$15; Pro. Sec. New Brunswick, \$12; Drafts, discounts, postage, \$5.26. Total, \$2,311.71. MARY SMITH, Treas. W. B. M. U. Amherst, February 1.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The friends of our Foreign Mission will be glad to learn that the missionaries who went out from us last autumn—Brethren Higgins and Hardy and Miss Archibald—have arrived safely at their destination. They reached Vizianagram December 23 and were warmly welcomed by the dear friends who were waiting to receive them. It is very cheering to the tired veterans to see new recruits coming to their help, because they feel that they are not left to fight the battle alone and single handed. But even with all the help that has been given the workers on our field are all too few to cope with the obstacles that lie before them.

Rev. H. Gratton Guinness gives us some first impressions of India:

- 1. The nearness of India. Only a fortnight from London. There is something fresh to be seen every day as far as Aden, and on reaching Bombay you wonder that you have arrived so easily and speedily.
2. Its strangeness. In Asia you seem to enter a new world. The tropical strength of the sun, the dark skins and foreign dress of the people, their languages, shops, trades, houses and ways, all impress you as utterly different from anything in Europe or America.
3. Its vastness. India is 1900 miles in length, and also in its greatest breadth. It is itself a continent. England, France, Spain, Portugal, Italy, Switzerland, Germany, Austria, Denmark, Sweden and Norway put together would scarce make so large a country.

4. Its populousness. There is an overwhelming impression of almost countless multitudes, with needs and destinies as important as our own. One is stirred to compassion, for they are still as sheep without a shepherd. India contains one-fifth of humanity, and the bulk are still utterly unevangelized.

5. Presence of idolatry. This vast people is wholly given to idolatry. Temples, small, dark, dirty, ugly and repulsive stand open everywhere. Vile images of men, monkeys, bulls and elephants are adored. The mind and conscience of the people are in abject slavery to the vilest superstitions. The darkness of India can be felt. It is a world of moral night. Religion has become animalism. The immoral priest washes his senseless idol and worships it before your face. The Brahman stands there to argue in his defence. The fakir sits naked in the sun, smeared with ashes, with wild uncombed locks, like a beast from the woods, and deems himself the most religious of mankind. India worships 300,000,000 of divinities. To her, God is everything, and everything is God, and, therefore, everything may be adored. Snakes and monsters are her special divinities. Her pan-deism is a pan-demonium.

The things she sacrifices to idols she sacrifices to devils. Oh for light! light! Millions grope at noon, and stumble into perdition without a warning voice. They know not the true God, and Jesus Christ whom He has sent. And we in England and America are content to preach and press the gospel, time after time, with measureless labor and expense on our home thousands and leave these millions untaught, unwarned, unsheltered! How is this? Our missionary societies send them a few missionaries—but what are our churches doing? Are they taking hold of the work in real earnest? Is it not a fact that the burden of the work rests upon a few earnest souls, while the great bulk of the people "pass by on the other side" at the mere mention of Foreign Missions? How few there are who care even ten cents worth how the societies do the work! We cannot delegate this work to others. It is yours—it is mine—it belongs to every believer in the Lord Jesus Christ. Let every pastor, every deacon, every S. S. teacher, every church member be taught to feel—this work is mine. I am personally responsible to give the gospel to some part of this great heathen world. No other can do my work, or answer for me before the judgment seat of God. Let me do my part in the work of saving mankind, or renounce the name of Christian. These are strong and forceful words, but they are none too strong in view of the grave issues that are involved. May the Eternal Spirit burn them into all our hearts—for the need is great.

Bridgewater, N. S., January 31, 1898.

To the Editor of the MESSANGER AND VISITOR:

DEAR BROTHER,—I have read with much interest the several communications of "E. M. S." and others in recent numbers of our denominational paper, and think that every effort should be made to preserve the records of pioneer churches and ministers. Now is the time to do this. I have also read with special interest the paper prepared a 1d read by Pastor Adams at the 40th anniversary of the Prince Street Baptist church, Truro, N. S. There is one statement, however, in that paper which I think will be found slightly incorrect, viz. "East Onslow church was organized in 1809." The fact is that the church when organized after the present plan in 1809 was called the Onslow church, and was not then distinguished by East or West; and remained one church organization, until by recognition of the Eastern Association in 1868, it was divided into two churches, when the East Onslow church first became a separate body from the Central or Western church. As I wish only to preserve the facts, I trust Bro. Adams will pardon me for calling attention to the statement made by him on this point. With thanks for space, Yours in Christ, S. MARCH, Ex-pastor of the Onslow churches.

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Biliousness

Is caused by torpid liver, which prevents digestion and permits food to ferment and putrify in the stomach. Then follow dizziness, headache,

Hood's Pills

insomnia, nervousness, and, if not relieved, bilious fever or blood poisoning. Hood's Pills stimulate the stomach, rouse the liver, cure headache, dizziness, constipation, etc. 5 cents. Sold by all druggists. The only Pills to take with Hood's Sarsaparilla.

The Old and the Young ARE ALIKE CURED BY THE USE OF GATES' FAMILY MEDICINES.

AVONDALE, Pictou Co., January 14, 1896.

Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 94, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 96th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morbus. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen its little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly,

DAVID MURRAY.
Sworn before me this 15th day of January, 1896.
ANGUS McDONALD, J. P.

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The Home

Jack Frost.

The doors were shut, as doors should be,
Before you went to bed last night;
Yet Jack Frost has got in, you see,
And left your window silver white.

And now you cannot see the trees
Nor fields that stretch beyond the lane;
But there are fairer things than these
His fingers traced on every frame.

Rocks and castles towering high;
Hills and dales, and streams and fields;
And knights in armor riding by,
With nodding plumes and shining shields.

And here are little boats, and there
Big ships with sails spread to the breeze,
And yonder, palm trees waving fair
On islands set in silver seas.

And butterflies with gauzy wings;
And herds of cows and flocks of sheep;
And fruit and flowers and all the things
You see when you are sound asleep.

For, creeping softly underneath
The door when all the lights are out,
Jack Frost takes every breath you breathe
And knows the things you think about.

He paints them on the window pane
In fairy lines with frozen steam;
And when you wake you see again
The lovely things you saw in dream.

—Northwestern Advocate.

What is the Greatest Good?

The question is sometimes asked, What is the greatest good in life? The suffering invalid answers health, the wearied house mother, full of care and years, answers rest, and the practical business man and the seeker after purely worldly pleasures says wealth. Each person answers the question according to his position. The man of science desires an acute mind and unclouded brain to solve the abstruse problems that perplex him. The politician desires power over multitudes. Yet we all know none of these things, valuable as they are, constitute the greatest good. It is no narrow personal gift. But something that all human nature may share in common, like the fresh air of heaven. It is the opportunity to fulfil the law of heaven and minister lovingly to those whom we love, and to feel sincerely the truth of His Word who said it was "more blessed to give than to receive."

In this holy season when the great Love seems to reign supreme on earth for the season, we begin to feel, though dimly, this truth. We forget for the time our worldly cares, our petty ambitions. Even the most sordid man, who loves his gold, becomes somewhat infected with the holiday spirit. We are all cherishing precious secrets in these days concerning what we are doing for one another. The joy of working for others whom we love is felt all over the Christian world by the king's son in the palace and the poor lad in the lowly hut. Miserable, indeed, is the man or woman who has no one to think of, no one to remember with at least a Christmas greeting.

The spirit of Christmas brotherhood is triumphant for the season, and, even though some of us may be weak and forget some of our good resolutions to be better and more charitable when a new year breaks over the world, we are better for having made the resolution. Human progress in spiritual things is usually slow. We go forward and are pushed back, and in the end we reach forward but a little each time. Let us all hope to be sincere, useful workers in the vineyards of God. Let us make no gift for vainglory or a sense of false pride. Let our gifts be such that our hearts and our sincere wishes for all the blessings of the season may go with them. Then the blessing of the Christmas season will be ours, and we shall know something of the joy of heaven on earth.—N. Y. Tribune.

Economy in Home Dressmaking.

It is a mooted question with economical mothers whether it pays best to have gowns and frocks made in the house, or whether the expense of having a dressmaker by the day does not in the end amount to more than if the work were given out. This depends entirely, a woman of experience tells

us, on whether the dressmaker finds the work to be done planned out, and every thing ready for her experienced fingers. As a rule half her time is spent in getting ready for her work. The sewing machine requires to be cleaned and oiled, gowns that are to be altered need ripping and basting and pressing, buttons and hooks and eyes are missing when most needed, and so on. In short, it is system that is needed, system and forethought, and with these handmaidens it does pay to have clothes made at home. They are then made more becomingly, fit better, and, as every one knows, they are more durable. With summer frocks this is especially the case, and in many a household directly after the holidays the preparations begin for the ensuing season. These should be made, however, before the dressmaker comes, not afterward; the dresses to be altered should be ripped, brushed or washed and pressed. New garments should have requisite linings, trimmings and all other accessories. The sewing room should be well stocked with needles, pins, tapes, hooks and eyes, both black and white; sharp scissors, large and small; machine needles, etc. Some member of the household should be delegated to the seamstress as an assistant. There is no need for skilled labor to sew on hooks and eyes, make buttonholes or do unimportant work. If the small details are all attended to beforehand the home dressmaker is not only an economy, but a pleasure, for there is an enjoyable excitement in purchasing in mid-winter the delicate fabrics intended for spring and summer, and preparing for the long, sweet days to come.

