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After Long Service. The death of the Right Hon. Charles Pelham Villiers, which occurred on the 16th instant, removes a man who had been continuously for more than sixty years in public life. Mr. Villiers, who was known as Father of the House of Commons, was at his death a member for South Wolverhampton, and had sat continuously in the House since 1835. Mr. Villiers was born in January, 1802, and had just completed his 96th year. Besides being the oldest member of the Commons, Mr. Villiers was father of the English Bar, having been called at Lincoln's Inn in 1827. His political career may be said to date back to the same period, for it was in 1826 that he contested though unsuccessfully a Yorkshire constituency under the reform banner of Canning. Mr. Villiers was a man of mark in the political world. He became a member of Lord Palmerston's second administration in 1859. As an independent Liberal he was one of the most able and eloquent leaders of the Anti-Corn Law agitation, and his earnest speeches and persistent motions in Parliament contributed substantially to the triumph of the cause. He was also the author of important legislation in connection with the Poor Law administration. In recognition of his public services his constituents at Wolverhampton in 1879 unveiled a marble statue of Mr. Villiers. Notwithstanding his great age, he had retained his faculties in a remarkable degree, his memory was singularly retentive, and he was able to entertain his friends for hours at a time with descriptions of scenes in the House of Commons belonging to times which lay beyond the memory of nearly all his later contemporaries. Canning had passed away eight years before Mr. Villiers entered parliament, but the two often met, as Canning was a bosom friend of the uncle of Mr. Villiers. The latter often went to the House to hear Canning speak, and he described him as a wonderful orator. With Cobden and Bright he was intimately associated in the Anti-Corn laws agitation and he is always described as one of the triumvirate that brought about the repeal. Among the famous personalities he could recall and vividly portray were the great Sir Robert Peel, Lords Melbourne, Russell, Derby, Aberdeen, Brougham, the Duke of Wellington, Daniel O'Connell, Hume, Grote and Disraeli. He always delighted to recall the circumstance that he was in the House when Disraeli made the celebrated speech in which he said that one day the House would be compelled to listen to him.

Should the United States Acquire Territory? The general question as to the wisdom of a policy of territorial acquisition and the particular questions as to the advisability of annexing Hawaii and Cuba, are the cause of a good deal of discussion in the United States. There appears to be a pretty strong public sentiment in favor of the annexation of Hawaii. A bill is now before Congress looking to that result, and President McKinley has declared himself strongly in favor of the scheme. It is, however, doubtful

whether the bill can obtain the endorsement of Congress. Public sentiment too is by no means unanimously in favor of annexation, and a number of influential newspapers are vigorously opposing the scheme. The project is opposed both for political and prudential reasons and on grounds of morality. The Christian Advocate, of New York, contends that the method by which annexation has been brought about will not bear inspection, that the political rights of the people of Hawaii, except a small minority, have been stifled, that the only people on the island who are clamorous for annexation are Americans who constitute but a small part of the population, and have no more moral right to tender these islands to the United States, than the English residents would have to tender them to England or the Portuguese to Portugal. The New York Outlook has been asking the opinion of Mr. James Bryce on the wisdom of a policy of territorial acquisition for the United States. Mr. Bryce is very favorably known in the United States as the author of "The American Commonwealth," which The Outlook regards as "the best interpretation both of our institutions and of their practical working which has been issued from the press during the last half century." Mr. Bryce's sympathy with America and American institutions, his ability and breadth of view, and his independent position should entitle his opinions on this subject to great respect. In answer to The Outlook's enquiries, Mr. Bryce says that, on the general question as to the wisdom of territorial acquisition by the United States, there is no general opinion in Great Britain, that in reference to the proposed annexation of Hawaii, the British people would not care one way or the other. "As to the proper policy of the United States toward Cuba, Mr. Bryce says: "It is not for a stranger to say. But if I were an American citizen I would have nothing to do with Cuba, and I should not consider that my country had any special duty toward it." The annexation of Cuba by the United States would be regarded by the British people as taking on a heavy and needless burden.

As to British Extension as a Precedent. Another question is propounded: "If the policy of territorial extension by the British has been followed by a corresponding extension of civilization, why might not this hold good with regard to an extension of United States territory?" "To answer this question properly," Mr. Bryce says, "one would have to define civilization. To give savage or backward races our railways and currency and laws is perhaps less of a benefit than we are apt, in the pride of our superiority, to imagine. The only territorial extension by the British which can be regarded with satisfaction is the establishment of the British as colonists in temperate regions, where they are in little or no contact with black or yellow races, and where they can establish self-governing republics, so as to be parts of the English nation, enjoying complete Home Rule. In our tropical dominions where we rule over blacks, some good has been done by stopping slaughter and revolting religious rites among the natives, but these benefits are qualified by some corresponding evils. Ceylon, where the people are peaceful, and Singapore and Hong Kong, which are important trading marts, are the most prosperous of these dominions. In India we have done much which may be regarded with just pride, for the administration is pure and efficient; but whether the people feel themselves happier is doubtful, and the burden of responsibility we have assumed is a tremendous one. Answering your question in regard to the United States, I should think the answer must depend on the kind of territory proposed to be annexed. If you mean Cuba, I doubt if annexation would do much to raise the moral or intellectual civilization of that island. It would, however, stimulate its material and commercial progress. But would it benefit you? Most people think you have already too large a black population on your own continent."

Reciprocity. Whatever may be the opinion of the Washington Government and the United States in general, there is no doubt that the business men of Boston and other New England cities are of opinion that great advantage would accrue from a reciprocity of trade between their country and Canada. At the annual meeting of the Boston Board of Trade, held last week, the report on Reciprocity, presented by Mr. George H. Leonard, after stating that the possibility of improvement in trade relations with the Dominion of Canada is looking a little more encouraging each year, and that it is generally conceded that the two countries would be vastly benefited by uniting in one common trade interest, expressed the belief that the opportunity is ripe and the sentiment of both peoples is earnestly in favor of the change, and active measures on the part of the Board are accordingly advised with the aim of securing freer trade relations between the two countries. These opinions, it must be said, seem highly optimistic, not to say chimerical, in view of the habitual attitude of the United States Government on the subject of reciprocity. The report goes on to declare that, no greater duty is demanded of New England today than an earnest effort to establish a treaty of reciprocity with the Dominion of Canada and Newfoundland. Following the report, the following resolutions were read and unanimously adopted:

Whereas, After thirty years of anxious hope for a revival of reciprocal relations with the Dominion of Canada and the Crown Colony of Newfoundland, and believing most thoroughly that reciprocal relations are decidedly for the best interest of New England and the entire United States, and

Whereas, We, the Boston Chamber of Commerce, feeling the great necessity for the development of our natural resources, that we may realize larger and more prosperous business relations with the territory immediately adjoining our own, therefore,

Resolved, That we respectfully represent to the President of the United States the great value to commercial interests of a treaty of reciprocity with the Dominion of Canada and the Crown Colony of Newfoundland, and earnestly petition that such a treaty be negotiated as soon as practicable.

In the Far East. Recent public utterances of several British ministers go to confirm the intimations which have been given in news despatches and cabled correspondence to American newspapers, that the government is quite alive to the gravity of the situation in the Far East, and is prepared to take vigorous measures to protect the nation's commercial and political interest in eastern Asia. In a speech delivered at Bristol last Wednesday, Sir Michael Hicks-Beach, the Chancellor of the Exchequer, said that China had approached England for assistance to pay the Japanese indemnity and that the negotiations were still pending. The newspaper statements on the subject he, however, characterized as inaccurate and incomplete. The government was not ashamed of their negotiations, and he believed the country would approve them, but if the negotiations failed, that did not imply that British interests in China would be sacrificed for the advantage of other powers, as Great Britain would then take her stand on existing treaty rights. In a speech made about the same time at Liverpool, Mr. Joseph Chamberlain, Secretary of State for the Colonies, said: "Looking to the certainty that we are likely to be excluded by hostile tariffs from any country where the British flag does not float, our present policy is to take a very firm attitude and to maintain free markets. What the foresight of our ancestors has done for us in building a great empire we must continue to do for our successors. We have a three-fold duty:—First, to keep what rightly belongs to us; second, in Lord Rosebery's admirable words, to 'peg out claims for posterity,' and, third, if anyone tries to rush those claims, gently to prevent him." The latest news from the East at time of writing is that Japan has a fleet of nine war ships, three of which are extremely formidable vessels, prepared to sail in a week into Chinese waters. The St. James Gazette, of London, commenting upon this news, says: "It is almost certain that the destination of the fleet is Wei-Hai-Wei, and there is no doubt the movement means that the status quo in China, so far as Corea and Manchuria are concerned, shall not be altered by Russia or any combination of Russia's allies in defiance of Great Britain and Japan." It is also stated that France is about to send two war ships to China.

Prepared and Read by Pastor Adams at the 40th Anniversary of Prince Street Baptist Church, Truro, N. S., January 2nd, 1898.

It is said that when Knickerbocker wrote the history of New York, he thought it necessary to begin at the Creation. In writing the origin and history of this church, I do not think it needful to begin quite so far back, nevertheless references antecedent to the birthday of this church may be interesting and suitable to the occasion. The history of the Baptist denomination in Colchester Co. begins with a visit of Rev. Henry Alleine to these parts in August, 1782. While he gained a respectful hearing on this side of Salmon River, it was reserved for Onslow to recognize in this Newlight preacher, an enthusiastic missionary of the Cross. So much was his message blessed to the Onslow settlers, that after filling the house, or barn, to hear the gospel preached, they frequently filled his room as enquirers till 12 o'clock at night. Of course, this revival encountered opposition, such always does, as the following extract from the celebrated evangelist's journal shows:

"One man, who was before a member of one of those churches was convinced and converted; but there were yet many of the Pharisees opposing the work, and laboring to turn away the people from the faith."

My first pastorate in these provinces was the First Yarmouth church, organized in 1797. The first pastor of that church (when it was a Newlight church) was the first pastor of the Onslow church, which was at first also a Newlight church. He was pastor in Yarmouth 60 long years, and died at the great age of 90. His first visit to Onslow was about the year 1785, when he was 24 years old. There was no church there, not even a Newlight, so he left after a short time. Neither was he then an ordained minister. Some time after Rev. John Paysant, of Cornwallis, came to Onslow and formed a church there on the Newlight basis. Before leaving he advised the young church to invite this young man to be their pastor. He came, accepted, and was ordained, and his name was Harris Harding. An ordaining council was called, but through an oversight the only other church represented was Chester, and the only minister the pastor of Chester church, Rev. Joseph Dimock. Rev. Joseph Dimock was the father of the first pastor of this church, and grandfather of the present editor of our well known Truro "Daily and Weekly News." He was a great and good man, and was equal to the four-fold ecclesiastical function of preaching the sermon, offering the ordaining prayer, giving the charge to the candidate, and charging the church. "There were giants in those days." There are five names of men who were mighty in word and deed, and it will never be known in this world how large is Nova Scotia's debt to them, for the preponderance of evangelical religion in the land. They are, Joseph Dimock, Harris Harding, Theodore Harding, Edward Manning, John Paysant.

They were truly the fathers and founders of the Baptist denomination in this Province. In the early days of their ministry the country was sparsely settled; no railways, very few roads, and travel mostly on horse back. On snow shoes they would "penetrate the untracked forest," seeking congregations among the scattered settlers. Exposed to perils by day and perils by night, often faint, cold and hungry, would have to spend the night in the open air. With sturdy constitutions, strong minds and an unswerving faith in the truths they preached, it was evident that God raised them up for this great work of pioneering. Their words and their works followed them, for great numbers were converted, from among whom many preachers arose; churches sprang up on all sides, and we are entered into their labors.

From a comparison of dates it does not seem that Pastor H. Harding remained in Onslow more than five years. It will interest not a few to know that Nathaniel Marsters, M. P. P., J. P., the grandfather of our members, Messrs. T. M. and W. P. King, and Misses Annie and Fannie King, was the first clerk of the Onslow church. The following extract from a report on the state of the country by Lieut. Governor Arbuthnot to the Governor, Lord George Germaine, dated August 15th, 1776, gives a government official's description of the people Pastor Harding had to preach to.

"I proceeded up Cobequid Bay, and landed at Londonderry, Onslow and Truro, three townships inhabited by the offspring of those Irish emigrants who first settled Londonderry, in the Massachusetts, Scotchmen and Irish people, who have been brought hither soon after the place began to be settled—a strong, robust, industrious people—bigotted dissenters, and of course great levellers. But, my Lord, how can it be otherwise, for, to my astonishment, no Governor had ever visited these poor people, or sent any person among them, so as to form a judgment of the necessary steps to make those men useful subjects; but, on the contrary, they have been left to the parent of their own works. I found full 500 men capable of bearing arms, the finest men in the Province, settled on the best land and the most flourishing, because they are the most industrious."

A census of the Township of Truro, taken in 1770 will give us a more definite idea of the class of folk here at that time. There were, English, none; Acadian, 7;

Scotch, 11; Irish, 40; American, 221; total, 279. Whether or not, this was the composition of the settlers on the other side of Salmon River, I cannot find out. But one thing I notice, that there are not as many Macs (either Scotch or Irish) among the names in the records. And I rather think many of the Onslow names have an English flavor; the only way to find out is to spend a day in the cemetery at Onslow, among the headstones of the dead.

In 1791, the Newlight church at Onslow, which was on the mixed membership plan, was organized on a Scriptural basis, being composed of those only, who gave clear evidence of being born again, and followed the Lord Jesus in the ordinance of believers' baptism. All the early pastors were pioneers, travelling all over the county, preaching wherever a door was opened. As a consequence, the Onslow church became a mother of many children in the course of years. Preaching in school houses, barns, kitchens, and in the open air, was followed by many conversions; Sunday Schools formed, prayer meetings held, churches grew, till there were Baptist churches all over the County. East Onslow was organized in 1809; Lower Economy in 1828; Lower Stewiacke in 1832; Wentworth 1838; Upper Stewiacke in 1842; Portauquique, 1842; Oak River John, 1848; Greenville, 1848; New Annap, 1849; Tatamagouche, 1849; De Bert, 1851; Great Village, 1856; then came Truro, 1858. Since Truro, churches have been built at Belmont, Bass River, Beaver Brook, Five Islands, Upper Economy, Masstown, Brookfield, Forest Glen, Wittenberg, Acadia Mines, Westchester, Higginville, Meagher's Grant, Little River, Immanuel and Zion. As the old lady at Onslow climbs Penny's Mountain, and, gazing over the whole county, sees her numerous family, she must feel great pleasure in the prosperity of her children and grand-children. And as they look at the dear old lady, in her 106th year, they ought to make a united effort to express their gratitude to God for what she has done for them. The old Onslow church has not only exercised a powerful and far-reaching influence in evangelizing the people, it was in her meeting house that a great battle was fought in the interests of Christian Colleges versus State Universities. In 1843 Joseph Howe, and others, formed a plan for capturing the electorate of Onslow, in the interests of a Metropolitan University at Halifax. The Baptists learning of the arrangements, brought the powerful President of Acadia, Dr. Crawley, to meet the Premier. The result was a disastrous defeat to Howe's plan, and conserved for our country those noble Christian Colleges, which are towers of strength to our people. At the close of the meeting, confusion prevented a correct count. They then divided East and West of the church door, but still it was not satisfactory; they then formed on either side of the road. A correct count showed 202 for Dr. Crawley and Denominational Colleges, and 161 for Joseph Howe, and one State University for the whole Province at Halifax. This notable gathering and discussion settled the subject, so that each denomination has gone on its own way, to unite the heart and the head in their educational work.

Why Should a Baptist Sunday School Convention Exist?

Paper read before the Albert County Baptist S. S. Convention at Nixon Settlement by Rev. S. W. Keirstead and published by request of the Convention.

This question is often asked, but generally by people who are not Baptist, or those who may call themselves Baptists, but whose sympathies are so strongly interlaced with other doctrines that they forget the best interests of their own. There are a good many people who try to imitate Paul, by being all things to all men, but, missing the apostle's meaning, they can believe anything and teach anything, or leave the truth untaught if necessary, to suit the tastes of those around them.

Baptists, as a body, profess loyalty to the Bible and its author. We cannot afford to leave any of its truths untaught—we believe them, therefore we must teach them. But even if this be done, "Why should this Convention exist?"

1st. Why should any convention exist? It is true that conventions, unions, leagues, societies, etc., are rapidly multiplying in connection with all denominations of people. These must be regarded as beneficial and conducive to the best interests of the various objects they are intended to help. Now, from the fact that there is in existence such a thing as a Baptist Sunday School, and that every Baptist church is an independent body, and hence every S. S. in connection with such church is in the same sense independent, therefore we believe that a convention composed of members of these schools is necessary, in order that we may confer together, in regard to the best interests of the several schools. The object of the convention is that we may have an interchange of thought, and get the best ideas in regard to the conducting of the schools and the methods of teaching. All great enterprises have an organization of some kind at their backs in order that their interests may be successfully carried out. Our Sunday school work is one of great importance; one that should receive the best efforts of the best men and women in the world. It is

the moral and religious training of the young and old, or the teaching of the Scriptures as they are given to us. The best interests of our young people, for time and eternity, may hang to some extent in the efficiency of our Sunday Schools. Then we should have a convention for the purpose of making these schools effective in doing the work they are intended to do.

2nd. But why have a Baptist S. S. Convention? Well, just because we have Baptist Sabbath Schools. In these schools we desire to teach the doctrines of Scripture in their purity. It is true that we hold some doctrines which are not taught by many other denominations. If a convention is of any benefit to the schools of which it is composed, then the schools must be influenced by what is said and done at its meetings. If then we are to maintain our principles in their purity, we must have a convention in which these principles and doctrines can be freely discussed and supported.

We are often confronted by the question, "Will not a convention including all denominations do as well? Why not make the convention larger and hence get a wider range of thought?" We have no objections to others doing as they please, but we cannot afford to compromise a single principle that we hold. Inter-denominational signifies between two or more denominations and therefore neither the one nor the other. Non-denominational means nothing and hence no doctrine can be promulgated. If such conventions are consistent, then why not inter-denominational or non-denominational churches? If we can unite with those who differ from us in Sabbath School work, then why not in all church and religious work?

3rd. The aim of this convention is to support and foster Baptist Sunday Schools. As Baptists we are more deeply interested in our own schools than we are in those of other religious bodies of people; therefore we desire to maintain this convention in order that our schools may have the benefit of the combined intelligence of the best S. S. workers in our churches.

As a body, we believe we are capable of doing our own work, and we believe the convention will draw out the talent and sympathy of our people better and more effectively than to be linked with those who so widely differ from us in doctrine and practice. If we expect our children to believe the Bible and accept its teaching we must not give them to understand that it makes no difference what we believe; but we must be loyal to our principles and teach the doctrines as we firmly believe they are laid down in the Word of God.

4th. One of the objects of this convention should be to increase the efficiency of weak schools. Some arrangements should be made by which the weak schools in small communities might receive some assistance from larger schools in more favored communities. This, I think, might often be done with great profit both to the strong and weak schools.

