

Messenger and Visitor.

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At the St. John Baptist Minister's Conference on Monday morning all the pastors were present, also Rev. J. H. Hughes and Bro. Jas. S. May. More than the usual interest is reported in the work of the churches. On Sunday last, Pastor Gordon baptised seven at Main St., Pastor Schurman six at Carleton and Pastor Ganong six at Rothesay.

REV. F. H. BEALS feels that he is not fairly represented by Bro. Chas. A. Smith in the latter's communication in the MESSENGER AND VISITOR of Feb. 13. Pro. Beals says that he did not declare that a boy who at the end of a given time cannot repeat what he has attempted to memorize has failed altogether, but that he has failed in *his memory work*.

The London Freeman in its issue of Feb. 5th says: "We regret to hear that the health of Dr. McLaren has recently been such that his medical advisers have ordered him to the Mediterranean. He leaves on the 13th inst." Baptists on this side the ocean as elsewhere will join with the Freeman in wishing the distinguished preacher of Manchester "a happy tour and a speedy return in renewed vigor of health and strength."

Two bills, one introduced by Hon. Mr. Emmerson, the other by Dr. A. A. Stockton, and each having the purpose of extending the franchise to women under certain restrictions, have come before the New Brunswick Legislature during the present session. Mr. Emmerson's bill proposes the extension of the franchise to all women possessing a certain property qualification or being in receipt of a certain salary. Dr. Stockton's bill which received influential support in the House and was defeated on Friday night by a small majority, proposed to restrict the extension to spinners and widows. Hon. Mr. Emmerson's bill has not yet been disposed of.

REV. DR. HIDDEN, of Richmond, Va., seems inclined to regard the monistic philosophy, which of late has been putting forth claims to popular recognition, as about "as clear as mud." Among some entertaining paragraphs written for the delectation of the readers of the Standard, Dr. Hidden says:

"Of some of the disquisitions on 'Monisms' which have lately come under my notice, I must be allowed to say that those may criticize them who can read them. I do not deny that the writers intended to mean something; and so probably did Jacob Boehm, when he wrote that sentence: 'All the voices of the celestial joyfulness quality, commit and harmonize in the fire which was from eternity in the good quality' but I have never been able to catch the dimmest glimpse of Boehm's meaning. Indeed, it is one of the most inscrutable of mysteries that any sane human being, with an average quantity of brains in his head ever allowed himself seriously to write such jargon; and Boehm's seriousness is unquestionable."

A snow storm of even the slightest character in New Orleans is not, we believe, a matter of ordinary occurrence, but when a couple of weeks ago a good ten inches of the beautiful element lay upon its streets, it was an event unparalleled not only in the memory of the oldest inhabitant but in the traditions of the crescent city. The novel experience was more exciting than pleasant for the people.

Street cars could not run, street traffic was almost stopped, and business well-nigh suspended. There were no schools and no theatres, for about all the shivering people of the city could do was to stick to the inside of their homes and keep just as warm as those usually too well ventilated buildings would permit. New Orleans's houses are not as a rule built for snow storms or wintry blasts, and New Orleans people are not accustomed to piddling through drifts or shovelling off snowy sidewalks; and therefore this 10-inch fall was not particularly enjoyed, except by the small boys, who had the only fun snow-balling they ever had in their lives, and the few who enjoyed the unique sensation of sleigh riding in their improvised sleighs. It was a fleeting experience, for in 48 hours the snow had departed."

Yankee is in New York city a watch now the property of Mr. Brown, which once belonged to Roger Williams. From Williams the watch descended into the Thayer family whence it passed about 1835 into the Downes family where it has since remained. This highly interesting souvenir of a by-gone age, is thus described in *Zion's Advocate*:

"The watch is one inch and a quarter thick and two and eight eighths in diameter, runs with a balance wheel and pendulum, and gives the day of the month. It was made by Cornelius Uytendaele, Rotterdam, Holland, and the number is 408. The face is of silver, ornamented with a figure of Cupid blowing a bugle and following a stag pursued by a hound. The outside case is of silver of French design, and remarkably fine workmanship, representing the parting of Hector and Andromache before the walls of Troy. The watch is of good workmanship, the works being gilt and elaborately decorated, and made of such material that it still keeps very fair time."

The pendulum movements a curiosity, and Messrs. Tiffany & Co. say they have never seen anything similar to it. Originally it wound with a "cogged" cord on a drum. This wound to a spiral column. During the last century the gut cord disappeared and a fine chain has been substituted, similar in operation to the chain in a Swiss clock. The outer case has been worn until it is exceedingly thin, but it gives plain evidence of its former beauty. In the back cover are many old time watch papers giving the advertisements of various parties who put the timepiece in order years ago."

ONE of our esteemed brethren in the ministry writes us to say that he has seen in the Montreal Witness and elsewhere a statement to the effect that the Dominion government had paid a large sum to the Roman Catholic church to defray the expense of masses for the repose of the soul of the late Sir John Thompson, and our correspondent wishes to know if such is the fact and if so why the MESSENGER AND VISITOR is silent touching the matter etc.

In reference to this we desire to say that if there were good grounds for believing that the Government at Ottawa had taken the public funds to pay for masses said or sung for the repose of Sir John Thompson's soul we should certainly be as ready as any to condemn it as a breach of public trust and a flagrant insult to the Protestant people of Canada. But as it did not seem to us probable that any government, however little scruple it might have in the matter of misappropriating the public funds, would be likely in this way to do a thing which must outrage the Protestant public sentiment of the whole Dominion, and arouse against it the hostile criticism of every evangelical body, we thought it well to wait a little to see whether this remarkable report were confirmed before pronouncing judgment in the matter. And when Sir McKenney Bowell publicly and positively declared that the government had never incurred or authorized any expense for masses for the repose of the soul of the late Premier, we supposed that it was generally understood that the report to which our brother alludes had been without foundation in fact, and that it did not therefore particularly require notice at our hands. It would seem but right that papers which published that report should publish Premier Bowell's denial of it. The Witness, we observe, has done so.

PASSING EVENTS.

THE defection of the Parnellites from Lord Rosebery's standard has rendered the position of the Imperial Government in the House of Commons somewhat less secure than it was during the last session of Parliament, and the government has certainly not at any time been blessed with a superabundance of strength, considering the herculean nature of the tasks which it has undertaken. But the predictions of defeat have not yet been realized. A recent bye election has gone in favour of the government and the outlook for Lord Rosebery is at present probably somewhat more encouraging than it has at any time since the re-opening of Parliament. On a motion, offered by John Redmond, leader of the Parnellites, in amendment to the reply to the speech from the throne the government was sustained. Another amendment, moved by Mr. Joseph Chamberlain, was skillfully framed and seemed likely still more severely to try the strength of the government. But on Mr. Chamberlain's amendment also the administration was sustained by a majority of fourteen. A third attack which was expected by many to prove fatal to the government came by way of a motion offered by Sir Henry James, who, taking advantage of a standing order by which a member may arise to move an adjournment of the House for the purpose of discussing a matter of urgent public importance, moved, on Thursday last, the adjournment of the House in order to call attention to the duties recently imposed upon cotton imported into India. It is declared on behalf of the manufacturers of Manchester and other cotton centres of Lancashire that these duties will seriously affect their business and that they desire the Imperial government to interfere to secure the abolition of them. The cotton interest being strongly represented in the House, it seemed not improbable that the government, being committed to the policy so obnoxious to those interests, would be overthrown by the Lancashire party in combination with the Conservatives and certain Liberals interested in the cotton trade. If the Conservative leaders had rallied their followers with the purpose of defeating the government on Sir Henry James' motion, the result could probably have been brought about. It is to their honor that they did not, and it is to the

honor of the British Parliament and the British people that on such an occasion the interests of the nation can be put before those of a party and the views of the statesmen prevail over those of the political demagogue. When the division came on Sir Henry James' motion, it was rejected emphatically, the vote standing 304-109. The result arrived at is said to be due in a large measure to the position taken by Right Hon. George G. Goschen, Chancellor of the Exchequer in Lord Salisbury's last administration, who declared that the case was one in which the government should have the support of the House, and suggested the holding of a Conference in order if possible to devise some means of harmonizing the interests of Lancashire and India. It is not to be doubted that the course taken by the opposition leaders was good politics as well as good statesmanship. The London Times alluding to the matter is reported as saying: "The vote saved the government from defeat, but in our opinion it saved the Unionists from a far more serious calamity."

THAT the duly constituted authorities in any church should have the power of determining the limits of parishes for its own ecclesiastical purposes is a fair and reasonable proposition and the citizens of a free country would have no desire to withhold such a privilege. But that any church in a country like Canada should have the power to determine the political or municipal boundaries of parishes is something that seems entirely out of harmony with the spirit of our times and with the freedom which all classes of citizens are supposed to enjoy. But this, it appears, is the condition of things which obtain in the province of Quebec; for in that province the ecclesiastical parishes established by the Roman Catholic authorities are parishes for civil purposes also, and the church authorities have the power to change the boundaries of these parishes to suit themselves. Their claim to this authority has not only been upheld by the Provincial courts, but has lately been confirmed by the judgment of the Imperial Privy Council. In reference to this matter the Toronto Week remarks: "While no one would think of questioning the right of the authorities of the Roman Catholic church to arrange their parish boundaries to suit themselves and their parishioners, it is obviously unjust and inexpedient to allow them to redistribute the areas and boundaries of civil parishes. Surely the Quebec Legislature, in view of this decision, will not hesitate to make a complete separation between ecclesiastical and municipal, corporations, areas and organizations."

THE Polyglot petition (so called we suppose as representing the prayer of the temperance people of many languages) has received the signatures of 1,121,000 persons representing fifty different nationalities. It has also been endorsed by the Christian Endeavor and other large organizations, whose membership, if added to the number of petitioners, would swell the total to over 7,000,000, it is said. The petition, which was written by Miss Willard some years ago, calls upon the national governments of the world to suppress the traffic in strong drink and in opium. The petition is many miles in length and is mounted on white muslin half a yard wide, one edge being bound with red and the other with blue tape. It was exhibited in Convention Hall, Washington, on February 15th, at a grand gathering of Temperance women. Four thousand persons were present. Miss Willard and Lady Henry Somerset had been expected to speak on the important occasion, but unfortunately, on account of illness, neither was able to be present. An address from Miss Willard was read, however, and other speakers of note addressed the meeting. From Washington the petition is to go to England, and thence proceed on its journey round the world. The purpose is to engage the interest and sympathy of members of parliament and other leading men of the National Capitals in these reforms and if possible secure the introduction of measures into the legislatures looking to their accomplishment.