Baking as an Occupation for Women.

We do not think a farmer's wife could make baking profitable unless she took it up as an occupation and devoted considerable time to it. Gingersnaps and small cakes of this kind are prepared by manufacturers fairly well and sold to storekeepers at such advantageous rates by the quantity that it would hardly pay these dealers to interfere with their contracts by selling small quantities of goods, such as a farmer's wife would supply. The manufacturer supplies his goods regularly in unlimited quantity, and of a uniform grade; even though they are not up to the standard of the best home made product, such as they are they can be depended on.

The only way it pays for a woman to compete with the trade is when she sells her own goods. Refined women on business bent have employed a boy or man, or peddled their own goods themselves from door to door until they built up a custom. The writer knows an instance where a young woman with good practical knowledge of home baking built up an extensive trade in the short-space of two years by devoting herself to her own work and never swerving from her determination to use good materials and employ home methods. She sold bread, cake and pies at the same price as other bakers in the city near which she lived, and she secured in a short time the trade of many first class restaurants and hotels, as well as family trade. When it was discovered that the quality of her goods never varied, and that she could be depended upon to deliver what she agreed to, her success was certain. It was not easy work, but she was enabled by this means to send two of her brothers through college, and is said to have amassed a considerable fortune in the ten years of her business. She employed girls almost exclusively in her work. The secret of her success was industry and the business power she possessed of systematizing her work.—For Mrs. L. E.

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Rev. Dr. Michael I. Cramer, a brother-in-law of General Ulysses S. Grant is dead at Carlisle, Pa.

The Sunday School

BIBLE LESSON.

Abridged from Peloubet's Notes.

First Quarter.

THE TWELVE SENT FORTH.

Lesson VIII. Feb. 20.—Matt. 10: 1-15.

Read chapter 10. Compare Luke 10: 1-20.

Commit verses 5-8.

GOLDEN TEXT.

Freely ye have received, freely give, Matt. 10: 8.

EXPLANATORY.

I. THE CHOSEN WORKERS.—Vs. 2-5. The twelve apostles were chosen just before the Sermon on the Mount; but their names are given here because they have so grown under the instruction and companionship of Jesus that they are prepared for a new and higher stage of training.

2. THE TWELVE APOSTLES. According to the number of the twelve tribes of Israel, Apostle means "one sent forth," on a mission, "a messenger." "Our work missionary," derived from the Latin, likewise signifies "one sent." They are called in v. 3, "disciples," that is, learners, scholars under a teacher.

3. BARTHOLOMEW is undoubtedly the Nathanael of John 1: 45. JAMES is the modernized form of Jacob. LEBBEUS is the same as THADDEUS, and Judas (Jude) the son of James (R. V.), in Luke 6: 16.

4. SIMON THE CANANITE means not "of Canaan," nor "of Cana," but "the Zealot," "a party of fanatic nationalists among the Jews, leaders of the national revolt against the foreign yoke." JUDAS ISCARIOT, i. e., man of Kerioth, a town of Judah. Hence he was the only one of the disciples who was not a Galilean.

II. THEIR ENDOWMENT WITH POWER.—Vs. 1, 5. We learn that Jesus, before he sent out his disciples to work, endowed them with power and authority (compare Luke 9: 1) over unclean spirits, and over disease. That is, he both qualified them and authorized them.

1. This was a direct endowment from the Spirit of Jesus, just as he can now endow us through his Holy Spirit.

2. He had been instructing them for a large part of two years, by direct teaching, by intimate companionship and by personal power.

3. THESE TWELVE JESUS SENT FORTH. He had been training them in the work by taking them with him on two previous tours through Galilee. Now he sent them out by themselves, as a mother bird thrusts her young from the nest, that they may try their wings alone. This was not only a part of their training, but the work had so increased that Jesus could not do it alone. The multitude, like sheep without a shepherd, moved Jesus to compassion. For the harvest truly was plenteous, but the laborers few (Matt. 9: 36, 37).

III. THEIR FIRST FIELD OF WORK.—Vs. 5, 6. GO NOT INTO THE WAY OF THE GENTILES. Do not take any road leading to Gentile populations. The time had not come for establishing missions to the Gentiles. It came afterwards. AND INTO ANY CITY OF THE SAMARITANS ENTER YE NOT. They could pass through Samaria to Judea, but were not to stop and preach.

6. TO THE LOST SHEEP OF THE HOUSE OF ISRAEL. Those belonging to the flock of God, and trained and prepared for many generations. They were lost, helpless, in danger, but they were sheep.

IV. THEIR METHODS OF WORKING.—7-15. First, by preaching. 7. PRAEC, proclaim, herald, saying, THE KINGDOM OF HEAVEN IS AT HAND. The king had come; he had brought with him the laws and principles of the kingdom. The way was being prepared by which men could most easily enter the kingdom and enjoy all its blessedness. Healing, forgiveness, peace were waiting for them. They had only to enter by repentance and faith. (See on Lesson III.)

Second, By works of mercy. 8. HEAL THE SICK, etc. Only by the visible help for the body that costs us something is it possible to prove that our efforts for men's souls are sincere. Every miracle was an object lesson and a parable.

FREELY YE HAVE RECEIVED. Jesus had charged nothing for what he had done. He came from heaven freely, he gave his life freely, he brought salvation to the disciples freely. FREELY GIVE, of that which cost you nothing. Be like your Master, filled with his spirit of love. The very power of doing these kind deeds was a free gift, therefore they were to give freely, to take nothing for their work.

9. PROVIDE NEITHER GOLD, NOR EVEN BRASS, or rather copper, of which their smallest coins were made. IN YOUR PURSES. Literally "girdles," in the folds of which money was usually carried.

10. SCRIP. A wallet or small bag, "generally made of leather, and slung, like a satchel, over the shoulder; to hold the flat barley cakes, the olives, and figs, which form the simple commissariat of an Eastern pedestrian." NEITHER TWO COATS. With-

out change of garments such as would be necessary on a long journey, or in strange countries. NEITHER SHOES. "It does not say 'sandals,' which were absolutely necessary for the protection of the feet in rocky or stony paths, and therefore the parallel passage in Mark reads, 'Be shod with sandals.' Shoes, or rather, as we should call them, slippers, had upper leathers and heels, and were made of softer material, and, at the present day, are always of brilliant colors. Probably, therefore, the prohibition is directed against show or luxury."

11. INTO WHATSOEVER CITY. INQUIRE, R. V., Search out. Do not go in a haphazard way which may lead you into trouble. WHO IN IT IS WORTHY. "Worthy of your intimacy, worthy of being associated with you in your evangelistic work, worthy of being Messianically honored." THERE ABIDE. Luke adds, "go not from house to house." (1) Do not change your quarters for convenience or comfort.

12. SALUTE IT. Saying, "Peace be unto you," the usual salutation at this day.

13. AND IF THE HOUSE BE WORTHY, LET YOUR PEACE COME UPON IT. Their very presence would be a benediction and blessing to all who were of open heart. To be with some persons "is a liberal education." Their presence in the home is like the ark of the Lord in the house of Obad-Edom. BUT IF IT BE NOT WORTHY, LET YOUR PEACE RETURN TO YOU. That is, it will be as if the words had not been spoken. No such peace can come to such a home.

14. AND WHOSOEVER SHALL NOT RECEIVE YOU. This open denunciation was for towns where both message and messengers should be rejected. SHAKE OFF THE DUST OF YOUR FEET. A symbolic act, indicating that they renounced all responsibility for them, and would not keep a particle of the ruin which must come upon such ungodly people, nor of their sin. Such a city must be treated as one of the heathen to whom, on this tour, they must not go.

15. IT SHALL BE MORE TOLERABLE FOR THE LAND OF SODOM, etc. Because those wicked cities sinned against much less light, and rejected smaller and more dimly seen opportunities. IN THE DAY OF JUDGMENT, whenever the judgment should come. That day came to Jerusalem about forty years after this warning. To all sinners it will come on that last great day.

Mr. John Padsey, track superintendent of the D. A. R., met with an accident at Kentville Wednesday. One leg had to be amputated and the other is severely injured. He was struck by an engine, knocked down and dragged a short distance.

A Minister's Story.

Rev. F. Elliott, of Richmond Hill, Relates a Happy Incident.

Held Bedfast by Kidney Trouble—He Could Not Turn Himself—Dodd's Kidney Pills Cured Him—"A Good, Honest, Reliable Medicine."