5th. We need a Baptist S. S. convention for the purpose of organizing Baptist Sunday Schools where there are none in existence. The work of the parish superintendents, according to the constitution of this convention, is to visit the schools in the parishes and organize new schools where there are none. We sincerely hope that not only these officers, but all true S. S. workers will take an interest in this work, and while we throw no stumbling block in the way of others, we desire to press forward in the course which we believe to be right.

Fishing for Souls.

BY REV. THEODORE L. CUYLER, D. D.

Jesus Christ commissions his servants to be "fishers of men." As ministers and Christian people are now commencing another year's labors, a good motto for them is in Christ's command to Peter on the shore of Galilee—"Launch out into the deep!" Peter's reply to his Master was that they had been toiling all night and had caught no fish; "nevertheless, Lord," he says, "at thy word I will let down the net." He was despondent, but not despairing. The command of his Lord is enough to rally his faith. To the eye of faith many things are clear that to the eye of sense are exceedingly dark. Faith sets the bow of Peter's little smack towards the deep water; the fish are there, and not in the shoal water near the shore. So out into the deep they pull; down goes the net, and lo! such a multitude of fishes are enclosed that two boats are required to bring the abundant haul to land!

Here is a lesson for pastor, Sunday School teachers, parents, and all who long for the salvation of souls. Perhaps last year was not a year of success. Failure in any good undertaking is a calamity; it often breaks the back of a weak Christian's courage. Failure ought to provoke a true Christian to fresh ardor, and new attempts to retrieve the losses of the past. Spiritual failures commonly have a good reason for them; for God does not work blindly with his people. A scanty crop of spiritual results is apt to mean poor ploughing, stingy sowing, and careless cultivation. No crop at all may mean indolence or unbelief, or both combined. Failure has a reason for it; and it ought to stir every honest heart to the solemn inquiry—whose fault was it? God does not break his promises; his injunction is—be not weary in

your good work faint not.

At the beginning of the year, faith is to make "launch out," too much of a temporary inter-spiritual significance in our hearts of the soul's revival desire which "I will not let the temper of revival in his heart or she is in feeling, shall I?"

The minister of the deep truths of the unconverted setting sin, or Christ; and it must upon My brother, Philips Brooks life that does eternity can see the doctrine, sinner's soul.

Fishing for the pulpit; and an ardent a "profession" done in a set by a whole multitude of powerful and conversions of hearts. A pair of close friends preaching. The faithful talk work does the hook, baited with an unconverted talk if it is unmistakable persuasion, sin and to lay souls.

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the young and old, or they are given to us, people, for time and in the efficiency of I have a convention his effective in doing Convention? Well, Schools. In these lines of Scripture in old some doctrines denominations. If schools of which it is influenced by what when we are to main- must have a con- doctrines can be estion, "Will not a nes do as well? Why fence get a wider objections to others afford to compromise inter-denominational Non-denominational can be promulgated. then why not inter- al churches? If we om us in Sabbath church and religious o support and foster we are more deeply we are in those of efore we desire to at our schools may elligence of the best e of doing our own ill draw out the e better and more hose who so widely e. If we expect our ept its teaching we at it makes no dif- st be loyal to our s we firmly believe d. tion should be to ls. Some arrange- e weak schools in me assistance from uminists. This, I at profit both to the ation for the purpose a where there are parish superintend- of this convention, is and organize new sincerely hope that S. S. workers will hile we throw no y, we desire to press ve to be right.

your good work, for in due season ye shall reap, if ye faint not.

At the beginning of a new year's work the first duty of faith is to make a new venture. Christ's command is to "launch out," and make the effort. I would not make too much of a word which originally had only a local and temporary intention; but that word "deep" has a great spiritual significance. There must be a deep down faith in our hearts, and a deep insatiate desire for the salvation of the souls with whom we labor. God grants to a fervent desire what he denies to a faint and feeble desire. "I will not let thee go unless thou bless me"; that is the temper of a Christian who is in dead earnest for a revival in his church, or for the conversion of the friend he or she is laboring with. Shallow interest, shallow feeling, shallow praying, catch no fish for the Master.

The minister who longs to convert souls must lay hold of the deep truths of God, and strive to penetrate the depths of the hearts before him. Down in the bottom of the unconverted heart is the lurking depravity, the besetting sin, or the unbelief that keeps the sinner from Christ; and the truth must go deep to reach the roots. It must uproot the sin to make conversion thorough. My brother, you will need strong doctrine to do this. Phillips Brooks well said that "no exhortation to a good life that does not put behind it some truth as deep as eternity can seize and hold the conscience." Preach all the doctrine your Bible gives you, and in love to the sinner's soul.

Fishing for souls is a personal work. It is not confined to the pulpit; every man or woman who possesses faith and an ardent love of Jesus should engage in it. It is not a "professional" business, restricted to a few, and to be done in a set fashion. Nor is it to be accomplished only by a whole church employing a huge net to bring in a multitude of converts at a single draught. Sometimes a powerful and general revival does this. But commonly conversions follow individual effort with individual hearts. A pastor often accomplishes as much by an hour of close friendly conversation as by an hour of public preaching. The Sunday-School teacher can reach his or her scholars most effectually by a private visit, and a faithful talk with each member of the class. Personal work does the business; each fisher must drop his own hook, baited with love. No one is scolded to Christ, yet an unconverted person will bear a tremendously searching talk if it is conducted in a frank, tender spirit and unmistakably prompted by affection. The real aim must be persuasion, that is, to persuade the sinner to let go his sin and to lay hold of Jesus. He is wise that winneth souls.

Pastors, teachers, and church members are too often reluctant to take hold of the "hard cases." Sometimes these are dismissed as past saving. The fish that bite readily are easily caught, but that inveterate Sabbath-breaker, or that hard drinker, or that open scoffer are too often passed by as hopeless. That was not the fashion of Peter and his fellow-fishermen, nor should it be ours. The Almighty Spirit which subdued Saul of Tarsus will attend us, if, with strong faith, we grapple with the most chronic cases of open impenitence. Sometimes these "hopeless cases" yield the soonest, far sooner than some decorous church-goers who have become hardened under a thousand sermons, and through many seasons of revival, and when a conspicuously irreligious person is converted, the effect upon the community is all the more powerful. One thing is certain, and that is that those Christians who, in their daily conduct, live nearest to Christ, will win the most converts to him. Let us launch out into the deep, good friends, this year, and let us remember that the secret of success on Galilee was that Jesus was on board of the vessel.—Selected.

An Incident of the Jubilee Celebration.

Some time ago reference was made in The Sun to Joseph Allen Baker, who went over to London, Eng., to push his fortune. Mr. Baker not only succeeded so well in business that he became the head of a large manufacturing establishment, employing several hundred men, but he is now a member of the famous London County Council.

Last spring it was arranged that one of the features of the great jubilee celebration at London should be the presentation of an address from the county council, and it was further arranged that all the members of the council should attend and be presented to Her Majesty. The members were informed by the Court officials that they would be required to appear in Court dress, and that each member would have to wear a sword dangling by his side. A Court dress is not easily described, but it is something that few Canadians, except those who attend carnivals and fancy dress balls, have ever seen, and it does not become a plain citizen. Now, Joseph Allen Baker is not only a Canadian, and as such, a believer in democratic simplicity, but he is a member of the Society of Friends, and the plain living, plain dress, and plain speech of his ancestors have not been forgotten by him. When, therefore, Mr. Baker was informed that he would have to wear a Court dress and a sword, he respectfully but firmly declined to do so. His objection was made

known at Court; messages flashed backward and forward between London and Windsor, and Mr. Baker was at length informed that John Bright had been permitted to appear at Court without a sword, and he also might appear without wearing that weapon. The Court officials, however, further informed Mr. Baker that John Bright had worn a Court dress, and that he also would be required to. But times have changed, even since John Bright's time—perhaps Mr. Baker's Canadian blood made him more resolute—however that may have been, he did not abate one jot in the stand he had taken, but informed the officials that his conscience would not permit him to dress in the style prescribed, and that if he were not permitted to appear in plain civilian's dress, he must remain away. The time before the day fixed for the presentation was now growing short, and messages passed between London and Windsor more rapidly than ever. It seemed as if the existence of the British constitution was at stake. At last a message came stating that the date for the presentation was so near that there would not be time for Mr. Baker to have a Court dress made, and, therefore, he would not be required to wear one. It is needless to say that this did not satisfy Mr. Baker. He did not wish to go to Court and be admitted, on the false pretence, as it were, that he had not the necessary time to procure a Court dress, when the officials and every one else knew that he had received ample notice. So the deadlock still continued. It is not known whether a Cabinet Council was called to discuss the situation and decide whether the British constitution could bear the wrench it would receive if Mr. Baker were allowed to attend in plain clothes. The London papers, however, took up the subject and debated it with great earnestness, and The Chronicle, a leading Liberal paper, strongly supported Mr. Baker in the stand he had taken. The labor members of the county council were with him to a man. As the day for the presentation drew near the interest increased. At length, just before the great day arrived, came a message from Windsor that the Queen had granted permission that not only Mr. Baker, but all the members of the county council who so desired, might appear in civilians' clothes. When the day came it was seen that nearly half the members had availed themselves of the Queen's permission. In their plain clothes they were more manly; were none the less loyal to the Queen, who had shown once more the great tact she possesses, and they were, no doubt, much more at their ease. Some may think that Joseph Allen Baker made much of a small matter. But it is not a small matter to maintain plainness and simplicity of life, especially when to do so is to establish a precedent which many others will gladly follow. To enable many to dispense with a foolish and foppish practice is something gained. It is never wrong to maintain a right principle. It is of especial interest to Canadians that the man, who thus stood out against what he believed to be a wrong practice, is a farmer's son, born and bred on an Ontario farm.—The Farmer's Sun.

Planning for the Future.

Small things and weak systems soon have their day and cease to be. It is they who plan great things, and steadily pursue them with an eye single to their achievement, who endure and triumph. There is in spiritual things, as in natural, survival of the fittest. Peter the Great left behind him a plan for the future of his Russian empire, and the nation is restless, never satisfied, pushing out a line here and another there, planting a standard on that mountain, unfurling a flag on this sea, pushing forward her frontier line here and there wherever a foothold can be gained, her half barbarian heart ever beating with ceaseless yearning for the gilded domes and minarets of Constantinople on the one side, and the measureless wealth of India on the other. And it keeps all Europe armed to the teeth to hold her back from her destiny.

When the church shall come into fuller communion with God it shall be newly clothed with his great power; she shall think his great thoughts, and work with the steady and stately persistence of his unwearied way. Nothing shall be able to stand in her way as she sweeps irresistibly in her all-conquering course. The church will not be afraid to ask large things at the hand of God; for she asks not for herself but for God; not for her own aggrandizement, not for the heathen merely, but for God. The claim is a high one; none so high in all this world.

God always gives to us of the best; and he demands of us in return the best that we can do and give. When this world had wandered away from God, lost, utterly lost in the darkness of sin, God knew that it would cost sorrow, pain, hunger, buffeting and death to bring it back to its rightful allegiance, and save it. And to accomplish this, he sent forth from the heavenly home the best he had. He kept the angels back, and sent his own well beloved Son out into the darkness of sin to suffer and die. It needs the best to save the worst. It needs the power of the highest to come down under the weakness of the lowest and lift them up. God spared not his own Son, and shall we spare ought that we have? When our hearts are charged with mighty motives, we

shall move on, irresistibly, to victorious achievement. That is what we want.

"In the beauty of the lilies Christ was born across the sea,
With a glory in his bosom that transfigures you and me;
As he died to make men holy we must die to make men free,

While God is marching on."

Our blessed Master, the incarnation and fountain head of all wisdom, has left us a plan for the future of his church. It is this: "Go ye into all the world and preach the gospel to every creature." Ever since the promulgation of that plan her great heart has been beating with an irrepressible desire for the accomplishment of her mission. It throbs in the glowing language of the evangelist Isaiah, it beats in the Psalms of praise that David sung to his inspired harp, it breathes in every prayer that goes up from Christian hearts. Upon this rock, universal dominion, the Lord Jesus has built his church, and the gates of hell shall not prevail against it.

A Russian ambassador once said to a distinguished American divine, "My imperial master will not allow what you preach to be established in Turkey." Rising to his feet, the missionary replied, "May it please your excellency, my Master will not ask leave to establish his kingdom at the hands of any man."

And the missionary was right—so absolutely right, that his answer seems almost inspiration and prophecy. The whole round world is God's, and his the right of way through all its borders. With his own hands he made it, with his precious blood he redeemed it, and he is coming back one day to stop forever the swinging pendulum in the clock of time. "For the Lord himself shall descend from heaven with a shout!" and the thrones of the earth shall shake that day like aspen leaves in the wind, and kings will fall on their faces, and the kingdoms of this world shall become the kingdoms of our God and of his Christ.—Christian Work.

The Answer of Prayer.

The answer of prayer stands knocking at the door of the prayer-meeting in Acts 12:13. That was too unexpected an occurrence for the assembly of believers. They avowed that the maid bearing the information was either crazy or had seen a ghost. How surprised faithful Christians often are if a prayer is really heard. Answers to prayer are recounted with unending exclamation marks, whereas answer of true prayer ought to be considered the most natural experience in God's universe. Much praying is a mere performance. A farmer coming to town read at a physician's door, "Please pull the bell." He pulled until a head was poked out of the window inquiring, "Well?" "Oh, I've read the sign and thought it no more than polite to pull," was his response. The only response that could perhaps be given by many who feel themselves called upon in the Bible to pray. They do not read that the young Pharisee transacted many a prayer before heaven said of him, "Behold, he prayeth." Their arrows shot heavenward have plenty of feather, but no point. They do not spread the fleece, like Gideon, for the dew to descend upon.—F.-W. C. Meyer.

The Queen Behind the Finger.

Miss Lillian Bell, who is narrating her impressions of the Old World and its people for The Ladies' Home Journal, writes from London in that Magazine: "I have seen the Houses of Parliament and the Tower and Westminster Abbey, and the World's Fair, but the most impressive sight I ever beheld is the upraised hand of a London policeman. I never heard one of them speak except when spoken to. But let one little blue-coated man raise his fore-finger, and every vehicle on wheels stops, and stops instantly; stops in obedience to law and order; stops without swearing or gestulating or abuse; stops with no underhand trying to drive out of line and get by on the other side; just stops, that is the end of it. And why? Because the Queen of England is behind that raised finger. Why, a London policeman has more power than our President. Even the Queen's coachmen obey that forefinger. Understanding how to obey, that is what makes liberty.

"I am the most flamboyant of Americans, the most hopelessly addicted to my own country, but I must admit that I had my first real taste of liberty in England. I will tell you why. In America nobody obeys anybody. We make our laws and then most industriously set about studying out a plan by which we may evade them. America is suffering, as all Republics must of necessity suffer, from liberty in the hands of the multitude. The multitude is ignorant, and liberty in the hands of the ignorant is always license."

Why do we not always smile whenever we meet the eye of a fellow being? That is the true recognition which ought to pass from soul to soul constantly. Little children in simple communities do this involuntarily, unconsciously. The honest-hearted German peasant does it. It is like magical sunlight all through that simple land, the perpetual greeting on the right hand and the left between strangers as they pass by each other, never without a smile.—Helen Hunt.

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China's Awakening.

Statements made from time to time by those connected with missionary work in China go to show that there is a very significant intellectual movement among the *literati* or educated class of people in that country. This movement, it is represented, portends a radical break with the unprogressive past and an adoption of the ideas and methods of western civilization, after the example of Japan. In China, to a greater degree than in any other country, it would appear, the educated classes are directly influential in the affairs of the Empire. They are the ruling classes and from them come those who administer the government. The aristocracy of China is not one of blood, but of cultivated brain, the question of rank is determined much less by family descent than by education. The Chinese who have pursued regular courses of study and taken degrees corresponding to Western University degrees of Bachelor of Arts, Master of Arts, &c., are estimated to number more than half a million.

The methods and results of Chinese education are of course, from a western point of view, far from satisfactory. But prolonged study is necessary to the taking of the degrees, involving very considerable mental discipline and culture. A result of the system, however, has been to make the educated, and therefore the ruling, classes in China self-satisfied, arrogant and contemptuous toward all foreigners, as well as toward their methods in education and in other matters. Here and there in China a man, like Li Hung Chang, has been great enough to perceive that this blind complacency of the "Higher Classes" was a very foolish and dangerous thing, but the Chinese lords generally were not to be wakened from their pleasant dreams except by some very rude shock. Such a shock came with the war with Japan, and there appears to be good evidence that it has not been without effect. In an article in the *Missionary Review*, of October last, Dr. J. T. Gracey, says: "That the failure of China in the conflict with Japan has put the nation into an attitude of enquiry as to 'how it happened' is abundantly evidenced throughout the empire. To a degree perhaps never known before, China is willing to take a seat on the school-benches of western nations." The arrogant conservatism of the educated Chinese is in a measure broken down, and, thanks to the work of Christian missions, the means of enlightenment as to the outside world and of education in accordance with western ideas is available to the Chinese student. From the article above quoted we learn further that the Education Association of China has for some years sought to aid in the production of suitable text books designed to promote the general educational interests of China. Valuable works have been issued covering almost the whole field of mathematics, natural science, mental and moral philosophy and other departments of western learning, until there is no reason why a Chinese pupil may not be given a general education, through the medium of his own language, equivalent to a college education in Europe or America.

In the *Boston Watchman*, of January 13th, is an article entitled "China Made Willing," by Dr. Y. T. Allen, of Shanghai, editor of *The Review of the Times*, a periodical published by the Society for the Diffusion of Christian and General Knowledge. Dr. Allen speaks emphatically as to the effect of the late war—"a war which," he says, "has been the most decisive, most significant and potential event that has happened in the far east for many centuries, and

which may be appropriately described as China 'made willing,' and I might also devoutly add 'in the day of thy power.' China's attitude toward foreign nations has been revolutionized, or in a word she has been converted to our civilization, made willing to accept it, and is evidencing the same by many and unmistakable impulses and enterprises.

What I desire to make clear and to emphasize is the fact that the *literati*, as a class, including the officials and the literary centres of China, are the persons and places most directly and powerfully affected by this new attitude of China. In fact it might be said that they were the first to accept the situation, and are now committing the whole country to an abandonment of the old for the new learning, and transforming all the former literary centres into nurseries of reform and progress. All this comes of that little formula 'made willing.' There is nothing now that China cannot do, and nothing that she will not forthwith attempt. And meanwhile there is, and will be indefinitely, such a demand for books, periodicals—in fact literature of all kinds, and schools and colleges, literary, scientific, technical, professional, &c.—as shall tax all our resources to the utmost and beyond. Nothing even approaching the present activity of the *literati* and literary centres was ever seen before in China.