FREDERICK K. DOUGLAS, eminent as an orator and as a powerful advocate of the rights of the African race in the United States, died suddenly at his home near Washington on Wednesday last, just as he was about to go out to deliver a lecture. Frederick Douglas was born in slavery in 1817, the child of a negro mother and a white father. His remarkable natural ability began to be manifested at an early age. He managed to learn to read and read opportunity when about twenty-

one, to escape to the North. His mental powers developed rapidly. He found friends who enabled him to purchase his freedom and he soon became a recognized power in the agitation for the abolition of slavery. Few men of his time have possessed more eminent oratorical ability. He has been much engaged also in journalistic work. His ability has been recognized by the Federal government and he has filled some important public positions. Mr. Douglas had on different occasions visited England where his eloquence attracted much attention and aided in enlisting the sympathies of the English people in behalf of the enslaved race which he represented.

THE Congo Free State of Africa, to which King Leopold, of Belgium, is supposed to hold some kind of a monarchial relation, is somewhat of a white elephant on that royal gentleman's hands. When the State was formed the Belgium Parliament declined to commit the country to the expense of maintaining it as a dependency, and the relation of the King to the Congo State is therefore entirely a personal one. It has cost him some \$5,000,000 it is stated, and he is naturally anxious to have the responsibility and the expense, if not the glory, of this territorial acquisition shared with his government. It is not certain that the Belgium Parliament and people will look favorably on a proposition to annex this territory. It might cost more than Belgium could afford to defend it against avaricious neighbors. It is not unlikely that the outcome will be the division of the Congo State among the European Countries which already have secured the largest territorial acquisitions in Africa—England, Germany and France.

Grande Ligne

Visiting Feller Institute last week, we were gratified to find the school full of overflowing, over forty-five good applicants have been refused by the faculty on account of insufficient accommodation, wherein the necessity of the additional wing being built at an early date is clearly manifested. In the school at present there are one hundred and eleven resident pupils, a bright and hope inspiring group of young people capable of being formed into lives of consecrated usefulness. Of this number seventy-five of the boarders are boys and only thirty-six girls. This is encouraging as securing the lives of those who must fight the battle of life, while it shows that the old time negligence concerning the education of the girls is not yet a thing of the past. In addition to those who are resident in the Institute, there are fourteen outside pupils receiving instruction in the school. The pupils represent a wide area of country, and what is of prime significance is the fact, that the churches of the mission are contributing a good number of students to the school. One of these mission churches has given six, another furnishes nine, yet another six, another four, another three and so on. This dovetailing of the work of the churches with that of the school is a matter most suggestive and cheering. Of those at present in the school there are seventeen from Roman Catholic homes, and a good work must necessarily be done among and upon them. A sufficient reason for our being sanguine in this matter is evidenced by the fact that already three Roman Catholics have been baptized. Another young lad after praying with his room mate, said with tears in his eyes, I wish I could believe as you do. Surely this manifestation of interest in the Gospel of God is a proof that in the far off country this prodigal is thinking of his father's home. Some who entered the school with skeptical thoughts concerning all religion, ceased on their loss of faith in Rome, are commencing to see that the religious influence of the school is a result of belief in the spiritual religion of the Christ, and not of mere formalism and ritual. Last month eleven were baptized at Grande Ligne, nine of them being from the school, so the moving of the Spirit of God is giving us the continuous evidence of the abiding presence of the eternal Father.

W. B. H.

The Young Man and the Church.

The problem is one well worth consideration. And, although I am afraid Mr. Bok has been looking for the last three years through the skeptic's glass, he has done a well to publish it. It may be the means of much good. Nevertheless there are one or two points I am skeptical upon. The statement "yet the young men do not come" is not true according to my experience and observation in these provinces. In all the places I

have been and in my present field of labor I find that as large a percentage of young men as any other class of persons attend all the meetings of the church. And again Mr. Bok says, "I am fully convinced that the present attitude of the church is not conducive towards attracting young men closer to it, and it is not too much to say that they will never be brought into the church by the methods at present in vogue." Compare this statement with this other "A modern illustration, such as occur daily all around us, will be far more effective and better understood than if the heroism of David before Goliath be employed," and we at once ask, has the Bible lost its effectiveness on the other side of the border? Thank God we have abundant evidence to the contrary. Besides much other, the *Examiner* of Jan. 31st says, "Dr. Gordon in his preaching rarely goes outside of the Bible and the lives of eminent christians for illustrations." And I am persuaded that in Dr. Gordon's great work young men were not wanting. When a man sets forth his own ways and methods in preference to God's ways is he not a backslider in heart? Prov. 14:14. Mr. Bok speaking of "the average minister of the day" says "he lives with his books, other than with men." My convictions lead me to the opposite conclusion. The average minister finds it almost impossible to get enough time in his study. What young men need today is a Holy Ghost Ministry, and this they cannot have until the average minister takes more time in his study with God and His Book.

The W. M. A. Societies in N. B.

Several of the sisters have inquired of me about the appropriation of their Home Mission money contributed this year. A word of explanation may be necessary. All moneys sent to Home Missions to Mrs. Smith of Amherst, N. S., will be handed over to the Maritime Home Mission Board at Yarmouth. Let the sisters, therefore, who wish to contribute to the Home Mission work carried on by our Board in New Brunswick send their funds to the Treasurer, Bro. Jacob S. Tins, St. Martins, N. B. No funds from the Women's Missionary Aid Societies have as yet come to the N. B. treasurer. We are heavily pressed in carrying on our Home Mission work and greatly need all the help we can get. Let us all fairly understand where their gifts are going. W. E. McINTYRE, Sec'y N. B. Convention.

A Last Word.

Allow me to say a last word to pastors and churches in regard to Dr. Goodspeed's pamphlet. The notice has now been in the MESSENGER AND VISITOR for four weeks and besides I have sent about 70 postal cards to pastors and leading brethren, and have so far received orders for only about two thousand copies. We will not give the manuscript to the printer for a week or ten days after this appears, hoping that all the pastors will order. Please send money with orders, as it will be necessary to pay the printer as soon as the work is done. If those who have ordered will kindly remit, the pamphlet will be forwarded as soon as printed. E. J. GRANT.

W. B. M. U.

ROTTA FOR THE YEAR: "Be ye strong therefore and let not your hands be weak for your work shall be rewarded." Contributors to this column will please address Mrs. J. W. Manning, St. John West, N. B.

PRAYER TOPIC FOR MARCH.

For our Grande Ligne Mission that the workers may be faithful and the new converts made strong in the Lord.

It is most appropriate that we should pray earnestly for the Grande Ligne mission this month as Mr. Bosworth is visiting among our churches and presenting so forcibly the claims of that mission. Let us ask that these addresses may be greatly blessed in increasing the missionary zeal of our people as well as exciting them to increased liberality.

The "Bureau of Mission Literature" gratefully acknowledge gifts of books. "John Thomas," from Rev. A. C. Chute, Halifax. "A Memoir of Madame Feller" from Mrs. P. M. Kepton, Wolfville. MIRA J. BLACK.

Interest so much as increased information on missions. A society was organized which elected Mrs. George Wentzel, president, Miss Mary Harlow, Sec. Pastor Hatt had arranged for a missionary meeting in Shelburne the same evening, but a severe storm prevented, it was postponed till the next evening, when it stormed again. The following afternoon in spite of drizzle, a few of the sisters who lived near, met at Mr. William Swansburg's. We had a good meeting; while all knelt, one after another acknowledged her dependence upon God, declared her willingness to serve Him and asked His presence and blessing. Built upon such a foundation this little society cannot fail to be blessed in itself and to be a blessing to others. God does not demand a large society in Shelburne, because He has put only a few women in the Baptist church there, but he expects faithfulness. The society elected Mrs. King president, and Mrs. D. E. Hatt, secretary. Seven members. We have now seven W. M. A. S. in Shelburne county. S. B. S. BROWN.

MAIN STREET BAPTIST CHURCH, ST. JOHN.

The series of meetings that have been conducted during the last few weeks, are still continued with increasing interest, power and results. At the close of Sunday morning service, seven more were baptized. The candidates ranged in age from 8 to 50. Pastor Gordon's youngest son, Walter, an interesting and intelligent little lad, being the youngest one of the number, if not the youngest that has ever been baptized into the fellowship of this church. Yet no one has ever been received with greater heartiness. We expect baptism next Sunday. Bro. C. W. Turner who has been assisting the Pastor during the past few weeks, has been devoting his time more especially to the work among the children, with good results. Mr. Turner is an adept at black-board work, thus engaging the eye and ear, consequently the whole child in the message. These meetings which are held twice each week are marked by increased interest and attendance.

HERBON, N. S.—Our Society which was organized in August has increased its membership from fifteen to twenty-four. We find the leaflet "Tidings" also the "Missionary Link" very helpful in our meetings. Some of our younger sisters have expressed a greater interest in Foreign Missions than ever before, and we hope soon to have them unite with us. ANNIE F. N. BEALY, Secretary.

Feb. 15, 1895.

PARADISE, ANNOPOLES CO.—It is very encouraging to us to read from time to time the reports from other societies; of their plans and methods for doing mission work, and setting upon the suggestion of our President at our last meeting I will tell you something of what we, in the Paradise society are doing to advance the cause, which is becoming so dear to the hearts of many as they learn more of the needs of our sisters across the sea. The record of the past year is but another proof of the faithfulness of our God, and with grateful hearts for his tender care and patient love we take up the duties before us, trusting that '95 may be the brightest and best in the history of our mission work. Although it may be considered "anomalous history" we would like to tell you that we observed Crusade day by calling on those who had not united with us, with invitations for them to do so. As a direct result nine new names were added to our roll, and our hearts greatly cheered by this hearty response. We have now thirty-one members. Our meetings are better attended than formerly. The hour spent in prayer for our missionaries and their work is very helpful in deepening our interest in, and sympathy for those who have sacrificed so much that the heathen may know of the Way of Life. We have some literary entertainment for each meeting, furnished by the sisters in alphabetical order. The ladies "Tidings" is regularly at hand for reading, also selections from the Link, eight copies of which are taken in the society. Our Pastor is present whenever it is convenient for him to be so, and his encouraging words and kindly sympathy in our work is quite an inspiration. We have an annual gathering and tea at the parsonage. The sisters from the Clarence section of the church met with us by invitation. This social element, and intercourse with the members of this united and flourishing society, is very much enjoyed. Our mite boxes were opened last month, and contained beside many beautiful texts of Scripture, the sum of \$8.00 for Home Missions. Last year beside our Foreign and Home Mission offering we raised \$15.00 as a special gift for the support of a Bible woman (Miriam) under the direction of Miss MacNeill. We hope to raise the same amount this year for the same purpose, and with our increased membership we may do more. We are encouraged to work, knowing "The smallest effort is not lost." MRS. W. E. STARRATT, Sec'y.

at Mr. Allison... Sabbath School... BIBLE LESSONS... Lesson X. March 10. Mark 10: 17-27.