RICHMOND HILL, February 7.—Rev. F. Elliott, a popular and prominent clergyman of this place, has written the story of his sufferings and recovery from Kidney Disease. The sketch is of deep interest to thousands of Canadians.

Rev. Mr. Elliott says he feels it his duty to tell of the medicine that cured him—Dodd's Kidney Pills. Only "good-will to men" can induce him to allow his name to be published in this connection. The testimonial is entirely unsolicited.

"I suffered so severely from Lame Back that I could not turn, nor get out of bed. I began using Dodd's Kidney Pills, and my pains and lameness soon disappeared. I consider Dodd's Kidney Pills a good, honest, reliable medicine for the diseases they are recommended for."

These are Mr. Elliott's own words, and such is the result every time Dodd's Kidney Pills are used. Any person who suffers from Bright's Disease, Diabetes, or any other Kidney Trouble, after having the assurance of such a worthy and eminent clergyman as Rev. Mr. Elliott, deserves no pity. The cure is within easy reach, and if they refuse to stretch out a hand to grasp it, no one can be blamed but themselves.

Dodd's Kidney Pills positively and permanently cure Lumbago, Dropsy, Paralysis, Heart Disease, Gout, Sciatica, Gravel, Stone in Bladder, Female Weakness, all urinary disorders, Neuralgia, Lame Back, and all other Kidney Diseases. They are the only remedy on earth that has ever cured Bright's Disease and Diabetes. They are sold by all druggists, or will be sent on receipt of price. Fifty cents a box; six boxes for \$2.50, by The Dodd's Medicine Co., Limited, Toronto.

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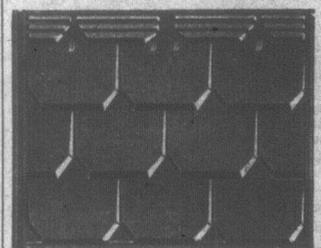
- 4 Sets Matthew Henry, 6 Vols., \$15.00 now \$9.00. 1 Set Typology, 2 Vols., \$5.00 now \$3.50. 2 Vols. spurgeons Pulpit, (each) \$2.00 now \$1.50. 2 Vols. Treasury of David, Vols. 1 and 3, (each) \$2.40 now \$2.10. 1 Seven Desponsations—Jarvis, \$2.00 now \$1.00. 3 Present Day Tracts—Doctrines and Morals, each 75c now 60c. 1 Some Heresies of Yesterday, Hentck, \$1.50 now \$1.25. 1 Studies on Baptism, Ford, \$2.00 now \$1.25. 1 Set The Holy Land, (Ill.), Gerkle, \$3.50 now \$3.00. 1 The Old Theology Restated, \$2.00 now \$1.45. 2 Harmonic Arrangement of the Acts, \$1.25 now \$1.00. 1 Barnes's Notes on Acts, 90c now 55c. 3 Clark on Mark, \$1.50 now \$1.10. 2 Gospel from Two Testaments, 1883, Andrews, \$1.25 now 85c. 4 Dawn of Manhood, Clifford, \$1.00 now 65c. 2 Dages's Theology, \$2.00 now \$1.75. 1 Elements of Moral Science, Posten, \$3.00 now \$2.45. 1 Vase of the Jews, \$1.00 now 65c. 1 Antiquities of the Jews, \$1.00 now 80c.

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GEO. A. McDONALD, Sec'y-Treas.

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T. H. HALL, St. John.

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Cures RHEUMATISM. EGYPTIAN RHEUMATIC OIL.

J. W. WEBB, CHEMIST. SIR—I am pleased to certify that after suffering with Rheumatism seventeen weeks eight of which I was confined to bed, during which time I took SEVEN BOTTLES of South American Cure and other remedies without any benefit, I providentially saw the advertisement of the EGYPTIAN RHEUMATIC OIL. I sent and got a bottle, which entirely removed the pain.

I am now able to attend to work and cordially recommend all sufferers from Rheumatism to use the EGYPTIAN OIL. apl3 (Sgd.) WM. G. GRAY, Oct. 20, 1897. 45 Young St., Halifax. Sold by all dealers. Price 25 cents.

FITS or EPILEPSY CURED.

To the Editor:—

I have a positive Remedy for Fits, Epilepsy or Falling Sickness. By its timely use thousands of hopeless cases have been cured.

So proof-positive am I of its power, that I will send a Sample Bottle Free, with a valuable Treatise on this disease, to any of your readers who are afflicted, if they will send me their Express and Post Office Address.

H. G. ROOT, 186 Adelaide St. W., Toronto, Canada.

From the Churches.

SEAL HARBOR, N. S.—The contribution from Isaacs Harbor to the new house of worship at Seal Harbor, was \$18.45 instead of \$10.45 as reported in a previous number of the MESSENGER AND VISITOR.

JOHN CROOK.

ST. MARTINS, N. B.—I wish through the MESSENGER AND VISITOR to acknowledge my gratitude to the members of my church and congregation, who so surprised me on the evening of Jan. 25th. They came in a crowd, filled the house from top to bottom, furnished refreshments, spent a pleasant evening, returned home, leaving me about \$40 better off, mostly in cash. The way in which this people have treated me since coming among them, has made my pastorate very pleasant. And God has wonderfully blessed us, laboring together for the salvation of souls. Thus far 63 have been received into the church, 31 of these are young men. Truly God hath wrought wonders for us here. Still we work and pray for each other.

S. H. CORNWALL.

BROOKFIELD, QUEBENS CO.—Bro. E. C. Baker left us a few weeks since, to take charge of the church in New Castle. The Brookfield and Caledonia churches have asked Bro. G. C. Crabb of Barton to accept the pastorate. He has consented to become our pastor and will be with us the first Sabbath in February, (D. V.) The church work is moving along fairly well, the B. Y. P. U. has done and is doing a good work. We have an interesting band of young people that need the help and counsel of a pastor. There are many yet to be gathered into the fold. One young woman, a school teacher has just started on the Christian course, and, bless the Lord, there are others not far from the kingdom.

A. J. LEADBETTER, Clerk.

NEW GLASGOW.—While waiting at Picton for a favoring wind which should so move the ice that the steamer "Stanley" could get out on her way to Georgetown, I paid a brief visit to Bro. Raymond and his enterprising little church at New Glasgow. In that thriving town of about 4,000 inhabitants, the Baptists are not a numerous body. But what they lack in numbers is more than made up in consecrated energy. This is one of the churches where the number in the Sunday School exceeds that of the resident church membership, a fact which always indicates a healthy state of affairs. The Sunday School of over 70 members, with a very efficient superintendent and teachers, is doing excellent work, that promises everything for the church's future. In Bro. Raymond the church has a pastor that is just the right man in the right place. His good work is highly appreciated, and all the members seem anxious to have a share in holding up his hand. It was my pleasure to preach twice in the beautiful new sanctuary of the New Glasgow church, a building whose every appointment is exactly adapted to the needs of the congregation. The earnest labors of Bro. and Sister Raymond and the other members of this thriving interest is having a large effect on the present and will have a larger effect in the days that are to come.

A. F. BROWNE.

BEAR RIVER, N. S.—The friends in Carleton held a farewell social, before our departure, at which time they presented both Mrs. Schurman and myself with an address, each accompanied by more tangible tokens, for Mrs. Schurman a set of furs, for our little boy a sovereign, for me a purse containing forty-five dollars. Other valuable presents were received from personal friends. Since then the church sent me a new Baptismal suit. We found it hard to leave such loyal friends as we had in Carleton. We have been here two months. The Lord seems to be with us. We are busy and happy. At present we are holding some extra meetings. Several are interested, and a few have decided to live for Christ. Baptized one last Sunday, and expect to enter the font next. Death has made five of our homes sad since first of December. When I arrived home on Monday, after a cold drive, I found a fur coat, cap and mittens, which had been left by some of our new friends, who wish their pastor to be warm not in spirit only, but in body also. The Lord has cheerful givers everywhere.

G. W. S.

SAINT MARTINS, N. B.—The regular annual business meeting of the Baptist church was held in the vestry on Wednesday evening the 12th inst. Pastor Cornwall presiding. The accounts for the past year were read and showed a very satisfac-

tory result for the year's work. The building had received two coats of paint and other expenses which had all been paid. The total indebtedness of the church at the end of the year being about \$100. Pastor Cornwall gave a report of the spiritual condition of the church. During the year 53 candidates had been baptized, 8 had been received by letter and experience and 1 restored, making a total addition to the church of 62 members. 11 members had died during the year. A Sabbath School had been organized in the Eastern district. I. Elmer Brown, Superintendent. That school as well as the Central and Western schools, gave very encouraging reports. The officers for the present year remain unchanged, with a few exceptions. Deacon A. O. White re-elected deacon. David Vaughan, who for many years has served the church faithfully as Treasurer, was re-elected Treasurer. At the Roll Call service, Pastor Cornwall made the following presentation in recognition for past services. E. A. Titus, leader of the choir, 2 vols. "Bidersheims" Life of Christ; Dea. A. W. Fownes, Superintendent of Sunday School, 2 vols. "Bidersheims," Life of Christ; Miss Maggie Smith, Organist, "Ministry of the Spirit" by Dr. Gordon. The presentation took place at the regular meeting and was accompanied by a short address by the pastor. Each of the recipients replied in a short and feeling manner, thanking the church for the recognition.