In connection with this great literary awakening among the Chinese a fact of special significance is the prominence into which it is bringing the Christian missionaries. It does not appear that as yet the missionary is being sought because of the spiritual hunger of these ruling classes in the Chinese Empire. The movement for the present is intellectual rather than religious. But the missionary has the knowledge that is now in so great demand. He is acquainted with western civilization, modern schools and methods of education, modern industrial life and civil government. And so it has come to pass that the missionary is being much sought unto. But every department of missionary life, Dr. Allen says, is feeling the influence of the revival in the intellectual life of the nation. The sales of the American Bible Society have trebled in the last two or three years, all the missionary colleges are crowded and pupils have to be turned away, the Tract Society, the Diffusion of Knowledge Society and other publishing societies are taxed to supply the orders that come to them, and newspapers and periodicals are being multiplied and circulated everywhere. Such an attitude as has been indicated among the most influential classes in China is surely of great significance from a Christian and evangelistic point of view. It must mean the opening of a great door for missionary effort, and a great responsibility for the Christian peoples of the western world, who know that incomparably the best thing which the West has to give to China is the gospel of Christ.

Christ Teaches Men to Pray.

In the few sentences of Matthew's Gospel, which form the Bible lesson for next Sunday, we have a teaching wonderfully luminous and revelatory as to the true spirit and method of prayer. These words of our Lord are remarkable not only for what is expressed in them, but for what is implied. Jesus does not spend any time in showing that prayer is consistent with the constitution of the Universe, and that it is reasonable and logical for men to pray. He seems to take it as a fact that needs no proof that men may speak to God and be heard of him, and that it is as natural and necessary for them to do so as for little children to tell their wants to their parents. Prayer was to him as vital breath, and from his standpoint it no more required to be proved that men's life is nourished by communion with God through prayer, than that their life is nourished by pure air and wholesome food. The one grand argument as to the value of prayer is prayer itself. Christians may be content to leave the argument for prayer where Jesus left it. Prayer is its own justification. It is not the learned men, with their many weighty arguments to show the reasonableness of prayer, who convince the skeptic, but the great host of devout souls who constantly call upon God. It seems impossible that any sane and thoughtful man can believe that prayer is not an essential factor in the highest human development, that this world is not a better world than it would have been without prayer, that every nation and community are not the better for the praying

men and women who have been and are in them; but if anyone can so believe, he certainly will not be convinced by arguments, however weighty, in support of the reasonableness and efficacy of prayer. To hear Jesus speak with the Father was doubtless to his disciples a more convincing demonstration of the reality and value of prayer than volumes of arguments could have been; and in the case of many a man today, there is no influence so strong to keep him from utter unbelief as the memory of his father's or his mother's pleadings at a throne of grace.

But not everything that passes by the name of prayer is in reality prayer. To be of any value prayer must be more than the ostentatious posturing of the self-righteous and self-conscious Pharisee who prays standing in the Synagogue and at the corners of the streets that he may be seen of men. It must be more than the vain repetitions which the heathen uses, and the thought that by his much speaking he shall win merit from his god. It must mean the uplifting of the soul to God and the outgoing of the human spirit in its need to Him who is the Father of our spirits and in whom is the supply for the wants of every living thing.

In nothing has Jesus more convincingly demonstrated his right to be regarded as a divine teacher than in this short prayer which he taught his disciples. The more one contemplates it and the more he endeavors to make it his own, the more he feels how wonderful it is, how satisfactory in its answer to the soul's profoundest questionings, and how comprehensive and full in its expression of the spirit's deepest needs and highest aspirations. It answers questions we say, such questions as these: "May I come to God, may I speak to him, or is he forever withdrawn into infinite distance and secrecy that no human eye or voice can ever penetrate?" And the answer is "You may come to God, His ear is open to your cry." And the soul asks: "How shall I think of God, how shall I address Him; what is He to me, and what am I to Him?" And the answer: "God is Father, and when you pray, say, 'Our Father, and you, if you truly pray, you are His child.'" "But I am a sinner; may a sinner come, is there forgiveness with God?" And the answer is: "There is forgiveness to the penitent and humble; if you forgive you shall also be forgiven." "But this world seems full of evil; is it Satan's world?" "No, but God's world. His kingdom is advancing; pray that it may fully come. His will divine is working to its fulfillment; pray that it may be done in earth as in Heaven." Then, what boundless room for aspiration in the assurance of the divine fatherhood and the human sonship and in the coming kingdom which the prayer recognizes, and what assurance that daily bread will be given, and every need supplied by the hand of the Almighty and all-loving Father in Heaven. It is surely a great thing to have our questionings, our needs, our aspirations so recognized and answered as they are here in this short prayer which Jesus taught His disciples.

"Ye are Brethren."

A sad case of division in a church has recently been brought to our notice. As the matter is represented to us there is a considerable minority of the church who are not walking in fellowship with the majority and who maintain that they have grievances which justify their course. The matter we are told, was presented to the Association to which the church belongs, and the Association advised the calling of a mutual council by the majority and minority parties in the church. This the minority is anxious to have done, but the majority decline to consider the proposal of the minority to call a council, or even to permit a statement from them in the matter to be read in a meeting of the church. The *Messenger and Visitor* is asked to advise in the matter. It is hardly possible to advise in such a case without a larger and more definite knowledge of the circumstances than we possess. But, on the assumption that the facts are as represented, it would seem to be a matter of wisdom and Christian courtesy for the majority to accept the advice of the Association and unite with the minority in calling a council, in the hope that the cause of trouble may be removed and harmony restored. A council of wise and disinterested brethren is not likely to advise anything opposed to the best interests of the church or of any of its members, and if the advice should not appear good in the eyes of the brethren, they would be under no compulsion to accept it. But dissension and division in a church are so unchristian and so fruitful in evil results that every true follower of Christ will surely be willing to accept any honorable proposition that has a promise of removing the trouble and restoring true Christian fellowship.

—The enterprising spondents of Am... ful. One of the... was not the Port... and his governm... murder Arme... was actuated... necessary to kee... on the Levant a... France, carrying... until Japan sho... and be in a posi... formidable navy... schemes of the... Congregational... absurd story... that it was Mr... who persuaded... menians.

—The honor... gospel to the... Presbyterians o... two missionar... McEwen—were... Mission Board... the Board has... aries, a letter... laboring for th... not without en... be supposed, n... encouragements... arrangement... seven month... floor they had... upper part wer... difficulty in su... miners. The... one. But one... whisky, lit a... which was bur... however, did n... The missionar... to observe Sar... had been used... is now the chu...

—St. John... two visitors, b... widely differ... were heard wh... founder and... spoke on Tues... packed house... which the gre... is engaged, a... largement of... his former vi... years ago. T... of funds to ca... prises in whic... and salvation... the cities. T... what the effe... converted at... fifty-two year... speaks with... audiences in... following ev... Halifax, and... continue wes...

—The othe... Bourinot, of... lectured und... society, on t... city where so... connection w... subject, of I... could not f... The audien... Dr. Bayard... a Loyalist f... set forth wi... discourse w... Loyalists in... their attach... sufficiency... redress of g... a consequen... success of t... portant inf... northern ha... Britain in t... part which... have played... subject was... evident tha... very high a...

Editorial Notes.

—The enterprise and ingenuity of London correspondents of American newspapers is truly wonderful. One of these gentlemen has discovered that it was not the Porte or the Sultan, but Lord Salisbury and his government, who instigated the Turks to murder Armenians, and that the British Premier was actuated in this by the consideration that it was necessary to keep the attention of Russia so engaged on the Levant as to prevent her, with Germany and France, carrying out their ambitious plans in Asia, until Japan should have time to recruit her strength and be in a position to form with Great Britain a formidable naval alliance against the aggressive schemes of the other European powers. The Boston Congregationalist seems half inclined to credit this absurd story. The next discovery will probably be that it was Mr. Gladstone, instead of Lord Salisbury, who persuaded the Turks to massacre the Armenians.

—The honor of sending the first ministers of the gospel to the Klondike belongs, it seems, to the Presbyterians of the United States. Last August, two missionaries—Revs. A. H. Young and Dr. McEwen—were sent by the Presbyterian Home Mission Board to Dawson City. The secretary of the Board has recently received from the missionaries, a letter, from which it appears that they are laboring for the spiritual good of the miners, and not without encouraging results, though, as might be supposed, not without some difficulties and discouragements. They had succeeded in effecting an arrangement, whereby a house was secured for seven months for \$850 in advance. On the first floor they had a large room for meetings, and in the upper part were six small rooms, which they had no difficulty in sub-letting, at \$20 per month each, to miners. The bargain appeared to be a very good one. But one of the lodgers came home full of whisky, lit a candle, and set fire to the house, which was burned to the ground. This misfortune, however, did not put an end to the religious services. The missionaries succeeded in persuading the miners to observe Sunday, and the "opera house," which had been used for other purposes on the day of rest, is now the church.

—St. John audiences were addressed last week by two visitors, both of whom have won distinction in widely different fields of labor, and both of whom were heard with great interest. General Booth, the founder and visible head of the Salvation Army, spoke on Tuesday evening in Centenary church to a packed house. He discussed at length the work in which the great organization over which he presides is engaged, and showed that very considerable enlargement of its operations had been effected since his former visit to this country, some three or four years ago. There is need, however, of an increase of funds to carry on the large and beneficent enterprises in which the Army is engaged for the rescue and salvation of the vicious and degraded classes of the cities. The General is evidently feeling somewhat the effect of his long years of work. He was converted at fifteen, he says, and has been now fifty-two years in his Master's service. But he still speaks with great vigor. He also addressed large audiences in the Mechanics' Institute on the two following evenings. From St. John he went to Halifax, and will go thence to Montreal and then continue westward.

—The other visitor alluded to above was Dr. J. G. Bourinot, of Ottawa, who on Thursday evening lectured under the auspices of the N. B. Historical society, on the subject of the U. E. Loyalists. In a city where so many people pride themselves on their connection with Loyalist families, a lecturer on this subject, of Dr. Bourinot's reputation and ability, could not fail to obtain an appreciative hearing. The audience was a large and representative one. Dr. Bayard, a distinguished townsman and a son of a Loyalist family, presided. The learned lecturer set forth with as much fulness as the limits of his discourse would permit, the position taken by the Loyalists in reference to the war of independence, their attachment to the Crown and trust in the sufficiency of constitutional methods to secure a redress of grievances, their losses and sufferings as a consequence of their fidelity to the Crown and the success of the insurgent cause, and their very important influence upon the development of the northern half of the continent, in saving it to Great Britain in the war of 1812-14 and in the leading part which many of the Loyalists and their sons have played in the history of this country. The subject was treated with great ability, and it was evident that the learned lecturer was heard with very high appreciation.

Sudden Death at Acadia.

As we go to press a telegraph despatch from President Trotter brings the following sad news from Wolfville:

On Saturday morning last the College and the entire community received a shock by the sudden death of Sanford F. Doleman, of Osborne, a member of the Junior class, who dropped dead in his room in Chipman Hall from heart failure. Mr. Doleman was an earnest and capable student, and was held in universal esteem for his high Christian character. He had the ministry in view. The whole community is plunged into sorrow, and great sympathy is felt for the bereaved parents. On Sunday afternoon a service full of tenderness and power was held in College Hall. Addresses were made by Dr. Sawyer, Dr. Keirstead and the President, also by class mates of the deceased. Monday morning a College procession accompanied the remains to the station, which were forwarded thence via Yarmouth and East Pubnico in the care of Mr. Hardy, a classmate. The Lord comfort the bereaved and bless the event to us all.



North Sydney.

I had the privilege of supplying the pulpit of the North Sydney church for five Sundays, after Rev. D. G. McDonald left for the West. The congregations are very attentive to hear the Word. Mr. Gale, the evangelist, had just closed a series of meetings in this place. A large number united with the Presbyterian church, smaller numbers joined the Baptists and Methodists. The religious feeling in the town was fervent. The venerable James Armstrong, father of the missionary and his wife are still active and have good health. Brother Armstrong loves to call up the past. Most vivid are his recollections of Dr. Crawley's visits to his home at Point Amelia, Sydney. His preaching in the court house, when all the town of Sydney and surrounding country came out to hear him, people of all denominations. The Dr.'s magisterial person, and his grand eloquence are fresh in Mr. Armstrong's mind to-day. He still sees that tall aristocratic looking man, whose lofty brow was adorned with a liberal covering of bushy hair, preaching with great power the gospel of peace. No man in Sydney could make a boat glide over the water as could Dr. Crawley. Boatmen felt weak when they saw him grasp the oars and row cross handed. Mr. Armstrong delights to tell of a baptism at Point Amelia, on a beautiful Sunday. Steps had been made leading down into the water at Point Amelia. All Sydney floated over in schooners and boats to see that baptism. Among the candidates were Mrs. Henry Crawley, Mrs. Leonard, her sister and George Armstrong, afterwards Dr. Armstrong. How grand, how glorious, this baptismal scene. Mrs. Armstrong spent her early days, till she was thirteen years old, in the Annapolis Valley, between Bridgetown and Aylesford. The names of the people and the places have not faded from her memory, she has always retained her love for that part of the country.

It was my privilege to attend the District Meeting at Glace Bay. There, in addition to a number of laymen, I met the Rev. Frank Beattie, the enthusiastic pastor of the Glace Bay church. I was sorry to find him suffering from bronchial trouble. The air at this point is not favorable to throat affliction. The Rev. Simeon Spidell, from Port Morien, Homeville and Mira was at this meeting. He brings to his work the power of keen, incisive thinking. If he holds to his present bent, his light will not be kept under a bushel. The young men of this day should cultivate their power of original thinking. Sermons exist by the car-load today, but the habit of swallowing them down wholesale, and giving them off in retail, is pernicious and destructive of all the elements that combine to shape personality and to give a minister his full power. Don't be slaves to sermons and commentaries! The eyes of Mr. Spidell seem wide open to this secret. May they never be shut. The Rev. H. B. Smith, the amiable and much beloved pastor of the Sydney church, was present. Mr. Thomas, a student of Horton Academy and now laboring at Forchu and Grand Mira, was also there. Mr. Thomas ought to be at Horton grinding his axe. Doubtless he would be there, had he the wherewithal to pay expenses. More mental training would enable him to work to much greater advantage. But he is working hard and no doubt doing a good work. All these brethren are hopeful and zealous. The services of this session of the District Committee were very interesting. I also availed myself of the opportunity of calling on Mrs. A. R. R. Crawley at Sydney. I found her in good health and spirits. Her four years of work in Burmah, at Henthada, that spot so sacred to her, have refreshed her soul wonderfully. The language soon came back to her, once she was among the people. She says changes since she and her late husband left Burmah about fifteen years ago. The settling of idolatry still goes on. The outlook is hopeful. Although Mrs. Crawley has reached her three score and ten years, yet she feels like returning to the grand work again of leading the heathen to Christ.

Well do I remember seeing the young man, A. R. R. Crawley, standing in the pulpit at Canaan, Annapolis, making appeals on the behalf of F. Missions, just before his departure to Burmah. The pen of history writes rapidly. The North Sydney church needs a good pastor and that at an early date. That field is a most important one. E. M. S.

Book Notices.

A History of Methodists in the United States. By J. M. Buckley. New York; The Christian Literature Company.

This thick book of 700 pages forms Volume V. in The American Church History Series, published under the auspices of The American Society of Church History and with the view of presenting within a reasonable compass a popular history of the several religious denominations of the United States. Each of these histories is prepared by some scholarly member of the denomination of which he writes, so that each religious body is presented from a friendly point of view. The reputations of the several authors is, however, a guarantee that their work has been done with conscientious fidelity to truth. The author who represents the Baptists in this series is Dr. A. H. Newman, of McMaster University, whose very excellent book was noticed in these columns on the occasion of its publication more than a year ago. The author of the volume now before us, Dr. J. M. Buckley, of New York, is well known as the editor of the Christian Advocate, an able writer and an author of reputation. Well qualified for his important task, he has given to his denomination and to the world a book of great interest and value. The great problem which confronts a writer undertaking such a task is to distinguish between essential fact and non-essential detail in the accumulated records of the years, and to present, in interesting form and within the compass of one comparatively small volume, a true picture of the life and growth of a denomination whose development has been so marvellous in its rapidity and in the dimensions attained. This problem the author appears to have solved with distinguished success. Dr. Buckley is a master of terse and lucid speech. The reader will find few dry pages. The author will be read with greatest general interest when telling the story of the genesis of Methodism in England, presenting biographical sketches of its founders and showing the remarkable development of the denomination in America in the latter part of the last and first part of the present century. But the later chapters of the book will not be found tedious, and the reader will probably be surprised at his eager interest in the author's account of the proceedings of Church Courts and of the men who took part in their discussions. In Dr. Buckley's volume will be found such an account of one of the greatest religious movements of modern times as every intelligent reader will desire to have.

A History of the Reformed Church, Dutch; the Reformed Church, German, and The Moravian Church, in the United States. By E. T. Corwin, D. D.; Prof. J. H. Dubbs, D. D., and Prof. J. T. Hamilton. New York; The Christian Literature Company.

This volume of 523 pages is the eighth in the American Church History Series, the preceding numbers of which have received mention in these columns. The volume before us makes a worthy companion of the others. The story of the origin and development of that great movement of religious reform of the sixteenth and seventeenth centuries, whose great leaders were Zwingli and Calvin—as Luther was the leader of that branch of the reformation known by his name—is one of exceeding interest. The movement connected with what is known as the Reformed Church was in impulse, and in spirit largely, one with the Lutheran movement. Its theatre on the continent of Europe was Switzerland, France, the German Palatinate and the Netherlands, and it was closely connected with the reformation development of England and Scotland. In writing the history of the two principal branches of this reform movement—the Dutch Reformed Church and The German Reformed Church—as they have obtained development in the United States, the authors naturally and necessarily go back to the sixteenth century and that spiritual unrest and civil strife of the period in which the Reformed Church in Europe had its birth. The limits imposed on the authors in this volume, of course permit only the most rapid survey of the salient events in that great struggle in which the Roman Catholic power fought vainly, by the might of Spanish armies and the inquisition, to crush out the growing life of the Reformation. But the story, though briefly told, is highly interesting in itself and valuable as a preliminary to the histories of these branches of the Reformed Church in America. The early history of the Dutch Reformed Church in America is largely the history of the Dutch colony of the New Netherlands, with its capital of New Amsterdam, afterwards New York. The settlement and development of this colony was contemporaneous with the genesis and growth of Puritan New England, and the student will find it highly interesting and valuable to compare these movements of religious and civil life which grew up side by side in those old colonies. The elements out of which the German Reformed Church in the United States was built up came later. In the early part of the 18th century there was a great German emigration to America. The Swiss and Huguenot elements were largely represented. These people settled largely in what are now the Middle States of the Union, and principally in Pennsylvania. These two branches of the Reformed Church in America still maintain a separate existence. They are not among the larger religious bodies as to membership, but the story of their development makes an interesting chapter in the church history of the country. The Moravians, or *Unitas Fratrum*, form but a small body numerically, but they are especially distinguished for their zeal in mission work, and for this reason, if no other, their history is worthy of study. The Moravians trace their origin to the time of Huss. The fruits of the Huss reformation appeared in the national church of Bohemia, and the Bohemian Brethren or Moravians were a brotherhood formed within the church, pledged to take the Bible as their only rule of faith and practice and to maintain a Scriptural discipline. The first settlement of Moravians in America was in Georgia in 1735. They are now found widely scattered over the continent, but their total membership in 1890 was reported at less than 12,000.