Sabbath School. BIBLE LESSONS. Lesson X. March 10. Mark 10: 17-27. THE RICH YOUNG RULER. GOLDEN TEXT. "Seek ye first the kingdom of God..."

22. "And he was sad," B. V., "his countenance fell." The condition was so unexpected and so hard. "And went away grieved: for he had great possessions. He went away reluctantly, after a great struggle, but he went. He wanted eternal life, but he wanted his possessions more, and he could not have both."

B. Y. P. U. OUR OBJECT. The unification of Baptist young people; their increased spirituality; their stimulation in Christian service through instruction in doctrinal and practical matters.

giving our friends an opportunity of judging of the nature of the work done by the S. L. C. class. The remainder of the evening was passed in a social manner, music being furnished by sisters Anna Reynolds, Lydia Monroe, and Lottie Fellows.

"Commend Me" Golden Cottolene advertisement. Includes image of a tin of Golden Cottolene and text: "to Your Honorable Wife" and "Cottolene".

EDUCATIONAL. Recent Successes: The "Telegraph" Publishing Company... WHISTON & FRAZEE'S COMMERCIAL COLLEGE... Acadia Seminary... The Search Light! Church Organs. The VOCALION. Improved Reed Organs. The W. E. JOHNSON CO., Ltd. D. A. GRANT & CO. Nerves. WEAK NERVES ARE MADE STRONG BY HAWKER'S Nerve and Stomach TONIC.



Rev. A. J. Gordon, D. D.

Through the kindness of the Rev. B. H. Thomas of Allston, Mass., we are able to give our readers the above picture of the late Dr. Gordon, of Boston.

DEAR BROTHERS—No doubt many interested in the S. L. C. have been pondering the same matter that caused forth Bro. Walker's remarks of last week. Possibly the Maritime Union would not have received the Banner last year had the award been on the ground he has suggested.

DEAR BROTHERS—I have been carefully studying the "Search Light" and am delighted with it because it contains so many words and phrases in the best English and is so full of interest and so new and so different from any other paper of the kind that I have ever seen.

DEAR BROTHERS—Our Society at Cayendish still lives notwithstanding the cold and stormy weather. We have studied eighteen lessons and have been very much interested in them. We are greatly interested in the S. L. Course. It is just what young Baptists need. We have observed all the Conquest meetings. All who study this course and become acquainted with the scriptures and various Missions have endeavored, will have their interest deepened, and will be moved to help on the good work.

Messenger and Visitor.

50 00 per annum: When paid within thirty days, \$1 50.

S. McC. BLAKE, Editor. J. H. SANDERS, Business Manager.

OFFICE:—No. 8 PUGLEY BUILDING, PRINCE WILLIAM ST., ST. JOHN, N. S.

Messenger and Visitor.

WEDNESDAY, FEB. 27, 1895.

POLITICAL DUTY.

The time at which the Dominion general election will take place has not yet transpired. At present writing the government has not declared whether or not it is the intention first to hold another session of Parliament, though it is quite possible that some definite announcement in respect to the matter will be made before this paper shall be in the hands of its readers.

It is not the office of this paper to advise its readers as to which, if either, of the two great political parties that are seeking the endorsement of the electorate, they should support. We recognize the fact that among our readers, there are good men and true who believe that duty to their country calls upon them to support the present government, while there are others, equally good and true, who believe that the policy and practice of the party now in power should be condemned and that it is important in the best interests of the country that the government be entrusted to other hands.

The Evangelists, Messrs. Crossley and Hunter, have continued their meetings during the past week in St. John with highly encouraging results. The meetings have all been largely attended. The Centenary Church has been crowded every evening and on Sunday evening many were turned away, being unable to obtain entrance. It is a good many years since so general an interest has been manifested in any religious services in St. John.

For Croupy Children—Minard's Honey Balsam.

PROHIBITION AND THE ELECTIONS.

In view of the probability that the electorate of this Dominion will before long be called upon to choose men for the important duty of representing its various constituencies in parliament, it seems important that those who favor the prohibition by legislative authority of the liquor traffic in Canada shall take prompt steps to make their influence so felt in the approaching elections that the power for prohibition in the next parliament shall be made as strong as possible.

There is no question that the power to prohibit generally the importation, manufacture and sale of liquor resides in the Federal government and no doubt that it will continue to do so, whatever may be the delinquency of the Imperial Privy Council in respect to the powers of the several provinces to control the traffic within their own bounds. As things are now, the Dominion parliament is the only source to which we can look for a prohibitory liquor law, and under any circumstances that are likely to occur, it is we take it, the only legislative source from which power for the effectual prohibition of the liquor traffic could be obtained.

The two great political parties of the Dominion have neither of them on the subject of prohibition taken a position which is generally satisfactory to the prohibitionists of Canada. Neither has definitely espoused the cause of this reform. If it is asked what the party now in power has done, it may be replied that it has caused a Royal Commission to be appointed with a view to gathering information and presenting a report for the guidance of parliament in the matter. That report, a cabinet minister has announced, it is expected will be ready for submission when parliament shall reassemble. But, to put the matter mildly, neither the general make-up of the Commission nor the character of its proceedings, so far as known, has done much to cause prohibitionists to hope that when its report shall be presented it will do anything to advance the cause of prohibition.

The Montreal Witness probably describes pretty well the generally indifferent attitude of prohibitionists in regard to the report, when it says, "Every one knows what it will say, and no one who is not pleased by the delay secured by it, cares a fig what it says." If it is asked, what the Liberal party proposes to do in reference to prohibition, it is answered that it proposes to take a plebeian vote of the Dominion on the subject, with the implication, we suppose, that if the people of the Dominion should by this means declare for prohibition a Liberal government would carry out their wishes by introducing a prohibitory measure. This appears to be a step in advance. But since this plank was incorporated in the Liberal platform, four of the provinces of the Dominion have by plebiscites declared emphatically "in favor of prohibition. New Brunswick too, through its legislature has made a similar declaration which, we presume, no one doubts is in harmony with the popular sentiment of the province. There remains therefore, only Quebec and British Columbia which have not declared in favor of proposed reform. It is not certain that they would give an adverse expression, but at all events it seems pretty clear that a very considerable majority of the electors of Canada who can be induced to vote upon the subject are in favor of a prohibitory law. In view of this, it does not seem unreasonable to expect that the position of the Liberal party in respect to prohibition would now have been made somewhat more definite and positive.

The duty of the hour for prohibitionists, it seems clear, is to take steps to secure the return in the next parliament of the greatest possible number of good and trustworthy men pledged to the advocacy and support of prohibition. This is in effect what we are told by the political leaders on both sides. "If you want prohibition send prohibitionists to parliament." This, as the Witness says, is "good advice," and it is not very expensive or particularly sympathetic, that should not present its being followed. As to the best method of effecting this, the temperance people of each constituency must decide for themselves. There are probably some constituencies in which it may be wise for prohibitionists to nominate and support a man independently of either political party. There may be a very few places in which this could be done with the prospect of electing such a candidate. There are others probably where the representatives of the two political parties in the field will both be either avowed or secret opponents of prohibition, and in such a case there is good reason for supporting a third candidate, even though there is no hope of electing him. But in the majority of constituencies, we presume, if the temperance men stand together and make a proper use of their influence, they can secure the nomination either in the Conservative or in the Liberal interest, or in both, of trustworthy men faithfully pledged to promote the cause of prohibition in parliament. But this will not be without organization and determined effort. If those who have cast their votes in favor of prohibition and those

who would do so if opportunity were offered, honestly desire to see that reform a reality, let them seize the present opportunity of securing the return to parliament of men who can be depended upon to advance its interest. When a sufficient number of men of this character are sent to represent the country at Ottawa, then, and only then, may we hope that prohibition will become an accomplished fact.

CONGREGATIONALISTS IN THE UNITED STATES.

A HISTORY OF THE CONGREGATIONAL CHURCHES IN THE UNITED STATES, BY WILLIAM WALKER, PROFESSOR IN HARTFORD THEOLOGICAL SEMINARY, NEW YORK. The Christian Literature Company.

This is Volume III, in the American Church History Series of which Volumes I and II have already received notice in this journal. As was to be expected the present volume is one which is not likely to suffer by comparison with any other in the series. Prof. Walker appears to have brought to his task exceptional qualifications. In a book of some 450 pages he has told the story of Congregationalism in its beginnings in the Mother Country its development in the New England Colonies and its extension in the United States. He has told it in a most interesting manner, and so far as we can judge, with admirable impartiality and ability. Anyone who is interested in tracing the development on this continent of Christianity in its various branches—and what intelligent Christian is not—will find in Prof. Walker's volume a book which, once taken in hand, it is not easy to lay aside. To the Baptists of these provinces of ours the story of the beginnings and development of those Congregational churches planted by the "Pilgrims" of Plymouth and the Puritans of Massachusetts and the other early New England Colonies should have a peculiar interest, since it may be said to be in a considerable degree the history of their religious ancestors. It was from Puritan New England largely that these provinces were repopulated after the expulsion of the Acadian French; and though other strains of blood have mingled with that New England stock, and in regard to one or two important points of doctrine and practice, we follow other teachings, yet in no small degree the Baptist churches of Nova Scotia and New Brunswick are in membership, doctrine and practice directly descended from the old Congregationalism of New England.