W. H. MORAN, Church Cor.

MAIN ST. CHURCH, ST. JOHN.—At the annual business meeting recently held, the statement of the Building Committee showed that the new house of worship cost \$25,000, the present debt being \$10,000. However, there are a number of subscriptions not yet collected. Provision is made for an annual payment of at least \$500 on this debt. The total income, from all sources and for all purposes exclusive of the Building Fund, for the year ending Dec. 31st, was about \$5,500. Total expenditures inclusive of current expense, missions, Indian Famine Fund, aid to sufferers by fire at Windsor, and aid to churches building new houses of worship in different parts of the Province, balance the income. Increase in membership during the year, by baptism 32, by letters and statement 16. Decrease, by letter 16, leaving a net increase for the year of 16. The Sunday School has a membership of 503, being an increase during the year of 113. Beside this, the church has opened a small school among the colored people at Spar Cove, and also conducts, conjointly with Germain St. Church, under the superintendence of Bro. W. C. Cross, in the Murray St. Baptist Mission hall, one of the most efficient Sunday Schools in the city, with an average attendance of 115. The pastor's annual report shows that the number of services attended and conducted by him during the year, in connection with the church, including prayer meetings, teacher's meetings and C. C. Classes, 468, about 9 per week. Outside religious and denominational meetings, 72. 1825 pastoral calls were made during the year. The Assistant, Miss Delong, during ten months, made over 1500 calls. During the four years just closed, the church co-operating with the pastor, conducted 58 weeks of series of meetings, resulting in an addition to membership of, 200 by baptism, 7 by restoration and 48 by letters, a total 255. The church never was in so good a condition, numerically, financially, or spiritually as at the present time. Every seat in the new house is engaged and the congregations frequently taxing the capacity of the audience room. The Sunday School, Young People's and Junior Unions, are well and unitedly engaged in the work. A series of meetings is now being conducted full of interest and spiritual power.

MELVERN SQUARE, N. S.—I am sorry to say I cannot report any special religious interest on my field, though in the latter part of Nov. and the first of Dec., I held a few weeks of meetings at Prince Albert. These I am glad to say were not wholly without results. We did not enjoy as large a blessing as we had hoped, yet the church was much quickened and several professed faith in Jesus. Only two however were baptized. Others we trust will later see their duty in this respect. At the close of the meetings, a B. Y. P. U. was organized, which holds its meetings on

Sabbath evenings and is proving a success. Rev. H. H. Saunders of Tremont, was with us a few evenings and gave most valuable assistance. I wish also to acknowledge the many acts of kind thoughtfulness shown me by my people. In November, the ladies of the Margaretville section of the church, learning that my watch was about worn out, surprised me one Sabbath morning after service, by presenting me with a beautiful and valuable gold watch, accompanied by an address. In December, a large number of the friends from Prince Albert, came in on us and spent a very pleasant evening. In January, a number of the young people from the same section who were not with the first party, also came in and spent an evening with us. On both occasions the pastor was left richer in material things and in the assurance of the regard of his people. Nor have we been forgotten by our Melvern friends. On Jan. 31st, good hard wood, enough to last the best part of the year, was piled up in the yard of the parsonage. In the evening, though it was severely cold, the house was filled with as large a company, we are told, as was ever present on a like occasion. And a more good natured, jolly and good looking company never cheered the heart of a pastor. The evening passed very quickly and pleasantly away, and when they were gone a look at the pantry shelves would do your heart good. May the dear Lord bless them all and help the pastor to be faithful.

H. N. PARRY.

WOOD'S HARBOR, SHELBURNE CO. N. S.—I have just returned from a visit to Wood's Harbor, whither I went early in the new year, in compliance with the request of Rev. E. Quick and his people there. Considerable blessing accompanied our efforts in the revival of the church and also the awakening and conversion of sinners. About 12 were hopefully converted in our meetings, chiefly heads of families. Last Lord's day 4 persons were baptized by Pastor Quick and it is hoped others will follow soon. Wood's Harbor has made great progress materially since my last visit 10 years ago. The population has more than doubled in that time and there are fine possibilities of building up a strong Baptist church there. The South Shore Railway will likely be built through Wood's Harbor next summer, and will be a boon to the place. It now extends as far as East Publico. I was pleased to meet my venerable friend Henry Chute, Esq., who has long been a prominent figure in the history and progress of Wood's Harbor and of Baptist affairs there. He is now laid aside from the active duties of life, but it is refreshing to find him and his aged companion happy in the Lord in their declining days. The name of Rev. W. H. Richan is very fragrant in these parts. Most of the aged and middle aged members of the church were baptized by him. Great sorrow was expressed on hearing that recently our brother's health has been much impaired. We held a few services on the opposite side of the Harbor, at Forbes Point. The brave little Baptist band there, have passed through a sad ordeal, in the destruction by fire of their beautiful place of worship, on the 17th of October last, but they are courageously planning to commence to rebuild early next summer. Help extended to this struggling church in their efforts to rebuild will surely be a wise investment. Brother Quick has an extensive field, embracing Barrington, Wood's Harbor, Forbes Point, East Publico and Port Clyde. He is an Englishman by birth, has studied at Moody's Bible Institute, Chicago, and at Baptist Theo. Seminary, Louisville, and promises to become a valuable accession to our ministerial staff in this province. His wife is a highly cultured Christian lady. I heard her give a Bible Reading in one of our afternoon services and a Foreign Missionary address in another and both were excellent. ISA WALLACE, Lawrencetown, N. S., Feb. 2.

AMHERST.—The news of the Amherst Baptist church did not appear frequently in church news department of the MESSENGER AND VISITOR last year. Nevertheless substantial progress has been made. A few facts gleaned from the Reflector, a bi-monthly paper published in the interests of the church, summarises in a general way the year's work. Sixty-six have united with the church, fifty-nine by baptism and seven by letter. Ten members of the church were removed by death, while eleven others were taken from the congregation. The marriages also numbered about twenty. The Mission school, started at the Highlands four years ago, with five scholars, has an average attendance of thirty-five. To carry on the work more effectively, a vestry is contemplated in the



near future. The B. Y. P. U., after following the Sacred Literature Course for five years, is this year conducting its Bible class along independent lines, looking forward to definite training for Sunday School workers. The reports of the eleven treasurers of the church for 1897 have all been received with the exception of the second and third quarter from the Warren Branch. The entire receipts and expenditure are as follows:

Receipts		Disbursements.	
General Treasury	\$2375.35	\$2341.35	
Building Fund	8236.93	7891.69	
Insurance	628.12	537.23	
Sunday School	223.20	205.22	
B. Y. P. U.	55.55	43.89	
Ladies Circle	319.54	236.90	
W. M. A. S.	320.45	314.15	
Highland Mission	26.91	25.48	
Salem Branch	202.41	197.40	
Amherst Pt.	246.88	263.85	
Warren for 2 qrs.	105.89	98.01	
Total Receipts	\$12741.23	\$12155.17	
Jan. 1st., 1898	Cash on hand	\$586.06	

The above figures need a few explanations. The sum of \$12,741.23 does not represent the actual income \$1660 of that sum was borrowed by the Building Committee to enable the treasurer to pay a note of \$5000 due the Canada Life Assurance Company. In addition to this \$3822.82 was received for sale of parsonage and other property, so that the actual contributions during 1897 netted \$7,258.41 less \$464 transferred by one treasurer to another. To this may be added \$280 the approximate amount contributed by individual members to our educational institutions at Wolfville, no record of which has been kept on the church books. Total income \$7074.41. The amount contributed to missionary, educational, and benevolent purposes was \$1176.21. It is expected that the Maritime Convention will meet with us next August, in response to a hearty invitation sent to the Secretary of the convention, Mr. Creed. Those interested in missions will be pleased to know that the name of Miss Alice Logan, who is now completing her course at the Gordon training school, Boston, will be likely to come before our board soon as an applicant for the Telugu field. We are hearing a sound among the mulberry branches and are looking for an old time quickening.

Sympathy Acknowledged.

Will you kindly permit us space to express our heartfelt gratitude to the Faculty of Acadia College, to the Faculty and students of the Seminary, to the members of the Athenaeum Society, to the members of the Y. M. C. A., and to the members of the class of '99 and other friends at Wolfville for their kind expressions of sympathy rendered us in this time of deep sorrow.

MR. AND MRS. HERBERT DOLEMAN.

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MARRIAGES.

DELONG-WAGNER.—At the Baptist parsonage, New Germany, Jan. 26th, by Rev. J. L. Read, Edward H. DeLong to Emily Wagner, of Northfield.

RANKIN-MURRANT.—At Port Morien, on 10th inst., by Rev. S. Spidle, William Rankin to Emma Murrant, both of Port Morien.