The Story Page.

Some Out-of-School Equations.

BY OLIVE E. DANA.

An exquisite copy of a famous picture had just been placed in the window of a city art-store, and all the morning a little crowd of passers-by had lingered before it, each group melting away, after a moment, to be replaced at once by another. As the bells rang the noon-hour, the throng on the pavements was seen to change character, and to move less leisurely. But even now there were many who snatched a minute or two to glance at the picture, despite the fact that an hour is, at best, a brief lunch time, when there are two or three miles of pavement to be traveled, going and returning.

One of these, a girl, seemed, as she lingered, quite forgetful of both the hour and the place. It was not the first time, either. Indeed, this window, or the moments she spent before it, had become one of her daily pleasures. No re-arrangement of its contents, no withdrawal of or addition to its treasures, could escape her notice. But she was presently aware that some one had paused close beside her, and a familiar voice at once accosted her.

"Ah, Stella! You are quite as fond of pictures as you used to be!" The speaker was a young woman in reality hardly older than Stella herself, but she betrayed at once the possession of culture and experience, the gains from larger and finer associations, which should accrue from added and well-used years.

"This is a fine copy," she said, after a discriminating look. "I was afraid it might be disappointing. But this is almost the picture itself."

"Yes, I saw it in Munich last year." Then as her glance wandered from the centre of the spacious window to the other things grouped beside and before it, she exclaimed:

"Ah, there are two or three exquisite madonnas! Theistine, and Raphael's of the gold-finch; and that copy of the Correggio is very nearly perfect. I must have that for my collection." And she passed into the store, stopping to say warmly:

"Come to see me, won't you, Stella? I'm to be at home all the winter. You'd find me almost any evening, and always Thursdays."

But Stella hardly made answer, and went on her way up-town more quickly, indeed, as must needs be for the lingering, but with a vague discontent in her heart which presently shaped itself in definite, if unuttered complaint.

Edith Decker can have a collection! And she knows all the madonnas by heart. Why shouldn't she, if she's seen them all in the originals? And the rest of the old masters and the modern ones too? She didn't though, and wasn't any quicker to see points, than some of the rest of us, at school! She keeps up, though; she has had a chance to, and goes ahead, and the rest of us forget and fall behind.

"I'd like to keep up with my drawing, and a little with the art reading, as well as with some other things. And I thought of a collection like that long, long ago. But a dollar now and then, or even fifty cents, for a photograph you want and mayn't see again, is something. Quite likely you haven't it to spend. Though 't would keep up one's interest in such things wonderfully, and be a happiness beside. The — Circle had some good art-readings, but I couldn't seem to manage it, somehow, either for the time or the money. I wish I could have. Dear me, there's Lettie Maynard beckoning, and I haven't a minute."

Nevertheless she paused at the foot of the steps of the house from one of whose windows the signal had come.

"I won't keep you," said Lettie, breathless with her run downstairs. "I had to tell you that Mrs. B—, we all want to see her! lectures at the chapel tomorrow evening, instead of the missionary meeting. It's our regular night you know, and we were to have the reports, but we couldn't let this chance go by! I'll call in for you."

"But I don't know who Mrs. B— is, or does, or did," reflected Stella, as she went on, a little faster. "I don't always go to the missionary meetings, either, Lettie knows. But this is different, I guess. It must be what Dr. Cameron was speaking of in the car this morning, with Mrs. Leland. Dear me! I'm rusting all out, and on all sides of me! And how can I help it? But I'll ask the folks about this," she said.

But "the folks," or at least her father and brother, were discussing eagerly some events in the business world, already become of much general significance, to which report in the evening paper gave even graver import. There was no chance for her inquiry, even if the making it had not presently escaped her remembrance. And, besides, she found herself curiously interested in what they were saying. Was the interest, though, less or more, because of her own realized ignorance?

"Anybody could read the papers," she told herself. "I will, tonight, after I run in to Mollie's a minute. I really ought to know about that woman!"

Mollie was busy with a problem her younger sister had brought her. "That equation must be wrong, somehow," she exclaimed, pushing the algebra aside, and bending again over the slip Ruth had submitted. "Why, yes. Here, Ruthie, your work was all right; but, don't you see, you took the wrong quantity. That needs't come in at all. See? Put this in, instead, and you have just what you wanted."

"I wish I could set my calculations right as easily," she sighed, as the young girl turned away with her elucidated problem, and with relieved thanks. "Or that somebody could tell me how to go about it. There were two or three things I wanted so much to do this quarter, and some others that it seems to me I shall have to have, and the most of them I shall have to let go again. It is so queer I don't see where the money does go."

"I always put down just what I use mine for, as I go along," said Stella, with some satisfaction. "Every least little thing. And I have ever since I have earned any."

"Does it make it go any farther?" asked Mollie, slyly.

Stella flushed. "Perhaps it would, if I considered it more," she said, after a moment, and quite seriously.

"And one could do that very often, without the memoranda, and beforehand," rejoined Mollie, laughing regretfully. "Oh, I know what I used mine for that I needn't have—some of it. I can think back a month or two."

"It's just because we don't think how we shall use it—or our time, either, or at least our leisure," said Stella, soberly. "And that is worth even more. It is like Ruthie's equation," she went on. "If you put the wrong thing into it, or what doesn't belong there, and needn't be, why, you can't get the best things out, try as hard as you will. No," rising, "I guess I won't stay tonight—I was here all last evening, you know. I just ran in to speak about the lecture at the chapel."

"Mrs. B—? And it's the Mrs. B— that wrote 'World Missions,' isn't it? The book Miss Payne read with us. And some one spoke of her at the meeting last month. Why, don't hurry, Stella—and you wanted the bolero pattern. I'll find it."

But Stella was already at the door. No, you needn't. I don't think I shall use it. Come to think of it, I guess the waist will do as it is. 'Twas new in the spring, anyway. Yes, I'll call in for you. Lettie is going to come around for me, and we'll both stop for you."

And Stella shut the door softly, but firmly—if by even a look, she enticed Mollie out into the moon-light, just "to go a piece," little girl fashion, why, there was an end to what either of them might do that night, or think.

And the thinking seemed to Stella, just then, of first importance.

"Money isn't everything," she murmured, as she lighted her lamp and turned to her desk for a certain red covered memorandum book. "Nor the best thing. But it does stand for a good many of them, when you come to use it—or it could. 'Cant' mayn't be in the dictionary, but it's in mathematics, all the way through, and in life. And there are equations and equations! The things that have the same equivalents are far enough from being the same things, in their results. What do I spend my money for, anyway? Dress, and what goes with it; confectionery; 'sundries'—which are mostly nothing at all, to keep. I'll take out those. H'm—fall jacket—could have worn my spring one; waist—I must have a dozen; stocks—I have any number that could be freshened. Making over suit; retrimming hat—I could have done without those."

"I do believe," she said at last, after some minutes of calculation, "that I could have saved enough these two years on just clothes and 'sundries' to have given me the western trip father wanted me to take so much, and to have paid the art tuition, and bought me some good books and pictures besides; and I should have done just as much at home and in the church, too. Well! And now I begin to see how some of my time goes," she mused, rocking back and forth, gently; "to say nothing of the hours I know I've taken to putter over all those fixings I needn't have had, and—and to eat the candy, and to loiter around and buy the things, Saturdays and half-holidays. If I've been half as careless of my minutes as I have of my money, why, I don't wonder I'm rusty. I should think I'd be corroded through and through. And perhaps I am," with a sober little smile.

"The very worst of it is, too," she reflected, letting pencil and paper slip to the floor, and clasping her hands about her knees, meditatively—"the worst of it all is, you get used to doing without the real things. It is bad enough to miss them as you go along. But to stop wanting them—ugh! And you would, of course, if it were long enough. I mayn't have any more to put into life," she said, rising and going over to her book-shelves with a look of pleased re-discovery. "Not very much

money, nor leisure, nor mind! But I will be particular about what I do have stands for."

The Scripture lesson which Dr. Cameron read in the pulpit the next Sunday morning was the parable of the talents. Stella lifted her head quickly, to hear; and Mollie, yes, Mollie turned half about to see if her friend remembered. And then both the girls listened eagerly. All the more reason, then, for the diligent care in the making of these equations. For the problems were of God's own setting, and the things to be computed "his goods," awaiting his increase.—The Standard.

Lincoln's Boyhood.

The child's life during the time the family lived in Kentucky appears to have been entirely uneventful. He helped his mother—after he was three years old—in the simple household duties, went to the district-school, and one of young Lincoln's playmates now living is an old man nearly 100 years old, named Austin Gollaher, whose mind is bright and clear, and who never tires of telling of the days Lincoln and he "were little tikes, and played together." This old man, who yet lives in the log-house in which he has always lived, a few miles from the old Lincoln place, tells entertaining stories about the president's boyhood.

Mr. Gollaher says that they were together more than the other boys in school, that he became fond of his little friend, and he believed that Abe thought a great deal of him.

In speaking of various events of minor importance in their boyhood days, Mr. Gollaher remarked: "I once saved Lincoln's life." Upon being urged to tell of the occurrence, he thus related it: "We had been going to school together one year; but the next year we had no school because there were so few scholars to attend, there being only about twenty in the school the year before. Consequently, Abe and I had not much to do; but, as we did not go to school, and our mothers were strict with us, we did not get to see each other very often. One Sunday morning my mother waked me up early, saying she was going to see Mrs. Lincoln, and that I could go along. Glad of the chance, I was soon dressed and ready to go. After my mother and I got there, Abe and I played all through the day. While we were wandering up and down the little stream called Knob Creek, Abe said: 'Right up there'—pointing to the east—we saw a covey of partridges yesterday. Let's go over and get some of them.' The stream was swollen, and was too wide for us to jump across. Finally, we saw a narrow foot-log, and we concluded to try it. It was narrow, but Abe said, 'Let's coon it.'"

"I went first, and reached the other side all right. Abe went about half-way across, when he got scared and began trembling. I hollered to him, 'Don't look down, nor up, nor sideways, but look right at me, and hold on tight!' But he fell off into the creek, and as the water was about seven or eight feet deep and I could not swim, and neither could Abe, I knew it would do no good for me to go in after him. So I got a stick—a long watersprout—and held it out to him. He came up, grabbing with both hands, and I put the stick into his hands. He clung to it, and I pulled him out on the bank, almost dead. I got him by the arms and shook him well, and then rolled him on the ground, when the water poured out of his mouth. He was all right very soon. We promised each other that we would never tell anybody about it, and never did for years. I never told anyone of it until after Lincoln was killed.—St. Nicholas.

Spare the Children's Feet.

A ragged woman was crossing the corner of a public park in London, where the children of the poor are accustomed to play, many of them barefoot. A burly policeman stationed on the corner watched the woman suspiciously. Half way across she stopped and picked up something which she hid in her apron. In an instant the policeman was by her side. With gruff voice and threatening manner he demanded:

"What are you carrying off in your apron?" The woman seemed embarrassed and refused to answer. Thereupon the officer of the law thinking that she had doubtless picked up a pocket book, which she was trying to make way with, threatened to arrest her unless she told him at once what she had in her apron.

At this the woman reluctantly unfolded her apron and disclosed a handful of broken glass. In stupid wonderment the policeman asked:

"What do you want with that stuff?" A flush passed over the woman's face, then she answered simply:

"If you please, sir, I just thought I'd like to take it out of the way of the children's feet."
Blessing on the kind-hearted caretaker who was so thoughtful of the children's needs, and the children's feet. And should not we imitate so good an example, and take out of the path of the little ones any thing which can wound them, injure them, or cause them to stumble?—Presbyterian.

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Our Best.

BY HELEN A. MAIN.

"Our greatest need is somebody to make us do our best."

Did Emerson ever write a truer line? The poverty, weakness and want, which we see all about us in the physical, intellectual and spiritual realms, are not the result of man's lack of ability and talent, and they would quickly disappear if some influence could induce each member of the human family to exercise fully and in the right directions the capacities which he already possesses.

I am acquainted with a young man who carried off the highest honors at school and college, but his father, when congratulated on his son's talent, replied that the boy was naturally no more of a scholar than most boys, but that his mother was determined that he should excel, and that stimulated by her constant ambition he had made the efforts necessary to success. Benjamin West said, "My mother's kiss made me a painter."

Ab, mothers, what opportunities are yours! By example and persuasion, patiently and perseveringly teach the dear children to be satisfied with nothing less than doing and being their best, to go on day by day.

"Without halting, without rest, Lifting better up to best."

Sometimes it is the influence of a friend that brings out the best there is in a man. John B. Gough upon the lecture platform, moving thousands to temperance and manhood and God, by his matchless eloquence, was the staggering, drunken John B. Gough, at his best, and humanly speaking it was the sympathetic touch and encouraging word of a friend that brought him there.

In "The Changed Life" Henry Drummond says: "There are some men and some women in whose company we are always at our best. While with them we can not think mean thoughts or speak ungenerous words. All the best stops in our nature are drawn out by their intercourse and we find a music in our souls that was never there before. Suppose even that influence prolonged a month, a year, a lifetime, what might not life become? Here even on the common plane of life, talking our language, walking our streets, working side by side are sanctifiers of souls."

"Sanctifiers of souls," how well the term describes Drummond himself. The possessor of such a blessed influence must ever be unconscious of it, yet we may well pause and ask ourselves if our friendship and intercourse brings out the best in our associates. But do some sigh because their environment brings out their worst traits and the influence of their companions in life constantly tends to lower their ideals?

Listen to Drummond again. "If to live with men, diluted to the millionth degree with the virtue of the highest, can exalt and purify the nature, what bounds can be set to the influence of Christ?"

And we can each one have Christ for constant companion and nearest friend. Can there be any more powerful incentive to be and do our best than love for Christ and desire to please him?

"Christ wants the best. He in the far off ages Once claimed the firstlings of the flock, the finest of the wheat, And still he asks his own with gentlest pleading To lay their highest hopes and brightest talents at his feet, He'll not forget the feeblest service, humblest love, He only asks that of our store we give to him The best we have.

Christ gives the best. He takes the hearts we offer And fills them with his glorious beauty, joy and peace, And in his service, as we're growing stronger, The calls to grand achievements still increase, The richest gifts for us on earth, or in the heaven above, Are hid in Christ. In Jesus we receive The best we have.

And is our best too much? Oh, friends let us remember, How once our Lord poured out his soul for us, And in the prime of his mysterious manhood Gave up his precious life upon the cross, The Lord of lords, by whom the worlds were made, Through bitter grief and tears gave us The best he had.

—The Interior.

Deluded Relic-Hunters.

The stupidity of the relic hunter has seldom been better shown than by the successful sale of lumps of coal by a sailor on Peary's ship for chips from the big meteorite. The thrifty salt found that the people were anxious for the chips, and he let them have the coal for 25 cents a lump, and they went away satisfied. There was one man, however, who knew the difference between coal and meteoric iron, and he got a genuine bit of the rock. There are probably stored away in drawers throughout the country thousands of relics which are of just as much value as the coal that was palmed off on the faddists who visited the "Hope" at the foot of Dock street. The people who have collected the things have not sufficient knowledge to know whether what they have is genuine or not. Because some one with knowledge is interested in a given subject, they think that it is the right thing to be interested also, and they make fools of themselves. But if they are amused, we suppose no one should complain.—Everywhere.

The Young People

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

Prayer Meeting Topic for January.

C. E. Topic.—"For Christ and His church." What shall we do? Ex. 35:20-29; Luke 14:33. (Christian Endeavor Day).

B. Y. P. U. Topic.—A righteous God, Rom. 2:2-11.

B. Y. P. U. Prayer Meeting Topic—January 30.

A righteous God, Rom. 2:2-11.

That is, a God who always does right, who could not possibly do wrong. A wise God, one who will yield to all their due according to the standard of truth and justice. What a thought! That all men must by this standard be judged according to the deeds of the body. When we look at ourselves with all our sins, and then at God in the holiness of His character, we ask, how are sinful men to approach Him, and be saved? We could not, were it not for the means He has provided, namely, through a Mediator.

Sometimes we think we are better than others. Are we better than others, because we think so? The scope of the two first chapters of this epistle may be gathered from chap. 3:9. In the first chapter Paul proves the Gentiles to be under sin. In the second chapter he proves the Jews to be under sin, notwithstanding their peculiar privileges, and that both Jews and Gentile stand on the same level before "a righteous God." Therefore, he who would judge another, is condemning himself; for he is as guilty as the one whom he judges. Hence Jesus said "judge not, that ye be not judged." To drive home the conviction he shows them that the God with whom they have to do is righteous; and that His proceedings will be just. 1. The judgment of God is according to truth, according to the eternal rules of equity and justice, according to the heart, and not from outward appearances. Are we ready to stand before this tribunal and open our hearts to the gaze of God's eternal truth? 2. The judgment is according to works, according to what we have done, and not with respect to persons, this is a doctrine we are all sure of, for he would not be God if He were not just. Let us not condemn others for the things we do ourselves. Can we who sin expect to escape the notice of a righteous God? Can a righteous God be bribed and put off? Can He be imposed upon by formal pretences? In v. 5 Paul mentions the judgment of "a righteous God," and shows what we may expect from Him and the rule by which He will judge the world. He will judge "every man according to his deeds," a truth which is often mentioned in Scripture, to prove that the judge of all the earth will do right. May the goodness of God lead us to repentance, so that we may not be among those who, because of impenitence and hardness of heart, "treasure up unto themselves wrath against the day of wrath, and revelation of the righteous judgment of God." It is true we "must all appear before the judgment seat of Christ." May God by His Holy Spirit lead us to repentance, so that in that day we may not be found unclothed, but clothed upon with the righteousness of Christ; may we be washed in the precious blood of the Lamb of God, that we may hear a righteous God saying to us, "Well done good and faithful servant, enter thou into the joy of thy Lord." May we so live, that the righteous God will approve of our works, and we be permitted to go "sweeping through the gates, to the New Jerusalem."

W. J. HALSE.

Elgin, N. E.

Elgin B. Y. P. U. Mr. W. W. P. Starratt, our former president, has removed to Havelock. We feel very deeply the loss of our brother, and our prayer is that God will bless him in his work at Havelock. We sincerely hope that other Unions may find in him the help that we have. Before leaving the Union presented Mr. Starratt with an illuminated Bible as a token of our gratitude and respect for him. The president of our Society for the coming year is R. A. Smith. We would ask the prayers of other Unions that God may enable our small Union to do just what the Master has for us to do. BERTIE B. HORSMAN, Cor. Sec'y.