In his introductory chapter Prof. Walker shows the relation of the Reformation to Congregationalism. That reform, as represented by Luther and others, while it definitely cut clear from the papacy, did not get away from the idea of a National church, and while some of the reformers, as Calvin and Zwingli, came nearer the Congregational ideal, none of them reached it. The logical, if not the actual, religious ancestors of Robert Browne, the father of Congregationalism in England, were the Anabaptists of the continent of whom our author says: "The vast majority were earnest, sober, God-fearing men and women who came chiefly from the lower ranks of society and whose prevailing ignorance led them to many diverse and fanciful interpretations of Scripture and much over-confidence in direct illuminations of the Holy Spirit; but who sincerely sought to pattern life and worship upon the Word of God." Whether because of a breaking down of his mental faculties (as Dr. Dexter supposed) or for other reasons, Browne after a time abandoned his position as a Separatist. But the seed which he had sown in many places "bore a harvest that was better than the sower." After him came John Greenwood, Henry Barrows and John Penry, all of them—as were the leading Puritans of that age generally—graduates of Cambridge. These all suffered death for their Separatist principles; but though the workers died the work went on.

In chapter III, Prof. Walker tells briefly the interesting story of the struggles and sacrifices by which Congregationalists of the Separatist type brought their institutions from England through Holland to the American wilderness (1620) and the hard experiences through which the Plymouth Colony struggled to an assured position in the new world. The two following chapters are concerned with the coming of the Puritans to Massachusetts, with the course of events in England which led to their coming and the development of the fellowship of the Congregational churches in the New England Colonies. The distinction between Puritans and Separatists is emphasized. The former were those who sought the reform of the church in accordance with Scriptural doctrine and practice, but did not desire to break away from the church of England. The Separatists went further and declared that through reform according to the principles of the New Testament, involved separation from State control and therefore that a National church was not a true church of Christ. This distinction is of great importance in relation to the beginnings of Congregationalism in New England. The "Pilgrim Fathers" of the Plymouth Colony

were Separatists who had distinctly broken away from the National church before coming to America. The Puritans of the Massachusetts Colony which had its beginnings at Salem (1630) were a part of the Church of England and came to America, not with the intention of separating from that fellowship, but of establishing in New England a purer worship. It was by the influence of Plymouth that the Massachusetts leaders came to decide to organize their churches on the Congregational plan. But the greater devotion of the Pilgrim Colony to the Congregational system seems to have disposed its people to a greater leniency towards congregations and individuals who might differ from what was regarded as orthodox belief and practice. As Prof. Walker points out, it is a mistake to suppose that the settlers of New England came with an intention of establishing freedom of worship or extended religious toleration. They were sure that their beliefs, virtually embraced the whole truth and nothing but the truth, and they were equally convinced that it would not be for the advantage of any community that other beliefs should be tolerated. The attitude of mind thus induced, especially in Massachusetts, led to those acts of banishment and repression which constitute an unattractive chapter in the story of men otherwise so conspicuous for statesmanship, Christian character and lofty purposes." Among these "acts" was the treatment accorded to Roger Williams, the story of whose relations with the Massachusetts colony as told in the volume before us does not differ materially from the same as told by Prof. Newman in Vol II. of this Series. "But we can see, as we read Prof. Walker's pages, how, on their principles and with the peculiarly intimate relations which obtained between church and state in the Colony, the Puritan Fathers of Massachusetts might sincerely think they were exercising a very generous degree of Christian charity towards so troublesome and unreasonable a person, from their point of view, Mr. Williams was. But "the thoughts of men are widened with the process of the sun," and the descendants of these men learned long ago to accord to others the same rights of conscience, which they claim for themselves.

Scarcely less interesting than that portion of Prof. Walker's book which we have had especially under consideration, are the succeeding chapters treating of the developing life and the extension of Congregationalism in New England and beyond its bounds. A most interesting chapter is the eighth, which describes the "Great Awakening" of Jonathan Edwards and Whitefield's time, and the rise of the New England theology, in the days of the Edwardses, Bellamy, Hopkins, West, Emmons and the other giants of that age. Chapter IX, has for its subject the Evangelical Revival, chapter X, the Denominational Revival or Modern Congregationalism, and the concluding chapter deals with Congregational Facts and Traits.

This is such a book as every intelligent Baptist ought to read: first, because the story of Congregationalism on this continent is in itself one of profound interest, and secondly because of the side-light which it affords for understanding our own denominational history.

Mental and Manual Training at Acadia Seminary.

It is now generally admitted, that there has been, for some time past, an undue number of young men entering the professions of law and medicine. The supply of young women also is in excess of the demand in the teaching profession. This indicates faults in the educational systems and the sentiments existing in connection with them. These evils are not far to seek. In my opinion it comes of an artificial and false estimate of the respectability of the world's essential industries. The labor of the brain has been put above the labor of the hand. No connection between the one and the other has been recognized except that a certain amount of mental training is necessary to guide the work of the hands. It has not been seen that the head was in any way indebted to the hand for its discipline. Now it is coming to light that they are mutually helpful and dependent.

As special honor has been given to mind labor, thither have young men and young women directed their steps. Hence the undue number aiming for what is called the professions.

Christian institutions for the higher education should correct erroneous views on this, as well as on every other phase of the great subject of education. This is to be done by precept and example. False sentiment can best be rectified, by not only teaching the doctrine that is sound, but by practicing it as well.

In Great Britain not long since some ladies of fortune and of title volunteered to work as nurses in hospitals. "At once this work was lifted into the region of high respectability. Great is the good that has come of it. To be a trained nurse now either in public or private hospitals or in families is a matter to be published on the house-top. Sentiment has been corrected. From being artificial and unreasonable, it has become

sound and rational. It has created an additional profession—a learned profession.

So far as regards mere theory manual labor has always been esteemed as honorable at the institutions at Horton. But to come out of any department of manual into mental labor has been spoken of as ascending, and to go from mental to manual labor has been regarded as descending. Jesus was a carpenter. The comparison has been subtly insidious and degrading. To go from a tinsmith's shop, a blacksmith's or shoemaker's shop to one of the professions has every where implied climbing higher. The lawyers gown and the physicians prescription have been at a premium. To get them as possessions by any of those who have soiled and hardened their hands with toil has been regarded as mounting skyward. This false sentiment works mischief in the world's industries by robbing some to over supply others.

The gifts and callings of God are without repentance. He who regulates the proportion of the sexes, has also, by conferring gifts and inclinations, regulated the proper numbers of people for the various callings. The harmony that would have come of the settlement of the matter of who should work at this calling and who at that by this law of adaptation and natural inclination, has been disturbed by notions and adventitious sentiments. It has been keenly felt by the respectable and intelligent hand toilers. They have borne this indignity with heroic silence and christian composure. Sound laws, however, have been asserting themselves, which work in the direction of rectifying these artificial views. In this matter the Baptists have been, as in other matters, the pioneers. At Woodstock, Ontario, and at Welville, manual training has been introduced into Academies, before it appeared in any other Academy in the Dominion. This recognition of the importance of training for the manual professions to be given side by side with brain training in this department for the higher education, is the beginning of the long called for correction of public sentiment in respect to this phase of the labor of the hand to a level with the labor of the head. And it is so reasonable and so christian-like that all the people should say, Amen. It is fitting that christian institutions should be engaged in regulating public opinion in regard to this matter.

Hitherto the world has heard much of the learned professions. The expression itself has done duty in raising one kind of labor above another. And as certain callings by the use of this term have been made more respectable, others have been in a corresponding degree degraded. Why should the work of a doctor be called a profession and not that of a shoemaker or tinsmith? Now that a change is coming about, there will be less use for the expression, "The learned professions." By and by these artificial differences will disappear altogether, and all legitimate labor will be honored and honorable.

Through the benevolence of Mr. Charles E. Young, a beginning has been made at the Academy. This has since extended to the college by the affiliation of the Agricultural school with that institution.

The Seminary comes next in order. It should now evolve a practical side. The kitchen is a place of beginning. Chemistry, applied to articles of food, and their preparation for the table, would suggest the utility of that study to the minds of young ladies. Scientific cooking is now called for in every home. If the farmer is beginning to apply science in farming, the wife should be able to apply it in cooking what is raised on the farm. Acadia Seminary is the place for creating sentiment and imparting practical knowledge on this most important subject. It should be added to the lists of the fine arts. Voice-culture, violin and piano music, drawing and painting are important. They have much to do with the matter of culture. But a part of the time given to these subjects, especially by young ladies who have no special aptitude for them, had better be given to subjects of practical importance. But this kind of education at Acadia Seminary should not stop in the kitchen. It should go on to perfection. Millinery, dress-making, and various other crafts adapted to feminine fingers, should be added to the art of governing the cook-stove.

The schools at Horton are for the people. The best interests of the many, and not the few, should be sought. If it becomes evident that the hard earned money spent on daughters at Acadia, prepares them for the industries of life for which they are specially adapted, then the Seminary will be popular, and Mrs. Witter will be a popular and a supported. Not long since a patron of the school said to me, that his daughter who had taken a full course at the Seminary came home, played the piano and read books. If she had gone into the kitchen and showed her mother the best way of cooking, or that she could cut and make a dress scientifically, the father would have seen the returns for his money.

E. M. S. For Biliousness—Minard's Family Pills

Halifax Letter.

SOMETHING NEW FOR HALIFAX.

The church building, first occupied by the Universalists and then by the Free Christian Baptists, was dedicated yesterday as a "synagogue of the Jews." There are some fifteen or twenty of that faith in the city. They, with the aid of the Gentiles, purchased the old church, put it in form for their worship, and yesterday Rabbi Friedlander, of Montreal, conducted the services of consecration. At one end they have a pulpit, and in front of it a hexagonal platform enclosed with a railing. This is for the singers and instrumental musicians. On this raised platform a wedding was celebrated at the close of the service of consecration. The consecration services were as follows: a procession, led by Rabbi Friedlander, holding the scroll of the Old Testament in his arms, went round the platform singing psalms in Hebrew as they went. After this there was prayer, reading of the scriptures first in Hebrew and then in English, and a sermon by Rabbi Friedlander. He referred to the history and persecution of the Jews, and the world's indebtedness to them in religion, art, science and politics. He prayed earnestly for the Queen and Royal family.

SOMETHING WORTH IN HALIFAX.

Mr. Power, a Roman Catholic, was firmly settled on one corner of Spring Garden Road and Queen Street when the Granville Street church took possession of the opposite corner. One hundred rods is the nearest point a rumshop can approach to a place of worship. But as Mr. Power had the ground first, he held it as long as he lived. Now that he is dead a Mr. Farrell, another staunch Roman Catholic, came into the business. He claims the right of enjoying the same privilege that Mr. Power enjoyed. In addition to this, a Mr. Major, who keeps a grocery store on another of the four corners, as he does not make money as fast as he would like to, heretofore posed as a temperance man. He voted to give the license. A small Parkhurst is needed to disturb this Tammany nest.