DAKIN-LENT.—In the Baptist meeting house, Westport, Jan. 4th, by Rev. C. E. Pineo, George W. Dakin and Mary Edith Lent, both of Westport.

BERRY-RUSHTON.—At Springhill, Jan. 31st, by Rev. J. W. Bancroft, George A. Berry to Arminia Rushton.

MCPHERSON-MCLEOD.—At the residence of Mr. George Jonas Pownall, Jan. 31st, by Rev. J. C. Spurr, John McPherson to Christina McLeod, both of Little Sands, P. E. I.

RAWORTH-ALLEN.—At the residence of B. Raworth, Esq., Upper Cape, Jan. 29th, by Rev. J. W. Gardner, Allen J. Raworth, of Upper Cape, West. Co., to Victoria Allen, of Cape Tormentine, West. Co.

LITTLE-GOUCHER.—At the parsonage, Melvern Square, Jan. 24th, by Rev. H. N. Parry, William Little, of Forest Glade, to Jessie Goucher, of East Margaretville.

BAKER-DOWNIE.—At the residence of C. C. Chute, Esq., guardian of the bride, Jan. 24th, by Rev. H. N. Parry, Louis V. Baker, of Melvern Square, to Mertie H. Downie, of Stronach Mountain.

THOMAS-COLLINS.—At the residence of Mr. Hanford Thomas, Upper Rossway, Digby Co., Jan. 27th, by Pastor B. H. Thomas, Medford Thomas and Odessa May Collins, both of Digby Town.

BEST-THOMAS.—At the residence of the bride's father, on Wednesday, Aug. 4th, 1897, by Rev. D. H. Simpson, assisted by Revs. E. O. Read, J. M. Allan and T. McFall, R. Harris Best, of Kentville, to May, youngest daughter of Henry H. Thomas, of Somerset, Kings Co., N. S.

MCDONALD-HUNT.—At the home of the bride's parents, Jan. 3th, by Rev. Frank E. Bishop, B. A., Edmund McDonald, of Port Jolie, N. S., and Sophia F., daughter of Ephraim Hunt, Esq., of Greenfield, N. S.

DEATHS.

MCDONALD.—At Margaree, Jan. 14th, Walter McDonald, aged 12 years, son of Peter McDonald, died of brain fever.

BRANDSLEV.—At Port Lorne, Jan. 31st, Minnie, wife of Silas Beardsley, aged 28 years. The deceased was a member of the church in this place and lived a quiet, consistent Christian life. Her long sickness was borne submissively, and she died with a firm trust in Christ as her friend and Saviour. A husband and one daughter are left to mourn her, not without comfort.

DELONG.—At Kempt, Queens Co., N. S., of cancer, on Jan. 23rd, Mrs. Simon DeLong, in the 63rd year of her age, leaving a husband and two daughters to mourn their loss of an affectionate wife and mother. Our sister was converted in childhood and lived a very consistent life until death. She was always pleasant and cheerful, having a smile and a kind word for all. Her sickness was borne with great patience and resignation. In her death the church has sustained a great loss as she was always active in all departments of Christian labor. We shall miss her greatly, but our loss is thy eternal gain. May our sympathetic Lord grant unto his bereaved children all needed comfort.

PAYZANT.—At Wolfville, Jan. 23, James A. Payzant, aged 96 years. Mr. Payzant was born Oct. 4th, 1801. He was the eldest of a family of nine children, of whom two are still living. He married Miss Lois Nichols, daughter of the late Capt. Nichols of Clarence, Annapolis Co. Soon after he removed to Wolfville in the spring of 1838, where he continued to reside until his death—95 years. It was here that he confessed his love to Jesus Christ and was baptized into the fellowship of the 1st Horton

church by the late Father Theodore Harding. He leaves a widow, well stricken in years, and two children, Dr. Elias Payzant and Mrs. J. W. Bigelow, both residents of Wolfville, to mourn his loss, beside a number of grandchildren and great grandchildren. His funeral was attended by his late pastor, Dr. T. A. Higgins, who was assisted by Rev. J. W. Manning, a friend of the family. Mr. Payzant was quiet and reserved in manner, careful and frugal in his habits, in his religious experiences he was not demonstrative but ever expressed his hope and trust in the merits of his Redeemer. He has gone to his reward with an unblemished name.

WILDE.—At the home, Dalhousie, of nervous prostration, Caroline, wife of Dea. Aaron Wilde, aged 63. After a prolonged illness she passed into rest on the morning of Tuesday, Jan. 18th. Our sister has for over thirty years been an active member of the Baptist church. With her husband leader in the work at Milford and Greywood for years, when they moved to Dalhousie and identified themselves with the interest there. Of late she has not been able to attend, but while able her place was filled and now she fills "a place" prepared for her by her Master. She leaves a large family behind to mourn their loss. On Saturday, 22nd, the remains were laid away in the Bridgetown cemetery, surrounded by a large number of mourning friends. Dea. Wilde and family have the sympathy of all in their bereavement.

FOSTER.—The first break in our church home in the pastoral year came in the death of our sister, Mrs. Oliver Foster, who passed from the old home in Bridgetown, Dec. 21st after a brief illness aged 77 years. Though "full of years" she was ever youthful both as to physical activity and Christian experience. She with her husband, who passed over a few years before her, had been ever foremost in the work of the church with which she had been identified for upwards of fifty years. When able to be present in the prayer or conference service, her voice was always heard in praise of the dear Lord who had saved her for the kingdom beyond. An aged pilgrim who had come suddenly to the end of the journey with but little pain or suffering, who but the selfish could wish the dear one back from the "glory revealed" yet those behind miss her, but her life is a stimulus to them to live so that they may meet her again and with her be "forever with the Lord."

DOLEMAN.—At Chipman Hall, Wolfville, Jan. 22nd, of heart failure, Sanford E. Doleman, lic., eldest son of Dea. Herbert and Elizabeth Doleman, of Brighton, Shelburne Co., Bro. Doleman was in the twenty-eighth year of his age. He was converted some years ago and baptized by Rev. P. R. Foster and united with the Osborne Baptist church, of which he remained a member until his death. The death messenger came very unexpectedly, but found our brother ready. He was a member of the Junior class of Acadia University, where he was preparing for his life's work, that of preaching the gospel, but God had a higher service for him and called him home. The remains were brought to his home and his grief stricken parents and other relatives and friends on the 25th ult., accompanied by Bro. Irad Hardy, a classmate. The funeral took place on the 27th, which was attended by a large number of relatives and friends. The services were conducted by his pastor, Rev. N. B. Dunn. The floral offerings were numerous and beautiful, being from his classmates, fellow students, Academy, Seminary and others. At the close of the sermon Bro. Hardy read letters of sympathy and condolence from a Dr. Trotter, the Faculty, the Class of '99 and the editor of the Atheneum, of which he was business editor. Bro. Doleman was held in high esteem by the faculty and students, and in fact by all who knew him, for his noble and generous character, and also for his consistent Christian life. The mourners are wonderfully sustained by the presence of the Master. May this sad dispensation of God's providence result in much good.

HATFIELD.—At the home of her daughter, Mrs. James Smith, of Long Point, Kings

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We are headquarters for FURNITURE in the Maritime Provinces. Have the largest stock, finest selection of *Tasteful* and *Artistic* designs, and sell at very *Lowest Prices*.

A visit paid to our large and spacious Warerooms in St. John and an inspection of our stock will show the immense variety we place before our customers, or a request for photographs, sketches and descriptions will be carefully and speedily attended to, and in this way most satisfactory purchases can be made.

We are now offering some *Special Bargains* in several handsome articles, as Bedroom Suits, Parlor Suits, Easy Chairs, Rockers and other lines.

Write us for prices.

Manchester Robertson & Allison

Co., N. B., Jan. 29th, Mercy W. Hatfield, aged 87 years and 8 months, departed this life after a short but painful illness of congestion of the lungs, which was borne with calm Christian resignation. She was baptized 45 years ago by the late Rev. J. Austin Smith into the fellowship of the 1st Springfield Baptist church, in which she remained a member until her death. Her's was a most exemplary life, large hearted, kind and self-sacrificing, always seeking to make others happy. Her life's influence will live on, and as a sweet savor will continue to make sweet and joyous the lives of all who knew her. By her innumerable acts of kindness and words of love she truly imitated the life so beautifully given us as a pattern by the blessed Saviour who went about doing good. During her last hours she was surrounded by her four daughters, one son, three sons-in-law and a large number of friends and neighbors. She leaves four daughter, four sons, eighteen grandchildren and a large circle of other relatives and friends to mourn their loss. The funeral service was conducted by Pastor S. D. Ervine, assisted by Pastor E. K. Ganong, in the edifice of the 1st Springfield Baptist church a large and solemn audience attending. Mr. Ervine took for his text Matt. 17: 8, from which he preached an appropriate and helpful sermon. A very handsome floral design with the word "Mother" neatly worked on it was laid on the coffin, being a token of the affection of her children.