Briggswater, N. S.

We are glad to report that our Union is increasing in numbers and in spirituality under the supervision of our pastor, the Rev. E. P. Churchhill. Our desires are that we may grow strong in the Lord and accomplish great things for him. The outlook just now is encouraging; some have started, others are enquiring the way to Zion. M. MOUZAR, Cor. Sec'y.

The Portrait Gallery.

BY REV. DR. STEHLK

Much is written nowadays about the ideal teaching of the Bible; but there is little idealizing on the biographies of the many characters who appear on its pages. The pictures are printed from life—scars, warts, squints and all. Yet the lives of Biblical worthies are the fairest, truest ever written. They are not so extended as some modern biographies, but the miniature is perfect. Hanging at the entrance, we find that of the first man of faith, Abel, the meek saint, who suffered death at the hands of his brother, the black-browed Cain. Next Enoch in modest colors, simply "walking with God"—walking on and up, until translated into the presence-chamber of that Holy Being he had followed so closely. Proceeding, we see the steadfast countenance of another who found grace a preacher of righteousness, serving for four generations, as we reckon them, without salary, or thanks, or "addresses" signed by his hearers, Noah, the one man faithful in his generation; amidst their jibes, building a vessel on stocks far inland, in due time entering with his family. Scan that sober visage, and note the traces of the horror of the never-to-be-forgotten cataclysm which destroyed every living thing under the whole heavens; note also the trustful look, the repose of the man who has been brought through an awful world-catastrophe. Noah, firm, patient, obedient, but not faultless. His sin is marked against him. The frailties of the good are not covered by the pen of inspiration.

A magnificent full-length figure arrests us as we wander by. It is that of a leader of men. Notice the olive complexion, the slightly aquiline nose, the firm mouth, the flowing beard. Bravery, benevolence, courtesy, are seen. You can imagine the bold bearing of the man who could venture a stranger into the country of unknown clans; who could arm his servants and chase ferocious booters, compelling them to disgorge their prey. This is the man, who, 4,000 years ago, held that famous argument with God for Sodom's righteous men, if they could be found there. Did you ever pause to consider that prayer? It is one of the rich things in a book of rich things—I mean Genesis. This is the man to whom God Almighty vouchsafed the greatest promise ever made to the human family: "In thy seed shall all the earth be blessed." This is the man who was tried as never man was tried save one—and who, strong in faith, offered up the son of promise, and, so to speak, received him from the dead. Study this man for days at a time—note all the features of his character, and you will be surprised to find what an important part he plays in the history of the world. He is the father of the faithful, the type of believing souls, and has had a greater influence on the destiny of the race than any other, save Adam the first and second.—Baptist Union.

Our Juniors.

Sacred Literature Course.

- Questions for the Junior Meeting of January 30: 46. How long did Paul stay in Ephesus? Answer—Three years. 47. What led to his going away? Answer—A man who made his living by selling images of the goddess Diana stirred up the people. 48. Why did he oppose Paul? Answer—Because, those who believed the teachings of Paul no longer bought his silver images.—Baptist Union.

This week we open our Junior Section. One third of a column is to be given to our Juniors. These societies are increasing in numbers and interest, and it seems but proper to give distinction to this important part of our work. We hope it will be appreciated by all our Juniors. Let superintendents, presidents and secretaries help us by reporting the work of their society, at least once a month. We are often asked: "How do you conduct your Junior Society?" Will not each Junior Society answer this question so that others may be helped in this important branch of the work. We will do our best to make this section helpful, but we must have the united help of our Juniors.

The Story Applied.

A little boy who had been blowing bubbles all the morning, tired of play, and suddenly growing serious, said: "Read me that story about heaven; it's so glorious." "I will," said the mother, "but first tell me, did you take the soap out of the water?" "Oh, yeth, I'm pretty thure I did." The mother read the description of the beautiful city, the streets of gold, the gates of pearl. He listened with delight, but when she came to the words: "No one can enter there who loveth or maketh a lie," bounding up, he said: "I gueth I'll go and thee about that thoap."—Outlook.

Johnny's Idea of It.

Little Johnny had just been dressed in a clean frock and pinafore. While scampering across the floor he dropped his picture-book. Now Johnny is very fat and small and chubby, and his manner of picking things up is first to sit down, then to lie down, and finally, sweeping his arms to and fro like wind-mills, to touch the object and; seize it triumphantly. "Johnny," said his nurse, "you stoop down and pick up that picture-book. I can't have you rolling over the floor in your clean clothes." "Won't stoop, nurse," answered Johnny, "does 'oo shink I wants to be all stoopid?" And down he flopped as usual.—Baptist Union.

Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR JANUARY.

For Bimilipatam, the missionaries and all their helpers, that the seed patiently sown may bear fruit. For Mission Bands and their leaders.

On December 28 a W. M. A. S. was organized at Diligent River, Mrs. L. Hatfield, County Secretary, assisted. Officers: Pres., Mrs. C. A. Allen; Vice-Pres. and Treas., Mrs. D. H. Jenks; Sec'y, Miss Lettie Bentley. We have nine members and hope the Society will prove a great blessing to us as well as helping to give the gospel to the heathen.

I have much pleasure in reporting that a Mission Band has been recently organized in connection with the Women's Missionary Aid Society at Upper Dorchester, consisting of twenty-five members. Our officers are: Pres., Miss Tillie Tingley; Vice-Pres., Miss Gussie Buck; Sec'y, Roy Hicks; Treas., Meta Black; Organist, Jessie Tingley. Our first meeting will be held Jan. 16.

Yours in the work, E. M. DICKIE, Cor.-Sec'y.

Springfield, P. E. I.

We had a very pleasant visit from our Provincial Secretary, Miss Davis. We met at Knutsford in the afternoon, and although there was not as many present as we would have liked to see, owing, no doubt, to the bad roads, still we were blessed. Miss Davis gave a very helpful talk, after which each present took part. The pastor, being present, was called upon and responded in a stirring appeal. Thus closed our meeting, all feeling it was good to be there. In the evening we met at the Springfield church. After the opening exercises, we again had the pleasure of listening to our sister on the need of being more consecrated to Christ. We felt the presence of the Holy Spirit in our midst. Liberty was then given to the sisters to ask questions on the work, which was heartily accepted. After a short address by the pastor, from Isa. 6:5, we closed a very profitable time by singing "Praise God from whom all blessings flow."

Our Mission Band, "Star of Hope," has been growing in interest each year since it was organized, 3 years ago. It has truly been a great help to me and I am sure to the Mission Band as we have met together from time to time. This influence will never be fully known, and the good they have done, until we reach the heavenly land. No one would ask the question, "Does missions pay?" if they could look into the anxious faces of these little ones sometimes, and hear them sing, read and pray for more interest in missions. Last Xmas Eve the Band held a very successful concert in the church, the pastor presiding. I feel I would not be justified in mentioning any special name for efficiency, as they all deserve great praise for the able way in which they took part. Although the roads were bad and the night cold, yet a nice number were present. The proceeds of the concert was \$4.80; Mite Boxes, \$15.20—total \$20, which goes towards Miss Clark's salary. I regret that we are leaving this field, for I have learned to love the Aid Society, and especially my Mission Band, which I feel so hard to leave. But I hope that some one will be led here to to take up my imperfect work and to be a greater blessing His dear children than we have been.

Yours in the battle, MRS. H. CARTER.

Woodstock, N. B.

Sunday evening, December 19, the service in Albert Street church was under the auspices of the Mission Band. An excellent programme was well rendered. The selections were very appropriate and showed much careful preparation. Miss Barrows, who has spent many years in missionary work in Burmah, was present and briefly addressed the meeting. The church was completely filled by an interested and attentive audience. Collection amounted to upwards of eleven dollars. This Society was re-organized a few weeks ago, under the leadership of Mrs. Rutledge, and under her efficient management is progressing rapidly. Membership, forty-seven. Our Aid Society is also moving forward, our last meeting being largely attended and of an interesting and helpful nature. Miss Barrows was also present with us and talked to us of her work in Burmah. We felt her earnest words to be an inspiration to a more active and zealous service in the cause of mission work.

MRS. C. H. HORSMAN, Co.-Sec'y.

January 7.

Sieves Mountain.

On December 29th Miss Clarke, our County Secretary, met with us in our W. M. A. S., in the afternoon and held a public meeting in the evening, picturing out to the people the need of workers on our mission fields. We also had some readings and recitations bearing on missions. Rev. Mr. Goodwin gave an address. Collection taken at the close for Home Missions \$1.74. We take the Tidings. Our society is small, but the meetings are enjoyed by those who attend. We feel we have, the presence of the Master with us. Pray for us dear sisters, that more interest may be taken in this work and that our numbers may be increased.

MRS. ENSLEY LUTES, Pres.

The W. M. A. Society of Lewisville, held an autumn tea, at the home of the President. There we decided to observe crusade day as a partial result. Our meetings have been largely attended and four members have already united with us. An Anniversary was also held at the home of the Secretary to which each member brought a friend, an exceedingly pleasant and profitable service was held, at the close cake and coffee was served; all felt that the Lord had been with us, blessed and prospered us during the last year. We trust his council to guide and his right hand to uphold us through this year.

MRS. JOHN W. SNOW, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Says Mr. Corey in a letter just to hand: "I baptized eleven yesterday at Akulatampara making in all thirty-four up to the present (Dec. 6). Six others are waiting baptism. One whom I expected to be baptized yesterday, died on Friday, those who knew her speak highly of her, I trust she had truly found Christ as her Saviour."

This is most cheering news, the darkness is disappearing, the hearts of the Missionaries are rejoicing—may we unite with them in grateful praise. Send along your help—we shall need generous remittance next month to fulfil our obligations.

A Testimony Worth Reading.

Rev. Dr. Barrows of Chicago, who has just returned from a lecture tour in India, says among other things,—"The objects most worth seeing in India, to my thinking, are neither the Himalayas, nor the Taj Mahal, the Tomb of Akbar, nor the Temple of Madura, but the varied triumphs of missionary effort. What a prodigious amount of toil has gone into the Christian vernacular, literatures, and what splendid triumphs of faith have enriched the church universal! I have heard much less of discouragements of missions than I expected, I know how hard-worked and in the truest sense, self-sacrificing are the Christian missionaries, I know their temptations and sore trials, but I have not heard a single word of doubt with regard to the ultimate evangelization of India. Those who have been here longest have seen the most wonderful changes. No one, so far as I know expects any speedy conversion of the vast empire where custom is so strong and old superstitions die slowly. Christianity has come to India for a long campaign. It sets up not only a tent but a college. It builds solidly and for the future. It has come to stay."

A Witness to the Value of Foreign Missions.

The Missionary Herald is responsible for the following. It is highly significant: "Among the recent contributions to the London Mansion House Fund, for famine relief in India, is one of a little over \$4,000 (£344) from the Figi Islands. In connection with this gift the English magazine, Work and Workers, may well call attention to the fact that when Queen Victoria ascended the throne, 60 years ago, the Figi Islands were inhabited by pagan cannibals, to whom not one ray of light from the Christian world had come. These people were peculiarly ferocious. The Wesleyan Society, which in 1838 had planned to commence work within the group, declared in its report of that year, that the missionary must prosecute his work 'before the sailor and the merchant will dare to frequent these now inhospitable shores.' And now we have an illustration of what the missionary has accomplished. The Figi Islands are Christianized, for out of a population of 125,000, about 100,000 are reported in the government statistics as Wesleyans. The whole face of society has changed. In place of brutal orgies there is an orderly and thriving community, and now the grandchildren of the cannibals, whom it was seriously feared would slay and eat the first missionaries, have sent \$4,000 to feed the poor of India."

Here is one of the best missionary sermons the reader has ever heard. If the gospel had not been given to these people they would still have been pagans and cannibals. Pay! to give the gospel—Pay! Is that the question you ask? The question furnishes its own answer. Come and help them every one of you!

The St. Martins Seminary Indebtedness.

DEAR EDITOR,—I am pleased to report that two of our St. John city churches, Brussels Street and Main Street, have resolved to act on the plan suggested in your last issue in order to meet the "indebtedness" which has so long been a worry to us. Shall I not hear from pastors or church clerks that "our churches" are in accord with this practical way out of a difficulty, and that "our committees are already at work in the field?" Let the move be made at once all along the line. There is no need of further expense. Why shall we send out an agent to do what can be just as well done by the church members? During the week the following contributions have come in; Mrs. P. Constantine, Elgin, \$2; Mrs. A. H. Jones, Moncton, \$5. G. O. GATHS, Sec'y. Com. St. John, January 22nd.

Home Missions.

What churches have been aided from the Funds of the Home Mission Board, since 1880?

Two years or more ago, a brother surprised me by writing that the churches he then served, complained that "the H. M. Board had never done anything for them." By figures taken from the reports, I was able to show that the Board had assisted the churches of that group for 7 years and had during that time given them \$300, to aid in supporting their pastor and had also sent the General Missionaries to hold special services.

N. S. WESTERN ASSOCIATION.

Not long ago, I was asked to give the names of the churches in the Western Association that had been aided by the Board. In going over the reports to prepare a correct answer to the question, I was surprised to find what a large number had been the recipients of aid, since 1880. In order that others may have this information, I give the list arranged in alphabetical order:

Acadian French, Annapolis, Arcadia, Argyle, Barrington, Carleton, Chebogue, Clementsport, Dalhousie East, Dalhousie West, Digby, Forest Glen, Greenfield, Hillgrove, Jordan Falls, Kempt, Lake George, Litchfield, Lower Granville, Louis Head, Middlefield, Mills Village, Milford, Osborne, Parker Cove, Port Medway, Pabonac, Port Clyde, Ragged Islands and Sable River 1st, Sable River 2nd, Sand Point, Shelburne, Smith's Cove, Tusket, and Wood's Harbor, 36 in all or half of the churches of the Association. It is pleasing to know that for the last few years, more than two-thirds of these churches have supported their pastors without aid from the Board.

This is due to three things. 1. The increase in numbers and financial ability, in some cases. 2. The increase of liberality and willingness to contribute to pastoral support. 3. The better grouping of weak interests. It should be added that the churches of the African Association in the limits of the Western Association, have received, and still need aid from H. M. Funds.

From the above it becomes manifest: I. That the Home Mission Work has a special claim on the sympathy and support of half the churches of the Western Association, as they have in very recent years been assisted by that work.

II. That the H. M. work is developing and strengthening the weak churches and should have the generous support of all interested in the prosperity of the denomination. A. COHOON, Cor. Sec'y, H. M. B. Wolfville, N. S., Jan. 19th.

CHURCH EDIFICE FUND.

A few weeks ago a circular was sent to all our Sunday Schools in Nova Scotia and P. E. I., requesting them to take a collection for the Church Edifice Fund of the Home Mission Board. The hope was expressed that at least \$300 might be given to assist in this very important department of our Home Mission work.

Twenty-seven schools have sent in their collections which have been reported from time to time along with other offerings for our Denominational work. The largest amount was \$13.02, the smallest 38 cts, the total \$48.78. If the 325 schools in Nova Scotia and P. E. I. Island, give at the same rate, we shall receive \$585 and they will all give, if only the pastor or superintendent or some teacher will bring the matter up. Let us hear from all our schools. A. COHOON, Treas. H. M. B. Wolfville, Jan. 17th.

Nervous Weak Tired

Thousands are in exactly this condition and do not know the cause of their suffering. They are despondent and gloomy, cannot sleep, have no appetite, no energy, no ambition. Hood's Sarsaparilla soon brings help to such people. It gives them pure, rich blood, cures nervousness, creates an appetite, tones and strengthens the stomach and imparts new life and increased vigor to all the organs of the body. It builds sound, robust health on the solid and lasting foundation of pure blood.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier. Sold by all druggists. \$1; six for \$5. Be sure to get Hood's Hood's Pills are mild, effective, easy to take, easy to operate. All druggists. 25c.

A CROUP CUPE

is what many a mother is looking for; something absolutely safe and reliable, that will disarm her terror of that dread rattling, strangling cough, so fearful to the mother, so fatal to the child. Ayer's Cherry Pectoral is a croup cure that can be relied on. Thousands say so.

Mrs. W. J. DICKSON ("Stanford Eveleth") writes from Truro, N. S.:-

"That terror of mothers, the startling, croupy cough, never alarmed me so long as I had a bottle of Ayer's Cherry Pectoral in the house."

"We have used Ayer's Cherry Pectoral in our family for years. Once when our boy had a severe attack of croup, we thought that he would die. But we broke up the attack by using Ayer's Cherry Pectoral."

R. H. COX, Plancheville, La.

Ayer's Cherry Pectoral

No charge for consultation by letter with our physician. J. C. Ayer Co., Lowell, Mass.

Collections and Donations to Annuity Fund for Current Expenses.

Kinsman Sweet, \$2; Canard church, per R. E. Rand, \$5.24; Yarmouth church, per C. W. Saunders, \$6; New Harbor church, per Albert Sangster, \$3.67; Hantsport church, per Rev. D. E. Hatt, \$1; Antigonish, per C. E. Whedden, \$2; Mrs. H. A. Dowling, \$2; Mrs. J. D. Harris, \$2; Forchu church, per J. R. Sutherland, \$1.50; Miss Alice Clark, \$4; Hopewell church, N. B., per Rev. I. B. Coldwell, \$5.75; St. Peter's Road, P. E. I., per Rev. C. W. Jackson, \$5.81; Mira Bay church per A. J. Spencer, \$1.85; Louis Head church per Thomas D. Giffin, \$3; Centerville church, Digby Neck, per Rev. J. C. Morse, \$3; Rev. J. C. Morse, \$1; Crow Harbor church, per F. P. Dresser, \$2.20; H. H. Coleman, M. D., \$4; Robert Frizzle, \$5; Lower Granville church, per Rev. J. A. Porter, \$6.12; Miss S. C. Campbell, \$5; Waterville church, per Jos. Lantz, \$1; New Ross church, per Jos. Lantz, \$1.30; White Head, church per F. P. Dresser \$1.10; Fairview church, P. E. I. per Rev. C. W. Jackson, \$2; Hill Grove church, per John A. Nichols, \$3; Prince William, N. B., per Rev. S. B. Seelye, \$2.25; 2nd Kingsclear church per Rev. S. B. Seelye, \$2.25; Rolling Dam church, per E. F. McClaskey \$2.30; Seal Harbor church per A. B. Gilborne, \$5; Great Village church, per Robert Chisholm \$3; North Sydney church, \$9.78; Mrs. Cunningham, Halifax, \$2; 1st Yarmouth church, per C. W. Saunders, \$10; Mrs. W. G. Parker, \$1. Total, \$118.12.

FOR THE CAPITAL FUND.

W. R. Bars, 50cts; F. W. Verge, \$1; G. S. Bars, \$1; Edgar C. Whidden, \$12; Mrs. Peter Paint, Jr., \$5; Peter Paint and Sons, \$5; A. Strong, \$1.

TO PAY MINISTERS DUES.