The Presbyterian Witness, always outspoken on these matters, has written a scathing editorial on the matter. It seems a trifle inconsistent that the only true, apostolic church, as the Roman Catholics declare themselves to be, should supply most of the rum-sellers for Halifax. No church has so much power over its individual members as the Roman Catholic church. The world is waiting to see them exert this power in making rum-selling inconsistent with church membership. It has begun in the United States. May it come to Halifax. If a Baptist church member should set up a rum shop on the corner opposite St. Mary's, the church would expel him at once. But the true church in Halifax lifted his voice against the Holy Catholic Church members.

Mrs. Miller, widow of the late Rev. John Miller, passed away on the 16th at the residence of her daughters, Miss Miller and Mrs. Sutcliffe, aged 82 years. She was a mother in Israel, and Israelite indeed in whom was no guile. When she was Miss Catherine I. Galloway she met Mr. John Miller at Rev. James Haldane's church in Edinburgh. They were both brought up Presbyterians. They were married in 1835. A helpmeet indeed was Catherine his wife to Mr. Miller in his duties as Missionary laborer in Edinburgh, Dublin, New York and in his pastoral labor at Windsor, N. S., Canaan, Newport, Halifax, Westport, Stewiacke, Hammonds Plains and Windsor Road. They left Scotland with the blessing of their great and good man, Rev. James Haldane. He accompanied them to the ship, did everything for their comfort, and then parted with them, not to meet again till they came together where they will part no more. Mr. Miller went home ten years before his wife. Their only son, who has survived them—Miss Catherine Miller, a highly respected member of the North Church and Mrs. Sutcliffe, widowed but living by faith as did her mother and father. A memorial service will be held in the North Church on Sunday, the 24th. Rev. D. G. McDonald, R. F. Witter, E. M. Saunders and A. C. Chute attended the funeral.

Much sympathy is felt by the older members of the First Church for Mrs. George Johnson, for many years an active and highly esteemed member of the Granville St. church, in the loss of her dear daughter, Miss Annie Johnson, a notice of whose death you have published. Mrs. Johnson is not forgotten by her old time friends in these oracles of bereavement through which she has passed.

By a private letter from Mr. Isaac Shaw, of Weston, I have learned that a memorial service was held in the Berwick church for the late Mrs. Witter, mother of Mrs. Crawley, wife of Rev. F. D. Crawley. It is fitting that such a service should have been held by that church for this eminent christian woman. Mrs. Witter was a cousin of the late Dr. S. T. Rand. She was a kindred spirit. The family talent was inherited by her in large degree. The Bible was her great text book. She published a very interesting book, entitled "The Edomites." She had the manuscript ready for four years ago.

Four months ago I held meetings for three months continually at Berwick. A large number of our brethren and sisters, at the time, mostly young people, I was astonished at the soul travail of Mrs. Witter, and at her strength, physical, mental and spiritual, employed in that

work of grace. She, who for a long time been a feeling of responsibility in religion in the community, gave the extra services this Denoon John Lyons, who worked for nine years in ministry, was another of revival of the heavy burden which God, Mrs. Witter advanced in life, attended the services. She wept, ed in private and in public the power she wielded. At one end they have a pulpit, and in front of it a hexagonal platform enclosed with a railing. This is for the singers and instrumental musicians. On this raised platform a wedding was celebrated at the close of the service of consecration. The consecration services were as follows: a procession, led by Rabbi Friedlander, holding the scroll of the Old Testament in his arms, went round the platform singing psalms in Hebrew as they went. After this there was prayer, reading of the scriptures first in Hebrew and then in English, and a sermon by Rabbi Friedlander. He referred to the history and persecution of the Jews, and the world's indebtedness to them in religion, art, science and politics. He prayed earnestly for the Queen and Royal family.

Dr. Carrie of Pine Hill Theological school gave an address. He announced his belief in christianity, but welcomed the Jews to Halifax to worship according to their own conscientious convictions. Dr. Forrest, president of Dalhousie college, spoke in the same strain. Rev. W. Gregory, Universalist Minister, had a word for his Hebrew brethren.

Dr. Steacie, D. D. of the North church and of the church at the latter was, "I came not to be ministered to, but to minister and to be ministered to." The text was sharply and wisely, the portrayal was effective. There is Steele's sword; neither keen edge.

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The prayer meeting interest. Acadia must be hard enough to the Phoenician-like she must nabes. Report says Rev. McLeod will be at Berwick. Rev. C. H. Martell is in Canada. Both in the Pugwash church. C. H. Martell and Mrs. died at the Victoria surgical operation. I desire for some time to see my brethren and friends him. He was full of it. Most distinctly of relation of this home given me at his home of the Roman C. C. B. light dawned was a man of exalted will be greatly missed by his family. "Out they and the prophesiever."

Opening Services. After some considerable place of worship made ready for service Feb. 3. A severe storm night rendered the service, and the church was closed for some time. Miss Minard had arranged to be present, but was prevented by a storm. Pastor found himself out of preaching an afternoon service. He finished in the church at "Beauty of the hour" afterwards "The chosen and consecrated" the evening Rev. dist. preached a going forth of the church religious efforts.

The new sanctuaries appearance. A fine pipe add greatly to its building, proportioned arched recess being piled by the choir cushioned in game the house is cooled of stained wood, the finished in the walnut mouldings in light shades of neat mouldings furnace supplies tasteful chandeliers afford needed light reflects much decor. Messrs. Schuch and Messrs. Schuch the Bedeque church on Sunday afternoon first of the church was organized in Prince dore S. Harding, is therefore, in its age. From the set off the church side and Cavendish a large church always been ready in its edema's Kingdom have been—Ch

HOW FRED HASBROOK WOOD SUCCEEDS.

BY ELIZABETH E. BACKER.

"But that I shan't succeed and there's no use trying," said John Barrows' emphasis of his words by giving his friend a playful poke with his umbrella.

"You seem to succeed pretty well with that instrument of torture," cried Fred Hasbrook, as he wrestled with the annoying weapon from John's hand; "now listen to reason, the effort will mean mental discipline, if you fail you will be none the worse for it."

"Mental discipline," replied John; "give me my umbrella. I'm going home. Once for all, I shan't try."

"The fellow's lazy," cogitated Fred, as he watched his friend's retreating form. "I don't expect to get the prize, but I'll compete for it all the same, and do my level best to do it."

"Only one person can get the prize, and I don't choose to be an unsuccessful candidate," John Barrows told himself proudly as he walked home.

"I shall congratulate you as soon as much the richer for the money than the one who has written your essay," John asked sarcastically, after the awarding of the prize a few weeks later.

"I am ready to receive congratulations," said Fred cheerfully.

"It is something to be willing to do one's best and to abide the consequences," said Prof. Hyde, "and there are failures which have in them the elements of success, and which mean success, later on, and Fred's is one of these."

"Each!" said John, the moment Prof. Hyde's back was turned; "it was all right, old fellow; that you should try for the prize you wanted to, but it strikes me as a supreme nonsense to make out of a failure, anything but a failure."

"All right," retorted Fred; "it simply shows that there is more than one way of looking at a thing."

"I look pretty well with it, I can do," continued John, willing to let the subject drop; "and when I try for a thing I'm going to get it."

"But you are not going to try very often," said Fred, "and consequently you are going to lose there, no knowing how many chances there is no chance in failing if a person has done his best. I'm going to try for a man of the world's prizes, and if I miss them, well," and Fred held up his handsome head and looked the sturdy hero that he was.

A group of boys were listening to Fred Hyde one day at noon recess. Fred had broached this very subject of failure and success.

"There is a phrase," said the professor, "nothing succeeds like success, and it is true success carries the world by storm. Of course people have different views of what constitutes success. Some lives that the world calls successful I should esteem sad failures, and vice versa. I believe in having high aims and living up to them, speaking of difficulties. The grandest success in life have been achieved by those who have battled with adversity and who have made obstacles stepping-stones in their upward path. Don't be afraid to try, boys, and if you don't succeed, why, try again. Belong to Captain Fry's grand army."

"Humph, I should think we were all about two years old," commented John afterward; "he good boys and try, and I'd set my mind upon leaving a liberal education," and John looked doleful indeed.

"Then why leave?" said Fred, "work your way along as I do mine. I've borrowed a little money and by dint of overhauling my vacations I manage to pay expenses."

"Canvassing must be a detestable business," said Fred, "only one ought to speak well of the bridge that enables one to cross a gap. It's a means to an end. Try it!" John shook his head.

"I suppose that ten persons decline to every one that buys," said Fred, "not quite so bad," laughed Fred; "still it requires a great outlay of time and strength. You call to see people and they are out, and when you at length find them at home, they turn the cold shoulder to you. But semi-occasionally you meet with success, and if it is a hard way to earn money it's an honest way."

"It seems too much like begging to suit me, I've too much pride," said Fred, "I don't see where the begging comes in," retorted Fred, "people buy or decline to buy as pleases them, and if they buy they get the money's worth."

"Agents have such an amount of ill-bred assurance and persistence," said Fred, "there are agents and agents. But if canvassing seems intolerable, why not attempt teaching during the long vacation, or be a waiter at some first class hotel?"

"I'd rather do anything than teach," said John, "and as for being waiter at a hotel, what do you take me for? I'm no man's servant."

"If you attempt to learn any business you will be a servant in a certain sense," said Fred, "however, if you don't want an education enough to make some sacrifice for it, leave school and enter upon a business life as your father proposes."

"It's the only thing left to me," sighed John, "I couldn't knock about in the precarious way in which you do, the bread and butter question is too important. Years hence when you are a broken-down professional man I shall be a successful merchant prince."

"Humph!" said Fred, "your prophetic vision is somewhat at fault. A fellow who is so afraid of knocking it is likely to become a merchant prince. You worship success, but it isn't gained by one bound from the bottom of the ladder to the top, and the sooner you find this out the better for you."

John entered a wholesale store to learn the business, observing afterwards that his dreams of making himself so useful to his employers as to warrant prompt promotion, and when his employer said:

"K. B. C. Pills Cure Chronic Constipation."

players failed to appreciate and to specially reward his genius and his business capacity, John voted the whole firm a set of narrow minded fates, and wished he had favored some other company with the vast benefits of his valuable services. A Fred man's skills was fighting his way onward and upward by slow and difficult stages.

"What sort of a time did you have on your last canvassing tour?" John asked Fred, one day, "father said he met you and that you looked completely played out."