Donation. It was a most enjoyable time we spent on the evening of Jan. 8th, when the friends of Mira, Homeville and Port Morien, gathered at the parsonage to present to their pastor tokens of their good will and esteem. The early part of the evening was filled in with solos, duets and choruses, after which a purse with other valuable and useful articles, in all amounting to sixty odd dollars, was presented to the pastor and his wife by Bro. L. G. Spencer in behalf of the friends gathered. We are very grateful to our kind people for this tangible expression of their heart's affection. It is but one of the many kindnesses already shown us since coming to this field. We can assure you that every act of kindness yields its beneficial influence and is not passed by unappreciated. Our labors with these churches have been so far of a most encouraging nature. Although circumstances at Port Morien, due to the closing of Gowrie mine, are not as favorable as we would wish, yet our services are quite well sustained and our people truly zealous. At Homeville we stand unaffected by the vicissitudes incident to mining districts, with a people noted for their hospitality and religious ardor. Our little church at Mira Bay verily feeds upon the heavenly manna in consequence of which God is blessing her with an increase. May the spirit of harmonious co-operation now existing between pastor and people be permanently deepened with the lapse of time.

Acknowledgement. I wish through your columns to thank the members of my church and congrega-

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If you are write to us for prices on anything in the Wood Working line We carry a Large Stock of House Finishing Materials And have facilities for turning out Ordered work Quickly. Special Designs Prepared for Store Fittings, Verandahs, Church Windows, Stair Work, etc. A. CHRISTIE WOOD WORKING Co. CITY ROAD, ST. JOHN, N. B.

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tions most cordially for their donations made us, in addition to the stipulated salary of the past year. As it was not convenient for the different congregations to meet at our home, the brethren decided to have sectional gatherings for this purpose. The first of these took place at Waterville on the evening of Nov. 9th, and the sum of \$23 was presented. A similar gathering was held at Cambridge, on the 9th of Dec., and another at Grafton, on the 11th of Jan. At each of these places about \$12 were realized, making in all \$47. For these expressions of kindness, as well as many others received, may rich blessings come to the people. Allow me further to say that I had the privilege of spending my Christmas holidays in New England, where I visited different cities, had the pleasure of meeting many relatives and friends, and hearing some of the noted preachers of Boston. A few evenings after my return, a large number of our friends came to our home, for the purpose of giving their pastor a reception. A sumptuous tea was served by the ladies, pleasant conversation enjoyed and fine music dispensed. The pastor then gave a few words of welcome and thanks to the people. This was followed by an excellent brotherly address from Rev. D. H. Simpson, of Berwick. All enjoyed the exercises, and the hearts of the pastor and his wife were made glad by this thoughtful gathering. E. O. READ.

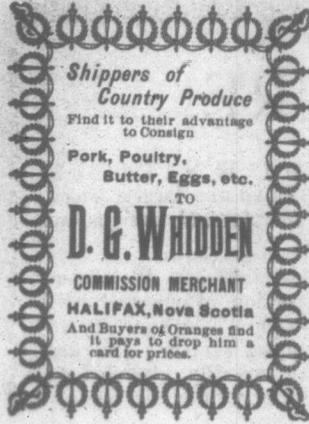
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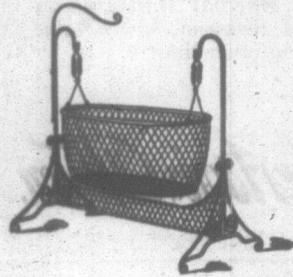
Dorchester, Mass., U. S. A. The Oldest and Largest Manufacturers of PURE, HIGH GRADE Cocoas and Chocolates

on this Continent. No Chemicals are used in their manufactures Their Breakfast Cocoa is absolutely pure, delicious, nutritious, and costs less than one cent a cup. Their Premium No. 1 Chocolate is the best plain chocolate in the market for family use. Their German Sweet Chocolate is good to eat and good to drink. It is palatable, nutritious and healthful; a great favorite with children. Consumers should ask for and be sure that they get the genuine Walter Baker & Co.'s goods, made at Dorchester, Mass., U. S. A. CANADIAN HOUSE, 6 Hospital St., Montreal.

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 COMMISSION MERCHANT
 HALIFAX, Nova Scotia
 And Buyers of Oranges and
it pays to drop him a
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The latest thing out. Made of metal; finished in white enamel.

Swings and teeters with baby's own movements.

Send for BABY'S LETTER, giving full description and price, to the Patenter and Manufacturer.

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One Smith American Cabinet Organ, in perfect repair, at a great bargain. Chapel style. A rare chance for a church to obtain a fine organ very cheap. Enquire of

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KING OF \$75
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 AND AMERICAN FEATURES
 LADIES ALSO

AGENTS WANTED **E. CHILL & CO**
 TORONTO

* News Summary. *

Dr. Grant says he will consider no more challenges to a debate on the prohibition question.

The Rev. Joseph Carson, D. D., vice-Provost of the University of Dublin since 1890, is dead.

Harry Patterson, of New Ross, cut one of his feet more than half off while chopping in the woods recently.

Mr. Scriver, M. P. for Huntingdon, has accepted the lieutenant governorship of the Northwest Territories.

The steamer Channel Queen went down off the Island of Guernsey. The loss of life is estimated at from 18 to 44.

The department of marine and fisheries is being urged to permit the extension of the season for fishing smelt in New Brunswick.

The death occurred recently at Anoka, Minnesota, of Mr. John McQueen, brother of Sheriff McQueen, of Westmorland.

John McDonald, collector of customs at Baddeck, N. S., has been dismissed and J. A. Fraser, ex-M. P. P., appointed in his stead.

The Montmorency Falls, Quebec, are frozen over in a solid wall of ice; also an ice bridge is formed at St. Anne de Beupre, the first time in sixty years.

The Minister of Justice is considering the case of seventeen-year-old Lyman Dart, who is lying under a sentence of death at Truro for killing a pedlar.

The customs department at Ottawa has received \$47,000 from Mr. Davis, collector at Dawson. This makes \$85,000 in duties received so far from the Yukon since the opening of navigation in 1897.

The engineering works throughout England have again been opened owing to the settlement of the great strike. About twenty-five per cent of the men are employed.

The House of Representatives on Monday buried the Teller resolution declaring the bonds of the United States payable in silver under an adverse majority of fifty votes.

Edgar H. Crosby, principal of the Deering, Me., high school, was struck and killed by a Maine Central engine drawing a flanger, which passed through Woodford Monday afternoon.

L. C. Phillips, special Klondike agent of Baron Rothschild, is in Montreal. He will stay a few days there and will spend \$350,000 in buying Klondike supplies from Montreal merchants. He represents the richest mining company on earth.

The Maritime Province appeals inscribed for hearing at the session of the Supreme Court in Ottawa beginning Tuesday, 15th February, are as follows: Cummings vs. Taylor; Employers' Liability Association Corporation vs. Taylor.

The trial of Sheriff Martin and his 82 deputies began in the Luzerne County Court at Wilkesbarre, Pa. They are charged with shooting and killing 22 striking miners and wounding over 50 more at Lattimer in September last.

George Ogsett, of Westcott, Westmorland County, was found dead in his bed Saturday morning. Deceased had been enjoying good health and was naturally strong and robust. A wife and two children survive.

In the late storm over thirty schooners were wrecked in Massachusetts bay and more than a dozen lives lost. The damage by the storm in Boston is estimated at \$1,428,000.

Magistrate Wallace at Sussex dismissed the charge against Frederick Braydon and Annie Kushton, of Moncton, for stealing from the Pleasant Lake Fishing Company's cot.

John Burdick, aged fifty years, a patient in a sanitarium at Cromwell, Conn., while temporarily insane Friday evening, broke from the attendant and while being pursued jumped into a well and was drowned.

A large deputation, representing the nickel industries of Canada, interviewed the government at Ottawa on Tuesday to ask for the imposition of an export duty on nickel and copper ores. The government promised careful consideration.

The security of \$250,000 required of Munn & Mackenzie for the performance of their contract to construct a railway from Stick-en river to Lake Teslin in British Columbia, as a route to the Klondike, was Monday deposited with the Finance Minister.

Aluminum musical instruments are coming into vogue on account of their beauty, lightness, superiority of tone, and resistance to climatic effects, and aluminum violins, guitars, banjos, mandolins and drums are all made either entirely of metal or partly of wood, some mandolins having wood tops or necks, and guitars and violins being sometimes furnished with spruce tops. An aluminum violin with its silvery-grey body and ebony finger-board and tail-piece is a very beautiful and costly instrument.

A wave of indignation has swept over the press throughout England at Lord Salisbury's alleged backdown at Te-Lien-Wan. Conservatives no less than Liberals bewail the supposed retreat from an unassailable position, on the ground that Great Britain, supported by the United States and Japan, might safely have defied Russia.

* * * * *

The Grim Reaper

WAS WAITING TO RECEIVE A
BURDENED VICTIM OF
KIDNEY DISEASE.