John McMillan, \$10; Burpee Shaw, \$5. The Board thanks the churches and friends for these donations. Will the other churches take collections as soon as possible. The calls are urgent, some of them painfully so.

The change in constitution, reduced the half yearly allowance to the ten widows for Jan. 1st, 1898, to the following sums: \$5; \$5; \$6.66; \$8.75; \$10; \$6.25; \$10; \$7.50; \$37.50; \$21.25. The fifteen ministers got the following amounts: \$30; \$30; \$25; \$17.50; \$30; \$35; \$40; \$37.50; \$45; \$47.50; \$37.50; \$47.50; \$35; \$40; \$40.

One widow has given up her right to annuity. She feels that she can do without it. Another one signifies her intention of doing it next year, and hopes to be able to pay back something into the fund. One widow has declined further help from M. R. and Aid Fund. Her children have grown up and she can get along without this help. An aged brother in N. B., who is much in want, writes thus about the change in the constitution: "Your kind letter came to hand some time ago. I was so disheartened that I lost all interest in

myself and all confidence in the denomination I have belonged to for 50 years. I never in my life had such an attack of infidelity." These feelings arose because of the change in the constitution. If any church or individuals feel like doing something for this brother, I will give you his name. His allowance was only \$17.50 from the annuity fund for the half year. It cannot be any more. That is half of what he has paid in. I advised him to apply to the Bradshaw fund, but he writes me that he is cut off from that fund by a pending resolution. That fund should afford assistance to such cases.

A minister in N. B. writes the Board about an annuitant who is sick with consumption and whose wife is an invalid and who has a large family of small children. His annuity amounts to only \$25 each half year. He, too, should have help from other funds. Any one who would help in this case can get name and address from writer. These are special cases.

The fund is prospering. Requests are coming in and ministers are taking advantage of the change in the constitution. Great is the help and relief afforded by this fund. It paid the maximum amounts in January, '98.

H. M. SAUNDERS, Sec'y-Treas.

Notices.

SPECIAL CONVENTION.—At the recommendation of various brethren I have been urged to call a special Convention of the churches of New Brunswick to consider the question of the unpaid debts of the late St. Martin's Seminary. Recent communications in the MESSENGER AND VISITOR have emphasized the need of immediate action in this matter, and the resolutions passed by three Associations last year, together with the action of the Convention at Gibson, encourage us in the belief that the time has fully come for a complete and final settlement of this business. Brethren of the churches give your most thoughtful and prayerful consideration to this appeal. Our honor and good name are at stake. We look to you to redeem it. The Convention will be held in the Foreign Mission Board room, 85 Germain St., St. John, Tuesday, February 1st, at 7.30 p. m. Let each church send at least three delegates with the pastor. All interested friends are kindly invited to attend.

W. E. MCINTYRE.

Arrangements with railways for reduced fares to delegates to the special Convention of Baptist churches to be held in St. John, February 1st. The J. C. R. will give to those who pay one full first class fare going a free return, providing ten delegates pass over their line, if less than ten one-half full fare will be charged for return tickets. Delegates must be sure and get a standard certificate from the station agent where they start from, and have it signed by the secretary of the meeting, to present to the ticket agent at St. John station to obtain their free ticket on return. Certificates good for three days after the close of meeting. C. P. R. will give one-half first class fare on return where one full first class fare has been paid; certificates good for three days before and after the meeting. The Shore Line from St. Stephen will give free return tickets to all who pay one full first class fare coming from Jan. 31st to Feb. 4th. Harvey and Salisbury line will give free return, certificates of attendance at the meeting signed by secretary to be presented to the conductor on the train.

The above appeal was presented to our Ministers Conference at its last meeting, and we are heartily in sympathy and in effort to meet the indebtedness against the St. Martin's Seminary and endorse the calling of the special meeting to this end.

Signed, J. A. GORDON, President.
W. J. HALSE, Sec'y.
St. John, Jan. 17th.

The Kings and St. John Counties Baptist Quarterly meeting will convene, N. V., with the Hampton Station Baptist church, at Hampton Station, on Friday, Jan. 28th, at 7 o'clock p. m. Opening sermon to be preached by Pastor S. H. Cornwall, his alternate Pastor R. M. Bynon; the Quarterly sermon by Pastor E. K. Ganong. Let all the churches of the Counties send representatives.

T. A. LEONARD, Sec'y.

Digby County quarterly meeting will be held, with the Baptist church at Centreville, Digby County, Wednesday, February 2.

PROGRAMME.

Morning.—10.30 o'clock—1. Devotional Exercises, led by Pastor J. T. Eaton; 2. Election of officers; 3. Verbal reports from the churches.

Afternoon.—2.30 o'clock—1. Devotional Exercises, led by Pastor H. A. Giffin; 2. Paper by Rev. G. W. Schurman; 3. Paper by Rev. L. J. Tingley; 4. Paper by Rev. J. C. Morse, D. D.

Evening.—7.30 o'clock—1. Preaching service, sermon by Pastor B. H. Thomas; 2. Evangelistic service, led by Rev. G. W. Schurman; 3. Closing.

J. P. SAUNDERS, Sec'y.

800 WORDLESS SERMONS

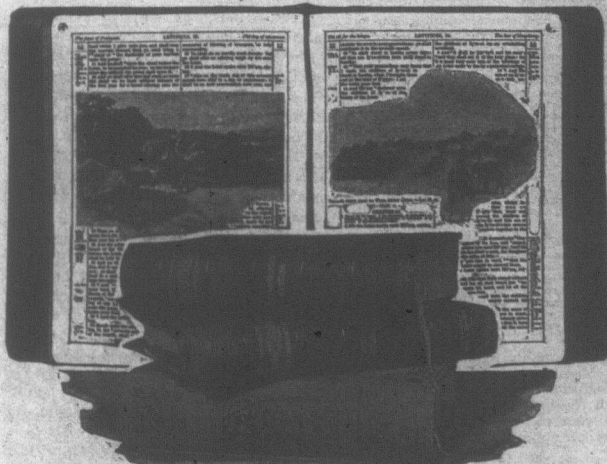
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The text conforms to the Authorized Oxford Edition, every proper name is accented and self-pronounced. There are copious marginal references and a complete concordance. The crowning glory of this beautiful new edition is its eight hundred superb Scriptural engravings, making this the most artistically perfect as well as the most practically desirable edition of the Holy Scriptures ever produced in any country or in any language. These marvelously faithful descriptive illustrations will prove

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may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness. 13 ¶ And Mo'ses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever. 14 ¶ The LORD shall fight for you, and ye

EXACT FACSIMILE OF THE TYPE.

The Bible has become a household word, and it has been well done, and comes to hand in the right spirit. The book itself has been approached by the student with reverence and with joy, and by the scholar with sympathy and knowledge. It has not been made into a meaningless picture-book. The pictures have served a definite purpose. They enrich the text, but they do more; they intelligently explain it, and many a student obtains a passage with meaning to themselves as well as meaning through their own reading pictures. Regarding the Bible in its wholly representative in the hands of many, but it has been made a valuable achievement in this way.

Edward W. Bok

Many of our friends have already taken advantage of our remarkable offer. Those who intend to do so should not delay.

Remember that the quantity of these Bibles within our reach is limited.

For full particulars see issue of December 8. Send for book of specimen pages, and when you write address.

A. H. CHIPMAN, Business Manager Messenger and Visitor, St. John, N. B.

Easy to Take Easy to Operate

Are features peculiar to Hood's Pills. Small in size, tasteless, efficient, thorough. As one man

Hood's Pills

said: "You never know you have taken a pill till it is all over." See, C. I. Hood & Co., Proprietors, Lowell, Mass. The only pills to take with Hood's Sarsaparilla.

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

ATYONDALE, Pictou Co., January 14, 1898.

Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months was entirely recovered. He is now in his 82nd year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen his little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I told its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly,

DAVID MURRAY.
Sworn before me this 15th day of January, 1898.
ANGUS McDONALD, J. P.

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The Home

The Little Shoes.

At a temperance meeting in England, the chairman, addressing a young man, yet a reformed drunkard, said:

"Come, William Turner, you've known as much about the drink evil as anyone here or anywhere; come, tell us, for I never heard how it was that you changed right-about face, from the mouth of hell to the gate of hope; come, man, out with it, maybe it'll do good."

The young man thus urged rose and looked for a moment very confused; all he could say was: "The little shoes—they did it." With a thick voice, as if his heart was in his throat, he kept repeating this. There was a stare of perplexity on every face, and at length some thoughtless people began to titter. The man, in all his embarrassment, heard this sound, and rallied at once. The light came into his eyes with a flash, he drew himself up and looked at the audience, the choking went from his throat.

"Yes, friends," he said, in a voice that cut its way clear as a deep-toned bell, "whatever you may think of it, I've told you the truth, the little shoes did it. I was a brute, and a fool; strong drink had made me both, and starved and stripped me into the bargain. I suffered, I deserved to suffer, but I didn't suffer alone; no man does who has a wife and child, for the woman gets the worst share. But I'm no speaker to enlarge on that, I'll stick to the little shoes. I saw one night, when I was all but done for, the publican's child holding out her feet for her father to see her fine new shoes; it was a simple thing, but, friends, no fist ever struck me such a blow as those little shoes. They kicked reason into me. What business have I to clothe others and let my own go bare? said I. And there outside was my wife and child, in a bitter night. I took hold of my little one with a grip, and I saw her chilled feet. Men! fathers! if the shoes smote me, what did the feet do? I put them, cold as ice, to my breast; they pierced me through and through.

"Yes, the little feet walked right into my heart, and turned out my selfishness. I had a trifle of money left; I bought a loaf and a pair of shoes. I never tasted anything but a bit of bread all the Sabbath day, and I went to work like mad on Monday, and from that day I have spent no more money in the public house. That's all I've got to say; it was the little shoes that did it."—National Temperance Advocate.

The Curlew To-day.

It was received as hardly more than a joke when, about two years ago, the curlew was adopted by Lincoln, Neb. But the movement has spread until about three hundred cities, many of them prominent ones, are said to have introduced it. There is much agitation in favor of the general adoption of an ordinance requiring all children under fifteen to be in their homes by nine o'clock in summer, and by eight o'clock in winter, unless they are accompanied by their parents or have leave of absence.

The advocates of the plan call it the most important step for municipal reform since the discovery of America. They certainly have some ground for their enthusiasm in view of the testimonies that have been gathered. The falling off in the number of arrests of the young under this system has, in some cases, been as much as seventy-five per cent. There has been a great decrease in the number sent to reform schools. Teachers testify to the improvement of punctuality and scholarship. Home life has been made better. The regulation was recommended by the Boys' and Girls' National Home and Employment Association, which was formed to study how to prevent crime among the young, and the results have encouraged them to press the matter still more urgently in connection with their convention at Indianapolis this week.—Christian Endeavor World.

How the Judge Divorced Them.

The following incident, as told by Ell Perkins, happily illustrates the truth, "A little child shall lead them:"

They used to be a loving couple. They were really lovers yet in their hearts, but incompatible tempers had frozen their affection. So they resolved to separate. It was a sad day the day they separated. There was little Eva, five years old, and which parent was to take her?

It was decided by the court that little Eva should choose whom she would live with.

"Eva," said the kind-hearted judge, as he took the child from its weeping mother, "your papa and mamma are not going to live together any more. They are going to separate and go far away from each other. They can't be happy in the same house. Now, my child, you must choose whom you will live with. You must decide between papa and mamma."

"O, I can't give up either one," said Eva, her eyes filling with tears. "I love papa and mamma just alike; I want both of them," and then she looked pleadingly at her father, who sat with bowed head, while passionate sobs came from her mother.

"Papa, don't you love Eva any more?" and then the child put her arms around his neck.

"Yes, baby," sobbed the father, clasping her in his arms and kissing her convulsively, "and you will come with me?" The mother covered her face and wept as if her heart would break.

Then, with tears in her eyes, the little child took her father's hand and led him with tender force, which he could not resist, to the mother's chair.

"Papa and mamma," she said, as she held the hand of each, "I want to live with both of you. I must have you both."

The weeping mother looked up. The eyes of the father met hers, and he threw his arms around her neck. Folded in each other's arms, the whole three were in tears which smiles of joy soon banished.

"There, there now," said the judge, as he wiped his eyes; "whom God has joined together, let no man put asunder."

WOMAN'S IDEA OF EXCELLENCE.

The economical and wise woman, who has the management of a home, knows from experience that when the "excellence" of any home necessity is established and guaranteed, money and time are saved when such goods are used.

The Diamond Dyes for home dyeing have a world-wide reputation, and stand first in purity, strength, fastness and simplicity of use. When the Diamond Dyes are used, old, faded and dingy garments are made to look as good as new at an exceedingly small cost.

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

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



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Scott's Emulsion is not a "baby food," but is a most excellent food for babies who are not well nourished.

A part of a teaspoonful mixed in milk and given every three or four hours, will give the most happy results.

The cod-liver oil with the hypophosphites added, as in this palatable emulsion, not only to feeds the child, but also regulates its digestive functions.

Ask your doctor about this. 50c. and \$1.00; all druggists. SCOTT & BOWNE, Chemists, Toronto.

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The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter.

OUR FATHER'S CARE.

Lesson VI. Feb. 6.—Matt. 6: 24-34. Read Matthew 7. Commit verses 25-26.

GOLDEN TEXT.

He careth for you, 1 Peter 5: 7.

EXPLANATORY.

I. WHOM SHALL WE SERVE?—V. 24. NO MAN CAN SERVE TWO MASTERS. Who are distinct and opposite in character and demands, who belong to different kingdoms, each with its own separate interest. The Greek word for the other, in this verse, means not merely another person, but one of different quality. "It gives the idea of two masters distinct and opposite in character." To serve two such masters is simply as impossible in the nature of things as going in opposite directions at the same time. We can have many friends, but only one master. EITHER HE WILL HATE THE ONE AND LOVE THE OTHER. Because they are diametrically opposed to one another. If one loves truth, he must hate lying. If one loves goodness, he must hate evil. AND DESPISE THE OTHER. By refusing to obey his commands, or carry out his principles. YE CANNOT SERVE GOD AND MAMMON, OR riches. Mammon is a Syriac word meaning riches or wealth. It is the commonest form in which Satan appears and in which men serve him. God and mammon are of such opposite natures that it is impossible to love either one supremely, without hating the other; that which attracts to one repels from the other. The more one loves God, the more he must hate evil. The more he loves evil, the more he must hate God. This hatred is not always conscious; but whenever the commands of God are felt as a restraint, as opposing and punishing sinful indulgences, which will not be given up, then there is hatred of the holiness of God, and therefore of a holy God.

II. OUR HEAVENLY FATHER'S CARE OF THOSE WHO SERVE HIM.—Vs. 25-34. 25. THEREFORE I SAY UNTO YOU, in order that you may choose the service of God, without fear; for anxiety about worldly things is one chief reason why men serve mammon. TAKE NO THOUGHT. This translation has troubled many a tender conscience. Take thought, in this passage, was a truthful rendering when the A. V. was made, since thought was then used as equivalent to anxiety or solicitude. FOR YOUR LIFE, WHAT YE SHALL EAT,—to support life. Make not your physical and temporal wants the special and great objects of thought and care. The precept has special reference to a concern for the future, as is evident from v. 34. YOUR BODY. Shelter and clothing, together with food, constitute a large part of the natural, physical wants of man. Most of the business of the world centers in these things.

First. He that gives the greater will not omit the lesser good. IS NOT THE LIFE MORE THAN MEAT, which sustains the life? The argument is twofold. (1) Since God has given life, will he not see that means of sustaining life are given with it? For the one gift is vain without the other. (2) We should give our chief attention to the life, the true life, and the lesser things will come in due measure.

Second. God's care over us is proved by his care for the birds. 26. BEHOLD THE FOWLS OF THE AIR. "Fowls" was used in Old English for birds in general. Birds were exceedingly abundant in Galilee, and doubtless, Jesus at this very time could point to the birds within sight of his hearers. FOR THEY SOW NOT, NEITHER DO THEY REAP. Notice, it is not said to us, "Sow not, reap not, gather not into barns." The birds are not our example to follow in their habits, for God hath made us to differ from them; the doing all these things is part of our "how much better are ye." YET YOUR. Note the your, not theirs. YOUR HEAVENLY FATHER FERDETH THEM. Not in idleness, not by putting food in their mouths while they sit still in the trees and sing and wait; but by providing the food which they can obtain, and providing them with the means of seeing and obtaining food. Not idleness, but industry, is taught us by God's care of the birds. ARE YE NOT MUCH BETTER, of more value, THAN THEY? The argument is, If God cares for the birds, so short lived, so inferior, in the way best for them, how much more may we be sure that he will care for his children endowed with immortal souls, with hearts that can love, with measureless capacities of usefulness and blessing, while they are in the way of duty.

Third. The uselessness of anxiety. 27. WHICH OF YOU BY TAKING THOUGHT. By being anxious, no matter how great the anxiety may be. CAN ADD ONE CUBIT. A measure 18 to 21 inches long, originally the length from the elbow to the end of the middle finger, and hence varying with the size of people. "Ell" has the same

derivation. UNTO HIS STATURE, or his age, the duration of his life. The Greek word has both meanings, age and stature, and either one gives an adequate meaning. Many a very short person would give a fortune to add a cubit to his stature. I knew one person who said that an increase of stature would have been worth a thousand dollars an inch to him.

Fourth. A lesson from the flowers. Vs. 27-30. 28. CONSIDER THE LILIES. . . HOW THEY GROW. Many were doubtless on every hand within sight of his hearers. We cannot tell which species of the liliaceous blossoms found in Palestine is intended, some of them exceedingly gorgeous in colors, and some of exquisite fragrance. "Lilies" is here, as often elsewhere in the original languages, to be taken generally for 'the flower of the field.' In late winter the regions over which Jesus walked are clothed most gorgeously. THEY TOIL NOT, NEITHER DO THEY SPIN. They do not work in man's way for their gorgeous array. They simply live in the way God intended, and fulfil their mission.

30. IF GOD SO CLOTHE THE GRASS OF THE FIELD. All the herbage. TO-MORROW IS CAST INTO THE OVEN. "A large jar made of clay." "Owing to a scarcity of fuel, this dried vegetation is still often used to heat ovens for baking bread." SHALL HE NOT MUCH MORE CLOTHE YOU. His children, who are trying to serve him. O YE OF LITTLE FAITH. In comparison with the worthiness of God to be trusted, his loving kindness that delights to minister to the wants of his children.

III. The conclusion of the whole matter. Vs. 31-34. 31. THEREFORE TAKE NO THOUGHT. Be not anxious.

32. FOR. Giving the first of two reasons. AFTER ALL THESE THINGS DO THE GENTILES SEEK. The heathen, the other nations without the true religion. This is what you would expect of those who know nothing of our Heavenly Father. Worldliness and distrust are heathenish. FOR. Giving the second reason. YOUR HEAVENLY FATHER KNOWETH THAT YE HAVE NEED OF ALL THESE THINGS. He does not forbid your wants, but supplies them. Your distrust arises from not knowing your Father. God loves to have you happy. He delights in your good.