"I had travelled from Dan to Barrows," admitted Fred; "and was foot-sore and heart-sick as the sole fruit of my labor. But I rested and started upon a fresh campaign in which I succeeded finally. I never stay in the dumps long. I just up and do battle with them and start again, and in the end I win."

"He's a manly youth, that Hasbrook," said Mr. Barrows to his agent; "graduated with high honors, has he? Well, he deserves them, and what's the next move?"

"Oh, he's to grab for a while in an architect's office, and then he plans to try for a scholarship and go abroad to study. But he'll probably fall in this for the examinations for the scholarship are very severe. Hasbrook has courage enough and perseverance too, if he hadn't he'd given up the fight long ago."

"He's not to be proud of," said Mr. Barrows.

John listened to his father's words of commendation with a jealous pang. It looked now as if Fred's failures had paved the way to success.

"He stands a plucky sight better chance than I do," John growled to himself, "his thorough mental equipment will help him along, and he's chosen a business that he has a taste for. I wish goodness I had."

"Fred tried for the scholarship which meant years of travel abroad and failed to pass the required examination."

"He doesn't seem to be the least cast down," John told his father, "I am so sure that such a failure would take the spirit all out of me, and I should be afraid of making a laughing-stock of myself by another attempt. But that isn't the way a failure seems to affect Fred. Instead of crushing him it seems to give him greater energy. He just picks himself up and renews the struggle."

"I scarcely catch a glimpse of you these days, you seem busier even than when you were on your college grind," John declared in a complaining tone one day.

"I am devoting every extra moment to study because I purpose to take that examination again this spring, Fred explained.

"You will wear yourself all to shreds," said John.

"The sea voyage will rejuvenate me," said Fred, smiling.

"But if you fall?"

"I will try again next spring," replied Fred, promptly.

"You're the greatest fellow!" said John.

"I have a genius for hard work and for keeping at things," said Fred, "and it's the kind of genius that ultimately rewards its devotees."

Fred appeared at the Barrows' mansion a few weeks later, his fine face beaming with honest satisfaction. "I came for your blessing," he said, "and to say farewell."

"So laurel victory is yours at last," said John, "I admit your pluck, and if I had a little of the same mettle my own prospects would be fairer. I declare I envy you."

"My dream is to be realized," said Fred, "and it's worth all that it has cost. It isn't every poor young man that goes abroad under such favorable auspices, expenses paid and every opportunity afforded for culture and travel."

"It means hard work still," said Mr. Barrows, "but it gives you an incalculable advantage."

"And one needs every advantage in this age in order to reach the top," said Fred. "If there is plenty of room there. Perhaps by the time I am famous I may reach such a moment to my fame as did Christopher Wren in St. Paul's Cathedral at that venerable age."

"You are of the right sort," said Mr. Barrows, approvingly, "you are willing to work and to wait, and you'll take solid comfort as you go along, too."

"That is my attraction," said Fred, modestly. "I am an admirer of Goethe, but if I live to be old, I hope I shall be able to describe life in some other way such as the everlasting rolling of a stone which required constantly to be raised."

Fred is pursuing his studies abroad and winning golden opinions, and he is destined to shine as a bright, particular star in the celestial firmament. He possesses the ability, but his brilliant success has been achieved mainly through the exercise of indomitable courage and perseverance. John, with his good mental capacity as his old time comrade, is delving away, bidding fair to become a third rate merchant some day. He lacked the courage to struggle with adversity and to rise superior to circumstances, and he has himself to blame, not fate, for his present environment.—Interior.

Beyond Comparison

Are the good qualities possessed by Hood's Sarsaparilla. Above all it purifies the blood, thus strengthening the nerves; it regulates the digestive organs, invigorates the kidneys and liver, tones and builds up the entire system, cures Scrofula, Dropsy, Catarrh and Rheumatism. Get Hood's and only Hood's.

Hood's Pills cure all liver ills, biliousness, jaundice, indigestion, sick headache, 25c.

Mr. Dooley—Gimme a bar of soap, please. Shopman Wyes, sir. Do you want it scented or unscented? Dooley—A niver mind; I'll just take it wild me.

Covered With Liver spots.

STENTLEEN.—I was covered with Liver spots over my back and chest. I took three bottles of your Burdock Blood Bitters and am now perfectly cured of Liver Complaint. I can truly say that I think B.B.B. the best medicine ever discovered.

L. KRONER, Hamilton, Ont.

The best remedy for Worms in children or adults.

McLean's Vegetable Worm Syrup

in fact, for all conditions calling for a quick and effective nourishment. Sold for Pamphlet, FREE, Scott & Bown, Baltimore. All Druggists. 50c & 6c.

"IF I WERE A GIRL AGAIN."

When Margaret went up to bed, she stood for a moment self-absorbed in the middle of the room, then she exclaimed loudly, "Oh, I wish all the girls could have heard it." Then she sang gaily, "I'll write it down just as they said it."

The next morning, with her pen in her lap, she was sitting under the gas, and with her sharp pencil began to scribble.

"This afternoon the Sewing Circle met here, and when I came in after school I peeped in the front parlor door and the ladies were such a busy, pretty sight that I stood to look; and then one of them, a dear, beautiful old lady, said something I liked, and I stopped to listen."

"She said, 'If I were a girl again, I would not be so thoughtful of my mother. Not until I had given of my own to love and work for did I begin to realize what my mother had done for me.'"

"Then another lady, middle-aged, with a sharp, worried face, spoke quickly: 'If I were a girl again, I would try to do something to help myself. Here I am, forty-two, as you all know, and I can't earn my breakfast unless I go out and do house work. Nobody cares for an unskilled workwoman—and that's what I am. It's a blessing that I don't have to earn my breakfast.'"

"If I could be a girl again," said a lady with a sweet voice, "I would never leave Sunday school. You can't think how I envy the girls who have grown up in a Sunday school. It is a home, and they are as much at home as I am among my children. I've been out of Sunday school thirty years, and it is a loss that can never be made up to me."

"I have been out of Sunday school a year. I left because I didn't like my teacher. I am going back next Sunday."

"If I could be a girl again," a placid-looking lady said, "I would never give up studying. I would never allow myself to lose the habit of learning things. Why, it is even hard for me now to learn a long Bible verse; I must choose a short one, or humbly imitatingly write it on a slip of paper to look at at the last moment."

"And I were a girl again," spoke up a lady with a quick tongue, "I would never let myself be a 'sack of anybody's faults—no, not anybody's. You can't think how you get to see faults, if you let your mind run on them.'"

"Then a lady in the corner spoke sadly: 'If I could be a girl again, I'd begin not to be ashamed to be a Christian. I would take a stand, and stand. You who never failed cannot think how it helps to be awkward when you try to do a thing. By silly shilly you don't know what to expect of yourself.'"

"If I could be a girl again," came from somebody, "I would make myself write letters. To-day my only writing is a letter to my mother, and I never do write a letter if anyone else will do for me—I regret that I hated to write letters, and would never learn to make it easy. I always feel that I have lost something when I hear of people who write the happiest letters to twenty invalids; she is doing a 'cup-of-cold-water' work in a way that I never can."

"And I, said a little woman, would like to see, if it was awkward when my needle is as though it were a lion. And my needle makes as good work as a hoe would."

"Everybody laughed, and then such a pretty woman said: 'If I could be a girl again, I think I would rather be a lioness when I was older, and when I told men, and I was spoiled. I loved admiration better than bread and butter, and twice I lost promotion in school for having been and going to parties. Even that a pretty girl can have good sense.'"

"If I were a girl again," said an intellectual-looking lady, "I would not give up everything for study; I would be a womanly and house-wifely girl as well as a student. And if I had one taste which dominated all the others, I wouldn't let all the others run to waste. I was deep in mathematics when I couldn't spell my own language as correctly as a girl of twelve. And my penmanship was disgraceful. I would have given up geometry because I hate it, but I will begin again."

"And I would try to make friends," remarked a silent-looking lady, "I forgot when I was a girl that I would need to be friendly with the best boys. I see women with their school friendships keeping them young, it makes my lonely heart ache."

"If I could be a girl again," said somebody whose face I couldn't see, "I would wear blue and grey and all other colors, and I would read the Bible more, somebody said in reply, 'I would take it as real and alive, and meant for me, and grow up on it.'"

"I wish I could. I will ask somebody how to do it."

"And then quite a young lady said the sweetest thing: 'If I could be a girl again, I wouldn't grow old so fast. I would stay as fresh and young as I could, not live ahead of my age, but just be a girl, flower, and bloom as God gave sunshine and rain.'—Forward.

A little girl, who had a fondness for long words, was one day playing school with her dolls. She was speaking quite emphatically, when her mother said: "My dear, do not speak so loud; it is better to speak gently." "Yes, mamma, but you are sure care for all the words that I use in my school."

SCODAS LITTLE TABLETS Cures Headache and Dyspepsia.

Friend—"I notice you have a string around your finger and a knot in your handkerchief, too." Old Lady—"The string around my finger is to remind me that I have a knot in my handkerchief, and the knot in the handkerchief is to remind me that the things I want to remember are written on a piece of paper in my purse."

THE BEST REMEDY FOR WORMS IN CHILDREN OR ADULTS.

McLean's Vegetable Worm Syrup

in fact, for all conditions calling for a quick and effective nourishment. Sold for Pamphlet, FREE, Scott & Bown, Baltimore. All Druggists. 50c & 6c.



Disease is an effect, not a cause. Its origin is within, its manifestations without. Hence to cure the disease the cause must be removed, and in no other way can a cure ever be effected. Warner's SAFE-Cure is established on just this principle. It realizes that

all diseases arise from deranged Kidneys and Liver, and it strikes at once at the root of the difficulty. The elements of which it is composed act directly upon these great organs, both as a food and restorer, and by placing them in a healthy condition, drive disease and pain from the system. The For the innumerable troubles caused by unhealthy Kidneys, Liver and Urinary Organs; for all Nervous Affections, and physical derangements generally, this great remedy has no equal. Its past record is a guarantee for the future.

H. H. WARNER & CO. London, Rochester, Frankfurt, Toronto, Paris, Melbourne.

Salt rheum with its intense itching, dry, hot skin is cured by Hood's Sarsaparilla, because it purifies the blood.

The only way to prevent what's past; said Mrs. Muldoon, "is to put a stop to it before it happens."

Consumption follows neglected colds. Norway Pine Syrup cures coughs, asthma, sore throat, bronchitis and lung troubles.