Paine's Celery Compound

Saves a Life After Fifteen Years
of Terrible Agony.

One of the Greatest
Victories Over Dis-
ease Ever Recorded.

Mr. Kevill Says:
"Your Compound Banished
All My Aches and Pains."

NO CASE TOO COMPLICATED FOR
THE GREAT MEDICINE.

WELLS & RICHARDSON CO.,

DEAR SIR:—For the past fifteen years I have been troubled with diseased kidneys. I am engaged in the manufacture of cheese, and am obliged to work more or less in a stooping posture. At times I found it almost impossible to work owing to severe pains across my kidneys. Often, after working in a stooping position for a time, I would find it very difficult to straighten up at once, and could only do so after repeated efforts.

Of late years, while laboring under these severe attacks, I became very nervous, and constantly had tired, worn-out feelings. My rest at night seemed to do me no good, and I always felt tired out in the morning. I had been taking various medicines and was getting worse all the time. At last I decided to give Paine's Celery Compound a trial. I procured a bottle and took it according to directions, and found its effect wonderful. Before I had used the first bottle I began to improve; after I had used the second bottle I felt as well as ever I did in my life. It had banished all aches and pains, my nervousness was all gone, and the tired and worn-out feelings were banished. I can go to bed now and sleep well, and rise in the morning rested and refreshed.

I have recommended Paine's Celery Compound to my friends who were suffering from the same troubles as I had, and all have been greatly benefitted. Knowing what it has done, I can cheerfully recommend it to any person suffering from kidney disease.

Yours truly,
C. F. KEVILL, Dunsford, Ont.

* * * * *

**INTERESTING NOTES
FOR THE LADIES**

Success in Dyeing Means Pleasure and Profit.

Beware of crude and worthless imitations of Diamond Dyes. See that your dealer gives you the "Diamond" when you ask for them. Diamond Dyes have a world-wide reputation; their work is of the highest order, and their success is deserved.

There are forty-eight colors in the Diamond Dyes for dyeing wool and cotton goods; each dye is perfectly true to color, and as reliable as pure gold.

Diamond Dyes color anything any color. They are fast to soap, washing and sun, and surpass all others in brilliancy.

Diamond Dyes are the strongest dyes made, hence the cheapest; one package is equal to three of any other make.

Never be deceived by the false claims of imitators of Diamond Dyes. If your merchant asks you to accept another make of dye, be sure he is after large profits, and never thinks of your comfort and success.

Book of directions and sample card of forty-eight colors sent free to any address by Wells & Richardson Co., Montreal, P. Q.

Make No Mistake.

DO NOT DESPAIR
Until You Have Tried What
SMITH'S...

Chamomile Pills
Can Do for You!

Do you have pains about the chest and sides, and sometimes in the back? Do you feel dull and sleepy? Does your mouth have a bad taste, especially in the morning? Is your appetite poor? Is there a feeling like a heavy load upon the stomach? Sometimes a faint, all-gone sensation at the pit of the stomach, which food does not satisfy? Are your eyes sunken? Do your hands and feet become cold and clammy? Is there a giddiness, a sort of whirling sensation in the head when rising up suddenly? Are the whites of your eyes tinged with yellow? Is your urine scanty and high colored? Does it deposit a sediment after standing? If you suffer from any of these symptoms use

Smith's Chamomile Pills
FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST,
ST. STEPHEN, N.B. and CALAIS, Me.

PRICE 25 CENTS. FIVE BOXES \$1.00.
If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

Odoroma

the perfect tooth powder, has become popular in Canada as everywhere else where used, because of the hygienic results attained in its use; especially has this been noticeable amongst children in the recent Government inspection of them. Then it is so easy to get the children to use Odoroma; they like using it, and thus form habits that parents acknowledge secures them good, sound teeth the rest of their lives. Ask your druggist for it and do not take any other. 25c. Odoroma is never sold in bulk.

NONE BETTER—NONE SO GOOD.



**DR. WOOD'S
NORWAY PINE
SYRUP**
 Is Sure
To Cure
**COUGHS
AND
COLDS.**
 Price 25 Cents.

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FURS
 A LITTLE PAMPHLET
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It needs convince doctrine of is bodily c that it is ables the c milk for h to be an in thousands upon their insist that things nat only be a frost, bitin alternating conspicuo amounts o are that th anything, fail to see green gra carries w cow, and l milk to e milk, rive months co they canno and does, them, beca and less go again fail t made very disagreeab winter, an conditions, June messe was lack of age in the of the fall One of t comfort up very little times to se warn; gla straw, road will keep t free from cared for, ties enable freedom un rigid stan fort can be is in regula feed each cows ample it before act time of act ing her cu at this per fit in prod twice is all hours to be and we are of allowin meadows i feed. The fitted by ro on the wes herbage. forages in well-house direct that one, and t bring the c cow after argue that diet in c need feedi summer c then they conditions silage-fed, drink, are June dairi to have on that "icec desires, as compensa putting w All that self in the is at the ex amount of and it is n from lack panied wit thin, and i cuse is g themselves

The Farm.

Cow Comforts.

It needs little observation and inquiry to convince one's self that about the hardest doctrine to get dairymen to comprehend is bodily comfort for the milch cow, and that it is comfort in fullest degree that enables the cow to give profitable messes of milk for her owner.

One of the beauties of this conferring comfort upon a milch cow is that it costs very little beyond a little labor at odd times to secure it. Stables can be made warm; glass will make them light; mulch, straw, road dust, and plaster and the like will keep the floors dry, and clean and free from odors, if they are otherwise cared for, and halters and the newer swing ties enable the cows to live in a fashion of freedom unknown to the occupants of the rigid stanchion.

All that a cow is required to do for herself in the way of protection out of normal is at the expense of her owner—increased amount of fuel food, or shrinkage of milk, and it is noticed that a shrinkage of milk from lack of providing comfort is accompanied with a loss of flesh.

they are placed, and if exposed to fall wind and winter weather they grow coats of hair, and symptoms of times of "hollow horn" and wolf-in-the-tail, remedied only when the moon sign is right, in May, and grass is abundant.

This must be remembered by man, that the cow is a mother, if she is a beast; and everything which can contribute to the comfort of that mother cow is in the line of better milk production; warmth; succulent foods, freedom from chilling blasts and congealing rains, plenty of grains on the side of oats, bran, oil meal, and the like, to supply proteans, out of which to make milk; plenty of fuel along the line of clover hay, nice corn fodder, and starchy foods and kind words and treatment.

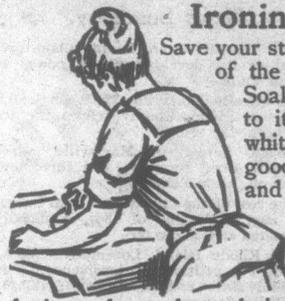
Dairy and Beef Cows.

The dairyman must fully understand that the most profitable dairy cow is the one that is the best mother, and the feeding and care of the young heifer must be such as will best develop the mother functions. Some farmers find beef production the most profitable, and when this is the case they want an animal that converts food into flesh, but in a dairy animal dairy production is what is wanted.

DEAR SIRS,—I have been a great sufferer from rheumatism, and lately have been confined to my bed. Seeing your MINARD'S LINIMENT advertised, I tried it and got immediate relief. I ascribe my restoration to health to the wonderful power of your medicine.

THE WONDERS OF SCIENCE. LUNG TROUBLES AND CONSUMPTION CAN BE CURED.

The Slocum Chemical Company, Limited, will send three free sample bottles (Psychine, Oxygenized Emulsion and Coltsfoot Expectorant) of the great discoveries and specifics of that distinguished scientist and chemist, Dr. T. A. Slocum. They are not a cure-all, but a certain specific for consumption, lung and throat troubles and all forms of tuberculosis.



Ironing is hard enough.

Save your strength for that. Make the rest of the washing easy with Pearline. Soak; boil; rinse—that is all there is to it. The clothes are cleaner and whiter than in the old way; colored goods are brighter; flannels are softer and won't shrink.

Use your Pearline just as directed on every package, and you'll get the best results. Don't use more—that only wastes it; don't use less—that only increases your work. Use it alone; no soap with it; nothing but Pearline.



"CHILD'S PLAY ON WASH DAY WITH 'SURPRISE SOAP'"

Don't work: let SURPRISE SOAP do the work for you. It's the way to wash clothes (without boiling or scalding), gives the sweetest, cleanest clothes with the least work. Follow the directions on the wrapper.



Vapo-Cresolene. FOR Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh. Items from physicians' statements in our Descriptive Booklet. Send for it.

LAWTON SIMPLEX PRINTER

Saves time and labor—money too—100 letters, postal cards, copies of music, drawings, or typewritten copy in almost no time, and exact copies at that by using the... Requires no washing or cleaning, and saves its cost over and over in sending out notices. Costs but little (\$3 to \$10.)