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WELLS & RICHARDSON CO., DEAR SIR:—I desire to let you know about my wonderful cure by your precious medicine, Paine's Celery Compound. I was afflicted by three complaints that made my life a misery and a burden. I had erysipelas for forty years, bleeding piles for fifteen years, and sciatic rheumatism for over a year. I tried the doctors and all kinds of medicines, but no help or relief was afforded me, and I could not eat or sleep. I was then advised to use Paine's Celery Compound, and, oh, what a mighty change! The use of the first bottle enabled me to eat and sleep, and after using seven bottles I was quite another man—was perfectly cured, and felt young again. All that I have written can be proven by merchants, doctors, magistrates, and three ministers of the Gospel, and by scores of other people. I shall always thank you and your wonderful medicine, Paine's Celery Compound. THOS. R. BAXTER, Karsdale, N. S. I hereby certify that Paine's Celery Compound has made a well man of Thomas R. Baxter. JAMES H. THORNE, Justice of the Peace.

DEAR SIR,—Your MINARD'S LINIMENT is our remedy for sore throat, colds and all ordinary ailments. It never fails to relieve and cure promptly.

CHARLES WHOOTEN, Port Mulgrave.

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EQUITY SALE.

There will be sold at public auction on Saturday, the 29th day of January next, at 12 o'clock noon, at Chubb's Corner (so called) in the City of St. John pursuant to the directions of a certain decretal order of the Supreme Court in Equity made on the nineteenth day of October, A. D. 1897, in a certain cause therein pending wherein Mary Blanche Williams is Plaintiff and William Holman is Defendant, with the approbation of the undersigned Referee in Equity, the land and premises mentioned in the said Plaintiff's bill and in the said decretal order, and therein described as follows: All the right, title and interest of the Defendant in and to a certain Indenture of Lease bearing date the first day of March, A. D. 1897, and made between the Rector, Church Wardens and Vestry of Trinity Church, in the Parish of St. John, of the first part, and William Holman, Junior, of the second part, and by the said William Holman assigned to John M. Robinson (which said Indenture of Lease by certain assignments and the land thereby demised and all the buildings thereon have become vested in the said Robinson) and in and to the lands and premises therein and in the Plaintiff's bill described as "all that certain lot, piece and parcel of land situate, lying and being in Duke's Ward, in the City of St. John, bounded as follows, namely, beginning at the South Eastern corner of a lot of ground, formerly leased by the said Rector, Church Wardens and Vestry to one, Caleb Radcliffe, the said corner being on the western side of Charlotte Street, thence running along the southern boundary line of said Radcliffe lot the extent thereof eighty feet, thence southerly on a line parallel with the said street thirty-three feet four inches, thence easterly on a line parallel with the said Radcliffe southern boundary eighty feet to the said street and thence northerly on the line of the said street to the place of beginning with all the privileges and appurtenances to the same belonging. For terms of sale and other particulars apply to the Plaintiff's Solicitor or the undersigned Referee. Dated at the City of St. John this 18th day of November, A. D. 1897. E. H. McLELLINE, SILAS ALWARD, Referee in Equity. Plaintiff's Solicitor. W. A. LOCKHART, Auctioneer.

We Make a Line of Cheap BEDSTEADS WASHSTANDS TOILET STANDS, CRADLES, Etc. Write for Catalogue and Price List. J. J. D. HOWE, Furniture Manufacturers, Factory: East end of Union Street, ST. JOHN, N. B.

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From the Churches.

GIBSON.—Seven more have been received into church fellowship; three by baptism, four by letter.
PASTOR.
January 20.

FREEMONT, N. S.—The young men of my congregation presented me with a large Standard dictionary and atlas, for which I desire to express my hearty thanks.
L. J. TINGLEY.

RAWDON, N. S.—Permit me to express my heartfelt gratitude to the Rawdon church and congregation who on the 15th inst. presented me with a valuable fur coat and an excellent pair of driving gloves. Just the things to keep the preacher comfortable when driving over these Rawdon hills.
R. MUTCH.

NORTH CHURCH, HALIFAX.—“The year of jubilee has come.” And “ye olden” members of the North Church are sending greetings and offerings. “There is no place like home.” The old church home who can forget. If you can't all come home to jubilee, remember us on that day, Sunday, January 30. Pray for a blessing upon all the services.
GEO. A. McDONALD, Ch. Clerk.

TEMPERANCE VALE, YORK CO.—This little band of Christians are still working for their Master. Congregations are, if anything, on the increase. The interest is deepening. At the November Conference four were added to this church, one by letter and three by experience. We expect to engage in special work with this church in the near future. We hope to be remembered in your prayers.
C. N. BARTON, Pastor.

January 10th.

LITTLE GLACE BAY.—Our new baptistry was dedicated on Sabbath evening, Jan. 9, by the baptism of four candidates. The church was packed to the door. Previous to baptism we gave a Bible reading on the ordinance. We have just entered upon our third year among the most self-sacrificing people with whom we have ever labored. Progress here must be slow. We form a very small minority of the people. Nothing but a deep conviction of the importance of the truths we hold and a willingness to make sacrifices save us from absorption. Two years have witnessed some advance and we look forward hopefully.
F. BEATTIE.

OAK BAY, N. B.—The revival meetings that have been in progression at Bartlett's for the last two weeks closed Sabbath evening, Jan. 16th. In the afternoon five were baptized. During the two weeks meetings fourteen united with the church. We expect another baptism next Sabbath. Several others will unite with the Oak Bay church soon. Bartlett's church is now the strongest church on the island. Rev. J. W. S. Young has assisted us very much, and our prayers go with him that he may be long spared to work in the vineyard of the Lord.
W. H. MORGAN.

WINDSOR.—Our work is moving on in a very prosperous manner. All the services in the Tabernacle are well attended. The Sunday School a week ago numbered 227. We have not yet decided on plans for a new house of worship, but hope soon to come to some decision. The work of building in the town is going on steadily, several new houses of permanent character have been completed since the fire and a large number more are in various stages of growth. We are expecting to see stirring times in the spring, and hope to be able to care for the spiritual needs of the Baptists who come to help build up the town.
A. A. SHAW.

SABLE RIVER, N. S.—Towards Christmas, Evangelists Marple and McLean labored a short time with the First Sable River Baptist church and did much good. Bro. Marple preached the gospel with mighty power and the singing of Bro. McLean was highly appreciated by all. The church in general was revived, those who bore the burden in the heat of the day were strengthened, many wanderers returned to their Father's house, and some one or two made a new start and took the first step for Jesus. We also learn that the Lord blessed their work at Second Sable River and Louis Head churches. We believe those brethren to be earnest workers. May the Lord bless their work, wherever they may be engaged in gathering sheaves for the Master's kingdom.
H. D.

SPRINGFIELD, YORK CO., N. B.—In April, 1896 I became pastor of this church, and with the dear brethren have endeavored to sow the good seed. Our percentage attendance has been fairly good. Conference

once a month, preaching services twice a month; yet our hearts were sorrowful because of so many who would not “enter in at the straight gate.” We have enjoyed a visit from Evangelist Davidson, who labored with us over two weeks, preaching the pure gospel of the Son of God. One promising sister followed her Lord in the ordinance of baptism and many more have decided to lead a life to the glory of God. We are earnestly asking the Lord that strength will be given them to consecrate their lives to God's service. Bro. Davidson, having calls from other parts of the province, left for Albert Co. The work here is still going on. We hope to see many more leave the powers of darkness and step into the light of God.
C. N. BARTON.

FREDERICTON.—We are pleased to be able to write cheerfully of our cause in this city. A fine interest is manifest in every department of the work. Sunday, January 16th, the Sunday School was re-organized, and grading system applied. Much time and labor had been devoted to the work, and it resulted in splendid success. We scarcely know ourselves now, as a school, and every one is delighted. We are busy breaking records in attendance. With a devoted superintendent and an earnest and intelligent staff of teachers, the school has now reached a point of efficiency that makes it a joy to the whole church. We are also rejoicing in a quickened spiritual condition of church life. We have held no special services, but our regular meetings are seasons of power and blessing. A goodly number have professed conversion during the last few weeks. Some have been baptized and there are more, we trust many more, to follow.
J. D. F.

BUTTERNUT RIDGE.—This church met in its annual meeting, Jan. 6th, to elect the officers for the coming year, which resulted in the choice of the following brethren: Board of Deacons, W. H. Beckwith, E. McMackin, R. Mullin, I. N. Alward, C. E. Stewart, C. F. Alward, S. W. Thorne; Church Clerk, I. N. Alward; Church Treasurer, C. F. Alward; Superintendent of Sunday School, Ass. Perry; Committee on Missions, S. W. Thorne, Ass. Perry, Lee F. Corey, Freeman Alward; Prudential Committee, Pastor F. T. Snell and Board of Deacons; Baptismal Committee, Mr. and Mrs. Ass. Perry, Mr. and Mrs. Freeman Alward; Audit Committee, Ezra Keith, Owens Keith; Finance Com., C. F. Alward, S. W. Thorne, Freeman Alward, Ass. Perry, B. C. Herritt, after which Pastor Frederick T. Snell closed the meeting in its usual form by singing and prayer.
Jan. 12th.

FITCHBURG, MASS.—Highland Baptist church, Fitchburg, Mass. The good work still goes on with us. We hear new voices asking how to be saved in every service. Over 50 have shown a desire to lead a Christian life. On Jan. 9, I preached my first annual sermon here. During the year the church has raised about \$1800; there is a debt of \$10,000 hanging over us. The church has received 24 by baptism and 13 by letter, making a total of 37 for the year. On Jan. 16, there are 7 to be baptized and 25 more are looking forward to taking the step. The services are very solemn and impressive, the greater part of those converted are young men. During the year I have preached 118 sermons and made 20 addresses, made over 500 calls, had 2 weddings and 2 funerals. It has indeed been a busy year. This is a young church, only been organized 7 years, so I feel I am laying foundation stones in these early years of its history. I have a good number here also from the Provinces, and they are very helpful in all the good work. May the Lord pour out a great blessing on the house churches this winter.
Jan. 14.
A. T. KEMPTON.

MAHONE BAY, N. S.—About three months have elapsed since I accepted a call to this church and began work on the field. We received no formal reception, but were accorded a very warm welcome indeed. Shortly after arrival the church put a beautiful hall stove in the parsonage, and storm windows were adjusted to the outside, so that all through the winter, the warmth may remain as well as the welcome. Besides these tokens of thoughtfulness almost every day brings to us expressions of a kind and generous people. A few evenings since we were very agreeably, though genuinely “surprised” by a large company of friends, laden with baskets, coming in and taking possession of the parsonage. A very enjoyable evening was spent, music and games, coffee and cake, etc., ministered to the pleasure of the occasion. At a late hour the friends departed, leaving behind them additional cause of gratitude, both to God and His people. The good things said and done, leave no doubt that we are

amongst the kindest of people. The church is united and the congregation large. The workers are intelligent and consecrated. We pray that our united efforts may be worthy of God's people. The brethren at the North West section are devoted and helpful. May their many prayers for a revival be answered. New Cornwall has a devoted band of worshippers and their love of the Gospel makes it a pleasure to preach to them. One has been added to the church here by letter. I hope we may have the privilege to report conversions soon.
E. A. ALLABY.

GERMAIN ST. BAPTIST CHURCH.—The annual business meeting of the “Willing Workers,” society, was held on Monday, Jan. 10th, and the election of officers resulted as follows: President, Miss Alice Estey; 1st Vice-President, Mrs. Mott; 2nd Vice-President, Miss Everett; Secretary, Miss Bostwick; Treasurer, Mrs. Hunt; Chairman of Committees, Mrs. Lavers, Work; Miss Estabrook, Lookout and Visiting, the Misses Burditt and Miss Boyer, Programme and Social. During the year 1897, 32 meetings were held, and three entertainments given, the proceeds from the latter being \$192.30, \$50 of which was given to the Sinking Fund of our own church. At the meetings in the first part of the year, we spent the time in sewing for the Easter sale. Oct. 8th, the meetings were resumed, after the summer vacation, the day of meeting being changed from Friday to Monday. Since then in the meetings we have been sewing on a tack-down, which we purpose selling. The student at Grande Ligne, whom we supported, completed her studies and has gone out as a teacher in the United States. We are now supporting a preacher in India, but at the same time have not with held our donations from the Grande Ligne Mission. A very nice letter was received from Mrs. Archibald in India, and was answered by the Secretary. We have also been in correspondence with the North West Mission, and with Mr. Bosworth of Grande Ligne. We hope to do more work for the Master this year.
BESSIE D. BOSTWICK,
Sec'y for 1898.

SEAL HARBOR, N. S.—I wish to make grateful mention of the many receipts in behalf of the Seal Harbor Baptist church. About two years ago, we commenced to try to gather money to build a small place of worship at this place and we have got it up and finished on the outside with the kind help of some of our friends and brethren. Our outside help are as follows: Port Hillford Baptist church, \$21; Pugwash Baptist churches, \$10; Isaacs Harbor church, \$10.45; collected at convention by Rev. A. Coboun, \$15.56; C. F. Andrews, \$10; S. Sweet & Co., 50 lbs. of nails; Spencer H. Giffin, light-keeper at Green Island, \$1; Andrew Henderson, New Harbor, \$1; S. R. Giffin & Sons, 100 lbs of nails; R. H. McMillan, Isaacs Harbor, 15 lbs of nails; Stephen McMillan, 25 lbs of nails; Laura Cunningham, school teacher at Coddles Harbor, \$1; Mrs. A. C. Giffin, \$1; Mr. A. C. Giffin \$1; Allan McMillan, Isaacs Harbor, 10 lbs of nails; Mr. Chute Giffin, 50cts; Mr. Scot McLeod, 50cts; Mrs. James Langley, Isaacs Harbor, 20cts; Mrs. James McLellan, \$1; D. H. McIntosh, Goshen, 25cts; Simon Giffin, Isaacs Harbor, 300 lbs of bark; Wellington Salsman, Country Harbor, 25 lbs of nails; Andrew Blakely, Isaacs Harbor, 50cts; David McPherson, 25cts; Thomas Cook, 25cts; J. H. Giffin, Isaacs Harbor, \$1. We would like to get it finished inside by next fall as we have no place fit to hold service in in winter time, and we are very few in number and our means are limited and any brother, or sister, or friend who feel they could contribute a little to help us, it will be thankfully received and acknowledged.
JOHN CROOKS,
Church Clerk, and Treas.

SEAL HARBOR, N. S.
BRUSSELS STREET BAPTIST CHURCH, ST. JOHN, N. B.—On Wednesday evening, January 13, this church held its annual business meeting. Our worthy treasurer, Bro. E. M. Sipprell, gave a report of the moneys received and disbursed during 1897, which was very encouraging to those present. The total receipts for all purposes was \$3,000, and it is gratifying to be able to state that we enter upon the present year free of all current liabilities, with the hope that we will be able to report at a future time an increase of consecrated giving to the work of the Lord in this line, as also Home and Foreign Missions. During the year our pastor, G. M. W. Carey, D. D., has discoursed to us from the Word of God on the Lord's Day. We have had 14 added to the church, viz.: By baptism, 8; by letter, 6. We have had in our weekly prayer meetings seasons of spiritual power and refreshing, when those meeting in Christ's name have been edified and strengthened for future work and conflict, and we look for an ingathering of lost ones for whom our Lord did die. The work in the Sunday School is very encouraging and a deep spiritual conviction is settling down upon some of the scholars, which we pray will very soon be used by the ever blessed spirit of God in leading the anxious ones

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ont into the light and liberty of the children of God. The Chinese department is a work that is very promising. The average attendance of Chinamen is 12, and the interest taken by them in their studies is delightful to behold. Already have been seen manifest tokens of blessing upon this department of our church work. The president of the B. Y. P. U. reports the work of the society in a flourishing condition. All along the line there is progress. We have burnt the bridges behind us and will heed no other call but “forward.” Brethren pray for us that we with you, all over the Maritime Provinces, will enter heartily and encouragingly into the work of the Lord, seeking the guidance of the blessed Holy Spirit that we may do the Lord's work in His own way, having the eye single to the glory of God, the one purpose to answer the heart of our blessed Lord—“Till He Come.”
H. S. COSMAN, Church Clerk.
January 21.

The jubilee of the North Baptist church, Halifax, N. S. Beginning Sunday, January 30, 1898.

PROGRAMME.

Sunday, January 30.—10 a. m., Prayer Meeting, led by Dea. Jas. McPherson; 11 a. m.—Sermon—Jubilee—Rev. D. A. Steele, D. D.

2:30 p. m.—Sunday School Exercises, Grading of classes from Primary; Address by J. Parsons, Supt., The Past; Address by J. C. Dumaresq, Supt., The Present; Address by Rev. W. N. Hutchins, Reminiscences—The Sunday School an Opportunity.

7 p. m.—Sermon—Jubilee—Pres. T. Trotter, D. D. Prayer meeting at close. Golden Jubilee Offering.

Monday, January 31, 4 p. m.—Praise Service, Rev. J. E. Goucher.

7:45 p. m.—History of the Church, Rev. J. W. Manning; Recollections of Church, Rev. J. E. Goucher; after which a number of to minute speeches from representatives of other denominations. Among those expected to speak are: Rev. Dr. Armitage, Episcopal; Prof. J. Forrest, Presbyterian; Rev. Dr. Hertz, Methodist; Rev. W. H. Blenus, Christian church, and Baptist pastors.

Tuesday evening, February 1.—Roll Call; Reading of letters from members living elsewhere.

Wednesday evening, 2nd, 7:45 p. m.—Old-fashioned prayer meeting, led by Rev. J. E. Goucher.

Thursday, 3rd, 4 p. m.—Women's Missionary Aid Society.

7:45.—Address by Mrs. J. W. Manning; Address by Dr. E. M. Saunders. (The W. M. Aid Societies from the sister churches will be present). Social, go as you please, shake hands and refreshments.

Friday evening, 4th.—Regular Jubilee Conference Meeting, led by Pastor Faith.
GEO. A. McDONALD, Church Clerk.

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WINDSOR, N. B.—Windsor has been figuring so often in the papers of late that we feel inclined somewhat to "hide our diminished head" for awhile, but the exceeding liberality of the kind donors who made it possible for our congregation to enjoy a sumptuous tea on Xmas day demands a note of thankful acknowledgment from "some one." As that much talked of individual has been tardy as usual I must apologize and set about the task myself. About 250 sat down to a truly Xmas tea, delicious enough to satisfy the greatest of epicures. After this two Xmas trees, with Mr. and Mrs. Santa Claus to distribute the toys and candies, were the centre of attraction. Every child received a present, and all present for the evening seemed to forget about being burnt out and many heart-felt expressions of gratitude were heard from the more thankful ones to the generosity of the friends in Wolfville, Hantsport, Yarmouth, Amherst, Canard, St. Stephens, Digby, Berwick, Annapolis, Truro, Falmouth and Mrs. Allison Smith, of Halifax. We have outgrown the age of "tea meetings," but the strange circumstances seemed to warrant us on this occasion to seek to bring in a little Xmas sunshine and sociability among our homeless congregation. The "Tabernacle" was decorated with evergreen, bunting and bright colored flags, which covered the rough boards and frame of our present place of meeting. It seems so good to have any kind of a place of our own that we little minded a for time, but as the seams in the floor and ceiling and walls open wider and wider we have a little too much ventilation in the region of the feet and we long to have a new church and school room.