Mrs. Housewife—"Are you a plain cook?" Miss O'Reilly—"Well, I'm afraid, they do be thin that say O'm'night you're lookin'."

All men covet perfect health but very few have it, because of the wide-spread prevalence of dyspepsia. K.D.C. is the cure for dyspepsia. Try it!

Hicks—The letter 8, being a double curve, is the type of beauty. Wicks—especially when it has two vertical lines down the centre, this way: "8."

"A stitch in time," etc. Take a bottle of Puttner's Emulsion at once. Fifty cents spent on that now may save much suffering and loss of time, as well as a large doctor's bill, bye and bye.

"You look so much like your brother," said Dennis to Pauline, "that I could tell you was brothers if I'd never seen either as yet."

To save life from the ravages of disease is nobler than to win a kingdom. Burdock Blood Bitters cures all blood diseases, scrofula, blotches, pimples, skin diseases, etc., by its cleansing power over the entire system.

Doctor—"To the best of my judgment you are suffering from gastritis." Patient—"I know it. I got it in the cellar fooling with the meter."

John J. Eastman's Clement writes from Montreal: "I was suffering from skin diseases, and after all drugs failed tried Burdock Blood Bitters, of which three bottles restored me to good health," recommend it also for dyspepsia.

"What we want to do," exclaimed the long-haired doctor, "is to widen the sphere of woman's work." "That I should tell you was brothers if I'd never seen either as yet."

Scraped With a Rap.

Sms.—I had such a severe cough that my throat felt as if scraped with a rasp. On taking Norway Pine Syrup I found the first dose gave relief, and the second bottle completely cured me.

2 Miss A. A. Downey, Manotick, Ont.

If you only know what was in the air; health? Yes! but also cold's coughs, influenza and bronchitis for those of weak throat and lungs at this season of the year. Have a bottle of Hawker's balsam of tolu and wild cherry always on hand, it is a sure cure for all forms of throat and lung troubles.

In bad cases of catarrh the nasal organs become diseased, producing disagreeable discharges. Hawker's catarrh cure will positively cure the most aggravated cases in 25 cents.

Don't take whiskey to warm you up and break a cold. A little of Dr. Manning's German remedy diluted in hot water is much better and is not intoxicating. It really the inflammation and soothe pain there is no remedy to equal Hawker's pill cure.

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulates, purifies, cleans and strengthens. HAWKER'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous System, Headache, Catarrh, Constipation, Piles.

SICK HEADACHE, FEMALE COMPLAINTS, INDIGESTION, BILIOUSNESS, DYSPEPSIA, CONSTIPATION

And All Disorders of the Liver.

Observe the following symptoms, resulting from diseases of the digestive organs: Constipation, inward piles, fullness of blood in the head, acidity of the stomach, heartburn, flatulency, or a fullness of weight of the stomach, nervous prostration, taking of the heart, choking or sufficing sensations when in a lying posture, dizziness of vision, dots or webs before the sight, fever and dull pain in the head, sudden cessation of perspiration, yellowness of the skin and eyes, pain in the side, chest, limbs, and sudden flushes of heat, burning in the feet.

Five doses of HAWKER'S PILLS will free the system of all the above named disorders. Price, 30c. a Box. Sold by Druggists, or sent by mail.

Send to DR. RADWAY & CO., 419 St. James St., Montreal, Canada, for book of Advice.

AN OBJECT LESSON ON MISSIONS.

EMILY D. M'BRIDE.

She was sitting before the grate one quiet Sabbath morning in autumn. Fresh fuel had just been put on the fire, so much indeed, that except for a little glow in the bottom of the grate, the fire seemed entirely out. The subject of the morning lesson was "Missions."

"What is the use of it all?" she asked of her mother, who was an ardent mission worker. "You go to the meetings regularly; there may be a dozen of the members present, but more probably there will be two or three. You have your 'tens' every quarter, and because they are pleasant and social you have fifty or sixty present; but how much good does it do the heathen? You pay your dues every year, and help pack boxes and boxes; but it is only a dewdrop, compared with the floods necessary. I tell you it is just like that fire—there is too much fuel for the live coals."

"The mother smiled gently as she but-toned her neat dress.

"All we have to do is to see that our coals are alive," she answered.

She went out the door and down the street toward the brick church which was being sweetly calling.

The girl still braved against the fire. The soft, gray smoke began to quiver up in thin little waves, dying down many times, but each time starting up more vigorously. The coals glowed brighter underneath. Presently the smoke poured up in a thick cloud, and then burst into flame. The mass of fuel was soon glowing in the flames, each particle giving of its life to vivify that which was not yet quickened.

"This is my missionary sermon," said the girl, pointing to the glowing mass, "as her mother came in at that moment."

And the mother knew the morning had brought to her daughter her needed lesson.—Ez.

TAKE NOTICE.

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

C. C. RICHARD'S & Co.

Let Radway's Ready Relief be used on the first indication of Pain or Un-easiness; if threatened with Disease or Sickness, the Cure will be made before the family doctor would ordinarily reach the house.

CHOOSE THE WORST PAINS IN FROM ONE TO TWENTY MINUTES. YOU OBTAIN INSTANT RELIEF. (See advertisement in each one of our BOTTLES WITH PAIN.)

ACHES AND PAIN

For headache (whether sick or nervous), toothache, neuralgia, rheumatism, lumbago, pain in the back, chest, or limbs, pain in the head, neuralgia, swelling of the joints and points of all kinds, the application of Radway's Ready Relief will afford immediate relief, and its continued use for a few days effect a permanent cure.

A CURE FOR ALL COLDS, COUGHS, SORE THROAT, INFLUENZA, BRONCHITIS, PNEUMONIA, SWELLINGS OF THE JOINTS, LUMBAGO, INFLAMMATION.

Rheumatism, Neuralgia, Frostbites, Chilblains, Headache, Toothache, Asthma, DIFFICULT BREATHING.

CURES THE WORST PAINS IN FROM ONE TO TWENTY MINUTES. NOT ONE HOUR after its application need an ounce of RUF-FIN WITH PAIN.

Radway's Ready Relief is a Sure Cure for every Pain, Sprains, Bruises, Pains in the Back, Chest, and Limbs. It was the First, and is the Only Pain Remedy.

That instantly stops the most excruciating pains in the head, back, or limbs, whether of the Lungs, Stomach, Bowels, or other glands, or organs, by an application of a half to a teaspoonful in half a pint of water will in a few minutes cure a cold, croup, Sore Throat, Hoarseness, Nervousness, Sleeplessness, Sick Headache, Diarrhoea, Spasms, Colic, Flatulency and all internal pains.

There is not a remedial agent in the world that will cure Fever and Ague and all other Malarious, Bilious and other fevers, aided by the use of a few grains of Radway's Ready Relief.

25 cents, per bottle. Sold by Druggists.

Always Reliable, Purely Vegetable.

Perfectly tasteless, elegantly coated, purge, regulates, purifies, cleans and strengthens. HAWKER'S PILLS for the cure of all disorders of the Stomach, Bowels, Kidneys, Bladder, Nervous System, Headache, Catarrh, Constipation, Piles.

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Send to DR. RADWAY & CO., 419 St. James St., Montreal, Canada, for book of Advice.

As Well as Ever

After Taking Hood's Sarsaparilla

Cured of a Serious Disease.

"I was suffering from what is known as Bright's disease for five years, and for days at a time I have been unable to straighten myself up. I was in bed for three weeks; during that time I had leeches applied and derived no benefit. Seeing Hood's Sarsaparilla advertised in the papers I decided to try a bottle. I found

relief before I had finished taking half of a bottle. I got so much help from taking the first bottle that I decided to try another, and since taking the second bottle I feel as healthy as ever. I'll live in my life." GEO. MERRITT, Toronto, Ont.

Hood's Pills are prompt and efficient, yet easy of action. Sold by all druggists. 25c.

\$20, \$10, \$5

Will be paid the Three Persons who send until March 31st, 1895.

\$35!

Wrappers, Representing most value in it

WOODILL'S GERMAN BAKING POWDER

St. John City and County.

Intercolonial Railway.

ON AND AFTER MONDAY, the 1st October, 1894, the 'Trains of the Intercolonial will run Daily (Sundays excepted) as follows:

TRAINS WILL LEAVE ST. JOHN: Express for Campbellton, Pugwash, Pictou and Halifax..... 7.00 Express for Halifax..... 12.00 Express for Quebec and Montreal..... 12.00 Express for Sussex..... 12.40

Passengers from St. John for Quebec and Montreal take through sleeping cars for Montreal at 10.00 o'clock.

The matter which this page contains is actually selected from various sources; and we guarantee that, to any intelligent farmer or housewife, the contents of this single page from week to week during the year, will be worth several times the subscription price of the paper.

THE HOME.

THE OLD FOLKS AT HOME.

Grandfather and Grandmother have come to live with the children. Both have been for some time on the retired list, and it was felt all round that it was the best thing to do. They need careful attention and cheerful society, and these they have in the household of their son and his wife, who rejoice to anticipate their wants. It is pleasant to look at them in their new quarters. They have the sunniest room of all, and everybody is anxious to make them comfortable and contented. The children who have been taught to love and reverence them, seem to think that nothing could be finer than to have them domiciled beneath the same roof with themselves, and are so loving and thoughtful that the old folks bless the hour when they concluded to make the change that has brought them hither. John and Mary are doing just what they should, and if there were only more like them in our day, it would be a happier world. The aged have an unforgettable claim upon the sympathy and care of those who are able to minister to them, and the young cannot be too much encouraged to pay them respect. Old people are not always easy to manage; they frequently have their whims and caprices, and, in some instances, they are peevish and fretful. But such things are to be endured considerably and patiently. Old age often bears a striking resemblance to childhood, and if it is wise to overlook much in the conduct of children, it is wise to do the same in the case of old people. When they have closed their eyes for the last time on earth, we shall never regret having done our duty by them. Do you want to see a pretty picture? Go up to Grandfather and Grandmother's room. There they both are, and the little ones, too. He is by the window, hearing Jack say his lesson, and she has the baby in her arms, and is singing to a sweet cradle song. About them are the other children, not too noisy, but having what Ben calls "a jolly time." Isn't it a pretty picture? —Watcom.

REMEDIES FOR THE "BLUES."