CAUTION—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars and sample of work. Agents wanted

LAWTON & CO. 30 VESEY STREET, NEW YORK.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

Vertical text on the far left edge of the page, including 'ake.', 'Pills', 'You!', 'chest and the back?', 'Does it de?', 'If you ma Use', 'e Pills', 'GISTS.', 'T. LAIS, Me.', 's not sell', 'and a box', 'ma', 'become pop', 'e else where', 'c results at', 'as this been', 'm. Then it', 'to use Odo', 'd this form', 'edge secures', 'rest of their', 'st and do not', 'ma is never', 'SO GOOD.', 're', 'S-', 'BY', '& CO.', 'ers.', 'DGE', 'RS.', 'PRICES.', 'erst N.S.', 'ver, B.C.', 'ctory', 'NTREAL.'

It's Trying

to the patience to keep on taking medicine that does not cure. But it is trying that leads to success. If you are suffering from eczema, boils, eruptions, etc., you will begin your cure the day you begin trying

Ayer's Sarsaparilla.

Permanently Cured.

A STORY TOLD BY A JUSTICE OF THE PEACE.

Attacked With La Grippe Which Left Him Weak and Worn Out—Kidney Trouble Added Its Complications and the Sufferer Was Discouraged.

From the Journal, Summerside, P. E. I.

One of the best known men around Bedique and vicinity is Mr. Alfred Schurman, who has recently removed to North Carleton. Mr. Schurman was born in Bedique about seventy years ago. Some twenty-five years ago he was sworn in as a justice of the peace, and about twenty-one years ago he was appointed clerk of the county court, in both of which offices he has given every satisfaction. Mr. Schurman was also a farmer on a large scale and like most men engaged in that occupation led a busy life, being compelled to attend strictly to business, but less than a year ago he retired from farming and now lives in a cosy cottage in North Carleton. Before his retirement, work such as only a man engaged in that occupation knows anything about, claimed his attention. His increasing years made the burden heavier and the spring work of 1893 wore him completely out. This is what he tells about it, and how he was cured. "In the spring of 1893 the constant toil and drudgery connected with the work of farming wore me out completely, and the break down was the more complete because the results were coupled with the bad effects left by an attack of la grippe. One of the results of la grippe was a nasty cough, another was the complete loss of appetite. My spirits were greatly depressed and I felt that I had lived out my days. I always felt cold, and consequently the stove and I were great friends, but the cold effected more especially my feet and caused me great annoyance. Added to this complication was a serious kidney trouble which threatened to prove the worst enemy of all. I was unable to do any work, had no ambition and less strength, and was not a bit the better of all the doctor's medicine I had taken. It was my wife who advised me at last to try Dr. Williams' Pink Pills. I bought six boxes and began taking them. My hope revived because a change for the better was soon taking place, and before they were done I was cured. The six boxes brought back my appetite, strength and ambition, in short, all that I had lost in the way of strength and health. The next spring, however, my health again gave way and I immediately began using the Pink Pills again—and I am happy to say that they effected that time a permanent cure and today I am well and hearty as if I were only forty. I strongly recommend Dr. Williams' Pink Pills to all who are suffering as I was."

Dr. Williams' Pink Pills cure by going to the root of the disease. They renew and build up the blood, and strengthen the nerves, thus driving disease from the system. Avoid imitations by insisting that every box you purchase is enclosed in a wrapping bearing the full trade mark, Dr. Williams' Pink Pills for Pale People.

The St. Croix River is frozen over to St. Croix island, eight miles below St. Stephen. The tug Henry Wellman and a freight barge are frozen in near the lower wharf. The steamer Jeannette is frozen in at her wharf in Calais. The Flushing, Viking and Arbutus, bound up river, could only get as far as St. Andrews.

Mr. Harvey Graham, of the Steel works, New Glasgow, has been in Cape Breton for some days gathering information with a view to recommending a suitable location for the proposed iron smelting works. He has examined Louisburg, Sydney, North Sydney and South Bar. He has made arrangements with the G. M. A. for a quantity of coal to be sent to Ferrona to test its suitability for smelting purposes. It is understood that the Dominion Coal Company favors Louisburg, which means a good deal.

News Summary.

Two companies are having plans prepared for the development of power at Grand Falls.

Miss Bessie Somerville, of West Scotch Settlement, Kings County, fell on the ice and broke her arm.

Robert Snider, of Marysville, while chopping wood recently, had three toes taken off, his axe slipping.

The cost of the Cuban war from February, 1895, to the end of 1897, is officially estimated at \$240,000,000.

The Rhode Island Locomotive Works has filed a petition in insolvency. The schedule shows estimated assets \$518,376; liabilities, \$516,703.

All the sixteen fishermen who went adrift on the ice floe in Trinity Bay on Tuesday escaped. They were on the floe for thirty-six hours without fire food or adequate clothing.

At Liverpool, N. S., Thursday, fire broke out in the county academy, and notwithstanding the strenuous efforts put forth to save the building it was completely destroyed; loss \$10,000; insurance \$5,000.

Rev. W. M. Broderick, pastor of Trinity M. E. church of Charlestown, Mass., and well known throughout the country, died of typhoid fever on Friday. He was a native of Marion, Ohio, and was 57 years of age.

At Joliette, Que., on Friday, Thomas Nulty was found guilty of the murder last October of three sisters and younger brother. The jury was out only fifteen minutes. He was sentenced to be hanged on May 20.

Mrs. Gladstone has just celebrated her eighty-sixth birthday. The elder of the two daughters of Sir Stephen Glynne, she was married to Mr. Gladstone on July 25, 1839. Her sister, Miss Mary Glynne, on the same day became the wife of Lord Lytton.

A failure in the harvest has caused terrible distress among the peasantry of central and southeastern Russia. They are feeding their half-starved cattle with the thatching of their roofs. Typhus and other diseases are making rapid headway in the district.

Whoever adds materially to the store of human knowledge is sure to be recognized as a benefactor of mankind. This truth says the Sunday School Times, finds illustration in the world-wide recognition of Professor Herman V. Hilprecht, whose explorations and studies have done so much to bring to light important truths concerning the cradle of the race in Babylonia. He has pushed back the record of human history by several millenniums, and has brought into vividness the course of ancient kingdoms, and the social and individual life of peoples, in prominence long before an age when the world was supposed to be yet uninhabited. Professor Hilprecht is just returning from Constantinople with a store of new treasures unearthed at Nippur. Professor Hilprecht has received various decorations from royalty, and honors from learned societies. In Germany, in France, and in England, he is recognized as at the very head in his field of Oriental research; and the United States has cause to be proud of this. The University of Pennsylvania, The Sunday School Times, and the members of the Babylonian Expedition, have peculiar reasons to congratulate their representative in this general recognition of his faithfulness and ability in his great services.

Personal.

Rev. Hugh R. Hatch, late of Newton Theological Seminary, called at the MESSENGER AND VISITOR office on Friday last. Mr. Hatch went on Saturday to Wolfville, where he is engaged to supply the Baptist pulpit for a month.

Rev. G. O. Gates, of the Germain Street church, has arranged to leave about the first of March for an extended trip in the east. He expects to visit Egypt, make a tour of Palestine, and, returning, visit Constantinople and several of the chief points of interest in Europe and also spend some months in the British Isles. The trip should be a most delightful and profitable one and all Mr. Gates' friends will hope that it may be made under the most favorable circumstances. Mr. G. expects to be absent about six months.

About the end of the present month, Rev. J. A. Gordon, the highly esteemed pastor of the Main Street church, expects to leave St. John for a visit to the West, having accepted an invitation from the First Baptist church of Winnipeg, to supply its pulpit for two months. Mr. Gordon's ministry at Main St., as elsewhere—has been marked by great faithfulness and ability, and the results are evident in the substantial progress which the church has made. In going away for a little he will have the satisfaction of knowing that he leaves the church in excellent condition, and his people, while reluctantly parting with their pastor for a time, will hope that the change will prove a benefit to his health.

Mayflower Embroidery Silk IN LARGE SPOOLS

This make is pure Silk, and warranted Fast Color.

Some stores sell it for 30c. spool. We sell it for 12c., but when we send it by mail it is 13c. a spool.

It comes in 24 colors. Order any shade you like and we can fill the order.

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of refined musical taste buy their Pianos and Organs from the W. H. JOHNSON COMPANY, Ltd., 157 Granville Street, Corner of Buckingham, Halifax.

THE E. B. EDDY CO.'S

Calendar for 1898

Will not be issued till March next at the earliest. We have been too busy to find time to get up a bright and attractive calendar for our friends. If you want a copy in March send a post card request now to

The E. B. EDDY CO., Limited, HULL, CANADA.

Blood Will Tell...

When an animal is all run down, has a rough coat and a tight hide any one knows his blood is out of order. To keep an animal economically he must be in good heart.

Dick's Blood Purifier

Is a necessity where the best results from feeding would be obtained. It tones up the system, rids the stomach of bots, worms and other parasites that suck the life blood away. Nothing like Dick's for Milch Cows.

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