A discussion as to the best remedy for "blues" has been going on in various journals, and the prescriptions are of all orders, depending very much, as would be imagined, on the mental status of the prescriber. A Boston maiden announces "I all down to the lowest mathematical problem I can find," and another, the happy possessor of a share in the Athenæum, well known to be equivalent in Boston to a patent of nobility, writes: "I go into one of the stores in the reading room with the new magazines and a pile of local histories." "To go and see some one or see of than yourself," adds another, who is instantly answered by a practical sister: "Nothing of the sort. To add another misery to mine would be foolish. I just think, it isn't illness; it isn't death; nothing else matters." This is according to Mistress Dolly Madison, who said at eighty, "My dear, when you have reached my age you will learn that nothing matters." These and sundry other mildly pessimistic replies came from those who had no enforced occupation, a tired little bookkeeper adding her word: "I try to do something for somebody else. For me, I heard a station Army sister say, 'If you make other people happy, you've 'appiness in your 'art that don't come no other way.'" "A ten-mile tramp," concludes an athletic young lady, "that settles the internal organs, and dyspepsia and blues go on together." From these formulae each reader can draw her own.

SANCTIFIED HOMES.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overwhelmed with grief, and where Christ's comfort was accepted. The very memory of the sorrow is a gentle benediction that broods over the household, like the silence that comes after prayer. There is a blessing sent from God in every burden of sorrow. In one of the battles of the Crimea cannon-balls struck inside a fort, gashing the earth and sadly marring the garden beauty of the place; but from the ugly chasm there burst forth a spring of water, which flowed on there, a living fountain. So the strokes of sorrow gash our hearts, but they open for us fountains of blessing and new life. Our pain and sorrow, endured with sweet trust and submission, leave us purified and enriched, with more of Christ in us. In every burden that God lays upon us there is a blessing for us, if only we will take it.—Dr. J. R. Miller.

FOR THE MEMORY'S SAKE.

It is suggested for a woman who has in her daily life a multiplicity of things to remember, that a memorandum book, in which to put down house requirements for the table and otherwise, social engagements, and details for shopping purposes, is a great relief to the mind, which, in the case of a busy woman, is likely to be overtaxed.

WALTER BAKER & CO. The Largest Manufacturers of PURE, HIGH GRADE COCOAS AND CHOCOLATES. HIGHEST AWARDS Industrial and Food EXPOSITIONS In Europe and America.

with the burden of keeping too many things—some of them trifles, perhaps—in the memory, to be used on call. The memorandum book can carry many of these just as well as not, and a glance at it suffices to remind one. The weariness of mind which brings with it weakness of body is in this way very much alleviated. The memory has its limitations, like other portions of the human organism, and though it requires exercise to retain its strength, it will not bear to be overtaxed.

DON'T SNUB.

Don't snub a boy because of physical disability. Milton was blind, and also was deaf. Don't snub a boy because he chooses a humble trade. The author of "Pilgrim's Progress" was a tanner. Don't snub a boy because he stutters. Demosthenes, the greatest orator of Greece, overcame a harsh and stammering voice. Don't snub a boy because of the ignorance of his parents. Shakespeare, the world's poet, was the son of a man who was unable to write his own name. Don't snub a boy who seems dull or stupid. Hogarth, the celebrated painter and engraver, was slow at learning, and did not develop as soon as most boys. Don't snub a boy because he wears shabby clothes. When Edison, the great inventor, first entered Boston, he wore a pair of yellow linen breeches, in the depth of winter. Don't snub anyone, not alone because they may far outstrip you in the race of life, but because it is neither kind nor right nor Christian.—Exchange.

FOR CLEANING THE FACE.

Did you ever come home from a dusty ride, perhaps in a railroad car on a hot day, and after a most vigorous bath still feel dirty, particularly as to your face? And to those who answer affirmatively, as almost every one will, I say: There are few soaps that one can risk using on the face, and even soap will not remove the grime as well as the least bit of cocoa butter. You should be able to get it at any drug store, but be careful that it is not rancid, and get only a small quantity at a time, as it is best to have it fresh. If you want to test its cleansing powers, put a little of the cocoa butter on a soft rag after you have washed and dried your face, wipe off your face with this, and you will see by the blackened cloth that it does its work more thoroughly than soap and water. It softens the skin, and unlike other oils leaves no traces of greasiness behind it.—Country Gentleman.

HOW TO HANG PICTURES.

An artist being asked for a simple rule for hanging pictures, gave the following directions: "The height, size and location of the room should be taken into account, but it is best, when only one row of pictures is hung, to have the central point in each on a level with the eye of the ordinary person. For instance, in a vignette portrait, the central point is the chin. You can make no mistake about the point in any picture, for the eye involuntarily runs up to it at the first glance. That reminds me to speak of a request error on the part of amateurs who lack artistic knowledge. This central point should be at the exact intersection of two diagonal lines drawn from the corners of the frame, not the mat. Many pictures appear to those who know this rule as if they were slipping out of their frames."

HINTS TO THE HOUSEWIFE.

Sprinkling ordinary sawdust over coal, either in the bin or as it is put into the furnace, will make it burn more evenly to a clean ash, and will also prevent clinkers.

BUYING SEEDS.

At this season of the year the farmer should know what seeds and nursery stock of all kinds and varieties he will need in the spring. Make out a list of nursery stock, including small fruits, ornamentals, etc., that you wish to plant, and send to some reliable dealer for an estimate of cost. If your list is small, try small quantities with reliable firms in this way considerable can be saved. Oftentimes stock can be had in this way much less than prices; and the same with farm and garden seeds. It is a good plan to get catalogues from several dealers. Much valuable information can be gained by a careful perusal of these catalogues. Do not depend upon some wandering agent for your stock of any kind. The farmers of this country are felled out of thousands of dollars every year in this way. For example, the other day a well-dressed man appeared with a horse and carriage of the latest pattern and wanted to sell a hundred strawberry plants. These plants were a wonderful variety. All you had to do was to bore 100 holes in a barrel, fill the barrel with earth, set one plant in each hole, water it frequently, and in berry season you would be rewarded with over a barrel of berries, and all he asked for these 100 common strawberry plants was the modest sum of \$10. They could be bought, express paid, of any reliable grower for \$1. Yet this man found enough farmers ignorant enough to support him in the best of style.—New York Tribune.

FERRING POTATOES TO SLEEP.

There is no doubt of the value of the potato for feeding sheep, but as this animal has but a weak digestion, it will be advisable to cook the potatoes before feeding them. The starch of the potato is very indigestible when raw, and, as by cooking, the cells in which the starch is contained are broken, and the starch granules are swollen and burst by the expansion caused by the heat, the food thus prepared is fully and easily digested. There is more to be learned by experience in the management of sheep than from science, for this animal is peculiar, and always will be, and thus the results of feeding other animals upon certain foods do not apply to sheep. So that it is wise, when one has got a good feeding ration for a flock, to avoid changing it, unless by the most careful preliminary experiments. But experience has shown that potatoes, boiled until they are mealy, in consequence of the rupture of the starch cells, and fed with the usual ration of bran—a pound for each full grown sheep—with a good quantity of broken straw, have been both digestible and nutritious.

THE FARM.

SMALL FRUIT GARDENS.

It is the rule, to which there are very few exceptions, that no good thing can be obtained without effort. The growing of small fruits is not one of these exceptions. But while care and labor are needed to secure fair crops, the difficulty of growing these fruits for home use has been greatly overrated. Much easier methods than those which once prevailed, and which are now adopted in many places, have been devised. Thus it has been possible to greatly reduce the labor that is required, and to still obtain very fine yields. One of the great errors into which many farmers have fallen, and which has done much to give the impression that the growing of small fruits is both expensive and difficult, has been putting this class of plants into the kitchen garden. In the great majority of cases the garden was too small before any portion of it was taken for the small fruits. In order to save space as much as possible, the plants were so crowded as to make cultivation difficult, and the result was a yield out of the question. It is not a matter of surprise that under such circumstances the effort to grow small fruits on the farm has so often resulted in discouragement. There is no objection to having the small fruits grown on land which adjoins the vegetable garden. On the contrary there are some advantages in this arrangement. But the small fruits should be grown on ground entirely distinct from the kitchen garden. The soil in this site should be set apart for the special purpose of a small fruit garden. This piece of ground should be long in proportion to its width, and the rows of plants of these classes should be such a considerable size, as blackberries and raspberries, should be far enough apart to admit of cultivation by horse power. If a wheel hoe is not owned, or is not to be bought, the strawberry plants also should be set so that the cultivator, when well closed, will pass between the rows. This plan will not give a yield of fruit per acre as will the closer setting which is followed by expert growers, but it will save a great deal of time and labor, and the result will be worth far more to the average farmer than is mere area of ground. Land can be furnished far more readily than can the extra time and labor which closer setting of the plants would require.—Pittsburg Dispatch.

GRUBS IN MANURE.

The large white grubs, of the so-called June bug, that large, brown, clumsy beetle that flies into open windows on spring evenings with such a great buzzing, are found only in the soil, and are not in the manure, where they feed on the roots of grass; or in cornfields, where they eat the roots of the plants and cause the common withering of them during the summer. This beetle has a white body, with brown head and legs, and a single short dark line at the posterior end of the body, where the digested food gathers before it is ejected. On the other hand, the manure-eating beetles are marked by a dark line the whole length of the body, due to the decomposed condition of the food, and one of the beetles, known as *Ligyrus*—probably the one mentioned as being found in manure—is very frequently so found in old heaps that have laid from the preceding year. These insects are not injurious to plants in the least, as they feed only on decayed vegetable matter. They are of no use, either, but not being injurious, it is not worth the trouble to kill them. Indeed, it may be said they are helpful rather than otherwise, as they undoubtedly help in the final decomposition of the manure.

WHITE BUTTER.

The effect of freezing the cream is to destroy the coloring matter of the butter. Why this is thus no one has been able to explain, and it does not seem possible to avoid this except by keeping the cream in a warm place. It is not only the loss of the color that results from the freezing of the cream, but the flavor of the butter is injured, as well as its texture, which becomes crumbly and granular. The color may be restored by adding to five gallons of cream two teaspoonfuls of solution of anatto in hot water, or an equivalent quantity of any of the prepared butter colors in the market, of which that consisting of an infusion of saffron in oil is the best.

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changing it, unless by the most careful preliminary experiments. But experience has shown that potatoes, boiled until they are mealy, in consequence of the rupture of the starch cells, and fed with the usual ration of bran—a pound for each full grown sheep—with a good quantity of broken straw, have been both digestible and nutritious.

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