In behalf of committee,
RACHEL NALDER, Chairman.

PRINCE STREET, TRURO.—January 1st the church and congregation sat down at six o'clock in the vesty to a Birthday Party, it being the fortieth anniversary of the organization of the church. It was a veritable banquet, the ladies having spared no pains to make the viands worthy of the occasion. Of course admission was free, as this church allows no admission fee for anything connected with its house of worship. At 8 o'clock an adjournment was made to the audience room, Mr. W. Cummings presiding. After devotional exercises, the only three living male charter members addressed the meeting—Brethren C. H. Blair, L. J. Walker and W. Cummings. Of course they had to speak of the "old times," and very interesting they were to the younger people of today. There being some debt on the building, incurred by repairs and improvements, a free-will offering was taken for that purpose and amounted to five hundred and sixty-one dollars. On Lord's Day, January 2, a 10 o'clock praise meeting began the services of the day. At 11, Mr. S. Cummings, now studying at Crozer Theological Seminary, preached an admirable sermon. The appropriateness of this is seen in his being a son of one of the living charter members. At three o'clock those who were in the Sabbath School forty years ago met with the Sabbath School of today, and related very interesting reminiscences of their work for the Master in the long ago. At seven o'clock the grandmother church, 106 years old, (Onslow) the mother, 40 years old, (First Truro) and Emmanuel, a daughter nearly eight years old, with the pastors of the same, met in a union service, and a very interesting service it was. The historical papers were, naturally, the most attractive part of the programme, though the music, by one of the finest choirs in the provinces, was a rich feast to all. This church was organized January 3, 1858; but a "Chapel" in which were conducted Sabbath School, prayer meetings and preaching services, was built in Truro in 1840. For eighteen years it was a station of the Onslow church. Since it became a separate organization it has had three pastors. D. W. C. Dimock was pastor 15 years; J. E. Goucher was pastor 19 years; H. F. Adams is in the sixth year of his pastorate. It was a "day of small things" in 1858, the constituent members numbering forty-two. Nevertheless, they subscribed a sum large enough to engage a pastor, and he was for fifteen years their pastor in the mother church. So that Pastor Dimock was for thirty years their minister in spiritual things. The church grew rapidly in numbers and ability. During the nineteen years pastorate of Rev. J. E. Goucher it had great prosperity. It has ever been a generous church, and maintains that character today, as seen in giving one thousand dollars to Dr. Trotter for the Acadia College "Forward Movement," and one hundred and thirty dollars to Pastor A. Shaw for Windsor Baptist church, in one week in October, '97. During the present pastors, incumbency there have been sixteen thousand dollars contributed for all purposes, and over one hundred added to the church roll. We are now looking forward to our Jubilee, 1908.

MARRIAGES.

GRAVES-WADMAN.—At Charlottetown, P. E. I., Jan. 18th, by Rev. C. W. Corey, Wm. Graves, of Emmyvale, to Ella May Wadman, of Crapaud.

STRANG-McPHAIL.—At Westville, P. E. I., by Rev. C. W. Corey, Edgar P. Strang, of Cape Traverse, to Annie McPhail, of Westville.

CARR-ROLSTON.—At the Baptist parsonage, Fairville, N. B., Jan. 19th, by the Rev. G. R. White, B. A., Charles J. Carr, of St. Martins, to Nellie Rolston, of this city.

GILLIE-SANGSTER.—At the home of the bride's parents, New Harbor, Guysboro Co., N. S., Jan. 13th, by Rev. R. Osgood Morse, M. A., Thomas F. Gillie to Emma G. Sangster, both of New Harbor.

BURKE-MASON.—At the residence of the bride's parents, Country Harbor, Guysboro Co., Jan. 5th, by A. J. Vincent, Frank Burke, of Drum Head, Guysboro Co., to Eliza Mason.

OUTHOUSE-BLACKFORD.—At the home of the bride, Jan. 15th, by Rev. L. J. Tingley, Herbert Outhouse to Mrs. Sarah E. Blackford, all of Tiverton, Digby Co., N. S.

SILVER-ERNST.—At the Baptist parsonage, New Canada, by Rev. D. W. Crandall, on the 16th inst., John Hugh Silver, of Pleasant River, N. S., to Florence Ernst, of Ohio.

BEZANSON-SHAW.—At the parsonage, Windsor, N. S., Dec. 29th, by Pastor Shaw, Dudley Bezanon, of Windsor, to Minnie Shaw, daughter of William Shaw, of Falmouth.

PAYZANT-TAYLOR.—At the Baptist church, Falmouth, Jan. 12th, by Pastor A. A. Shaw, of Windsor, Charles Payzant, of Windsor Forks, to Ida Gertrude, daughter of William Taylor, of Falmouth.

STATES-BOLES.—At the residence of the bride's foster mother, Mrs. Prevost, Windsor Plains, Jan. 12th, by Pastor A. A. Shaw, Alonzo States, of Hantsport, to Gertie Boles, of Windsor Plains.

DEATHS.

MILLET.—At Windsor, Jan. 15th, after a long and trying illness, Sarah, daughter of Elisha Armstrong, and wife of Alpheus Millet, aged 31 years. Mrs. Millet was a consistent member of the Windsor Baptist church.

MESSENGER.—At Lower Canard, on the 12th inst., Emma Muriel, aged 2 years, youngest daughter of Lewis and Annie Messenger. The body was buried in the family lot in Falmouth, Pastor Murray in attendance. In the home circle Muriel was bright and full of promise. What a joy to the bereaved is the assurance that what on earth was but a promise in heaven is a glorious reality.

COLPITTS.—On Nov. 26th, at the hospital in Boston, Lillian Hopper, wife of the late L. H. Colpitts, of Mapleton, and daughter of Stephen Hopper, of Elgin. She leaves two children, an aged father, brothers, sisters and many friends to mourn her loss. She had been for many years a consistent member of the 1st Elgin Baptist church. In death as in life she trusted in Jesus.

GINN.—Mrs. Ginn, widow of the late Deacon Ginn, died at the residence of her son Robert, St. Leonards Station, January 11, aged 75 years. Sister Ginn had been in declining health for more than a year and her death was not unexpected. She was baptized nine years ago by Rev. Charles Henderson and united with the Baptist church at this place. She left nine children to mourn the loss of a kind and affectionate mother, but their loss is her gain.

TIBERT.—At Central Grove, Digby Co., N. S., Jan. 13th, of tubercular meningitis, Eleanor Tibert, aged 13 years and six months. She experienced religion in a powerful revival last spring, united with the church and lived an exemplary Christian life until the end came and she departed to be with Christ. The bereaved family have the heartfelt sympathy of the entire community.

BAKER.—At the P. E. I. hospital, Charlottetown, Jan. 16th, Cassie J. Baker, of Summerside, aged 39 years. Her life was a copy of her Master's. Diligent, uncomplaining, heroic, unselfish, she lived for others. Even her last thoughts were for her friends and her widowed mother. Many hearts are saddened, but the God she loved is more than able to comfort. The saddened mother, brother, and two sisters have the sympathy of a large circle of friends.

DAVIDSON.—At Isaacs Harbor, Jan. 15th, after sixteen hours of suffering from injuries received while working at the Goldbrook mine, Spurgeon, son of James and Mary Davidson, aged 19 years and 8 months. Our young brother was loved and respected by all who knew him. He was one among the few who live an every day Christian life. His hope in Jesus was bright to the last. The father, mother and two sisters have the sympathy of the whole community. May the God of all comfort sustain and uphold them by His grace in this their trying hour.

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Calendar for 1898

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HULL, CANADA.

ELLS.—The following sketch of the late Deacon Joshua Ells, of Canard, appeared in Monday's Halifax Herald, and will be of special interest to many readers of the MESSENGER AND VISITOR. The funeral took place from his son's residence Sunday afternoon, the 16th inst., the services being conducted by his pastor, Rev. C. H. Martell, in the presence of a large concourse of people, after which the remains were laid away in the old cemetery, Upper Canard, which contains the dust of so many pioneer Baptists, in the sure and certain hope of the resurrection of Christ Jesus. At Lower Canard, Cornwallis, Kings County, on Saturday, at his son's residence, in the 97th year of his age, passed to his rest one of the few survivors of a generation that came on the scene in the first decade of this century. "Deacon" Joshua Ells, as he was familiarly called for more than half a century, was born December 13th, 1801. He was one of a large number of strong, sturdy, honest, industrious pioneers who found Canard street almost an unbroken forest and turned it into a continuous garden. Colonel Belcher, James Dickie, Ward Eaton, James Walton, David Eaton, William Burbridge, William Eaton, James Eaton, all of Canard, and all now departed, were among the pioneers who stood with Joshua Ells for so many decades, and whose descendants now occupy and enjoy the rich dykes and fertile uplands brought in by their forefathers. These were men of whom any community might be proud. They were men of quick intelligence and full of general useful knowledge. They were giants in physique; they were full of honest work; they took the keenest interest in the old Liberal and Tory contests. Some took leading positions in the militia, notably Col. Belcher and David Eaton; others in the magistracy, notably, Ward Eaton, so widely known in his day; and others in the church, and Deacon Joshua was one of these. Converted and baptized in 1828 with his mother and four sisters, who constituted the whole family, he united with them and nineteen other recent converts, with the First Cornwallis Baptist church, which stood on the old parade ground at Upper Canard. This church was then under the pastoral care of Father Edward Manning, one of the most distinguished of Baptist pioneer preachers. The baptism of these twenty-five converts at Sheffield's Mills by Father Manning and Theodore Harding was a scene kept fresh in the minds of all the people of that country for a half-century following. It was as a member, and for so many years a deacon of the church, that the sterling qualities of Mr. Ells' character were felt to most advantage. He was a right arm of his able and eloquent pastor. He stood to him as Aaron to Moses. There never was any break in the faithfulness of his service to God and to his church. He was learned in the Scriptures, and ready always with appropriate quotation. He was indeed a pillar in the house of God. In his declining years, when hearing had failed and sight had failed, and age brought its accustomed heaviness, holy Scripture flowed like a fountain from his tongue. The Word of God was his meat and drink. He will not be remembered so much as a farmer, though he was a good one, as his farm will prove; not so much as a politician, but still he was not unmindful of his duty on occasion, but as a humble, devout, faithful child of God he will be held in remembrance so long as any of his contemporaries continue. His son Charles succeeds the deceased on the farm. Four daughters, Mrs. Jonathan Borden, of Kentville; Mrs. Levi Eaton, of Lower Canard; Mrs. Moffat, of North Sydney, and Mrs. Pugsley, of Nappan, together with children and grandchildren, will long honor and cherish the memory of their kind and noble Christian ancestor.

Windsor Baptist Building and Relief Fund.

Clementsvalle, N. S., per Rev. S. Langille, \$2.75; Hants Co. Baptist Convention collection at Mt. Denson, \$3.80; J. W. Barrs, Wolfville, \$5.00; Rev. J. Howard Barrs, Wolfville, \$1.00; Friends in Hebron, N. S., per H. H. Crosby, \$10.50; Josiah Loley, Lower Economy, \$2.00; Suffield St., Hartford, Conn., Baptist S. S., \$2.00; Rev. W. H. Robinson, Antigonish, \$3.00; Mrs. Geo. Forbes, Vernon River Bridge, P. E. I., \$1.00; Belgonie Mission Station, N. W. T., \$2.00; E. Seaman, Kentville, \$1.00; Two friends, Oakville, Ont., \$6.00; Atwood, Ont., Baptist Church, \$5.25; John T. Winsloe, Murray Harbor, South P. E. I., \$1.00; Rolling Dam Baptist church, \$1.55; Rev. Geo. and Mrs. Churchill, Bobbili, India, for relief of sufferers, \$20.00.

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- 3 Clark on Mark, \$1.50 now \$1.10.
- 2 Gospel from Two Testaments, 1808, Andrews, \$1.25 now 85c.
- 4 Dawn of Manhood, Clifford, \$1.00 now 65c.
- 2 Dagg's Theology, \$2.00 now \$1.75.
- 1 Elements of Moral Science, Posten, \$3.00 now \$2.50.
- 1 We of the Jews, \$1.00 now 75c.
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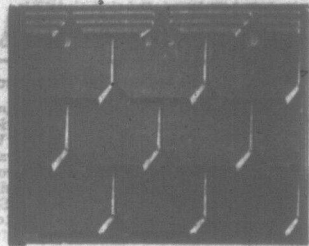
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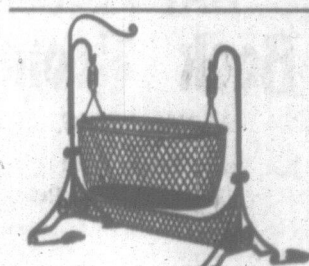
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News Summary.

Two cars of dogs for the Klondike passed through Campbellton Monday.

Frank Ferguson, of New Hampshire, is said to have struck gold in large quantities on the Tobique.

Sir Wilfrid Laurier and Premier Greenway will attend the Marchand banquet in Montreal on January 26th.

It is asserted that the British government has decided to ask parliament to sanction an increase of the army by 15,000 men.

Senator Wark, hale and hearty at 94, has just purchased a residence at the corner of Brunswick and York streets, Fredericton.

Steamer Corona arrived at Victoria on Monday, having on board thirty men from Dawson, who brought out close upon a million dollars.

When Mrs. John H. Webster, of Cambridge, Kings Co., N. S., was buried a few days ago, her mother, 95 years old, walked in the funeral procession.

George Lawlor, tramp, was sentenced at Bellville, Ont., on Monday to six months and twelve lashes for criminally assaulting a six-year-old child.

The Ontario Legislature was prorogued Monday by Sir Oliver Mowat. A general election will be held before the House again meets.

At the Woodstock elections Monday Mr. W. W. Hay was elected mayor without opposition. James Carr was elected a councillor, defeating Thomas Flemming.

The government has decided that Mrs. Sternaman, who was to be hanged at Cayuga, Ont., on Thursday for poisoning her husband, shall be given a new trial. Some new evidence is to be produced.

Lord and Lady Aberdeen and parties from New York, Toronto and Quebec attended the historical ball in Montreal on Tuesday night. The De La Tour group, headed by Her Excellency, was a feature of the ball. The attendance was large.

David G. Mott, who was drowned at Colon, Columbia, while boating with the American consul, was a brother of Mr. W. A. Mott, M. P. P. for Restigouche. His wife, daughter of the late Mr. John Mowatt, of Campbellton, and an infant son survive.

The military efficiency return of the field batteries shows that the Woodstock Field Battery, Lt.-Col. Dibble, stands twelfth, with 390, and the Newcastle Field Battery, Lt.-Col. Maltby, sixteenth, with 372.5. Hamilton Field Battery leads with 500.

The trial of Thos. Nully for the murder of his three sisters and a brother was opened at Joliette, Que., Monday. The jury was easily secured, only ten challenges being made. The defence expects to prove insanity. The trial will probably last all week.

The new Yukon mining regulations increase the size of the claims from 100 to 250 feet frontage, and while the royalty of 10 per cent. is retained, no royalty will be charged on any claim where the annual return is less than \$2,500 a year. The miner's license system is adopted. A fee of \$50 and the cost of recording a claim is reduced to \$15, with \$15 annual renewal. A dredging license for rivers in five mile sections is \$500 per mile yearly.

Professor Nordenfjeld, the Arctic explorer, has informed the Swedish Academy of Science that the foreign office has received intelligence that several persons worthy of credence saw Prof. Andree's balloon early in August in British Columbia, seven miles north of Quesselle lake, in the district of Cariboo. The professor regards the news as being of sufficient importance to call for closer investigation. The Andree balloon left Dane's Island, of the Spitzbergen group, July 11, 1897.

There are indications that the tide of travel through Canada the coming season will be almost marvellous so far at least as the operations of a single year are concerned. It is said that the Cook people in London have already booked nearly a quarter of a million of tourists whom they are to deliver on the Pacific coast. Then there will be a large movement of Canadian people towards the gold regions, so that the travel across the continent and over the Canadian Pacific Railway will reach tremendous proportions. The effect of this upon the country generally cannot, of course, be correctly anticipated, but it must result in a considerable permanent addition to the population. The gold regions do not offer opportunities for the settler and for development generally, such as are to be found in South Africa; but for the time at least, the movement of travel to Africa will be checked and it will take the direction of America.—Globe.

Advertisement for Colman's Salt, featuring the text 'BUY Colman's Salt THE BEST' and 'NONE BETTER—NONE SO GOOD.'

According to a San Francisco despatch C. W. Vosmer is planning to go to the Klondike by balloon. He proposes to use the big balloon made for the Chicago World's Fair, where it was held captive, and he will be accompanied by James Thompson, of Cincinnati; H. Andrews, of Chicago, and E. Klemke, of Pittsburg, all experienced aeronauts.

A LEAGUE OF LIFE

To be Formed by the Residents of Bruce County.

Thousands of Lives Saved by Mr. Davison's Rescuer—Society to Protect Life by Means of Dodd's Kidney Pills, Earth's Greatest Medicine.

WINGHAM, JAN. 24.—Particulars of the marvellous escape of Mr. A. T. Davison, of Lucknow, have been read with intense interest by our citizens. Mr. Davison is well-known here, and his scores of friends are heartily congratulating him on his narrow escape. His story, as published a few days ago, is startling in the extreme, and has been the cause of a movement to protect our citizens from dangers such as threatened him.

There are a good many people in Wingham who have been rescued from similar dangers and they are the warmest supporters of the movement. Statistics have been compiled showing that of every ten deaths, in this country, nine are caused by some form of Kidney Disease. This is all to be changed.

Since the discovery of the famous cure for Kidney Diseases the number of deaths from these causes has been greatly reduced. This cure—Dodd's Kidney Pills—is being used with the most wonderful success throughout Canada. It has the record of never having failed.

The movement spoken of, is to form a society to make known to victims of Bright's Disease, Diabetes, and all other forms of Kidney Disease, that there is a positive, infallible cure for them in Dodd's Kidney Pills. A meeting is to be held shortly, when plans for working will be formulated.

It is not to be wondered at that Dodd's Kidney Pills are exciting such intense interest. They are the greatest medicine on earth, beyond a doubt. They are the only remedy that has ever cured Diabetes and Bright's Disease. They have never once failed to cure Rheumatism, Lumbago, Dropsy, Heart Disease, Paralysis, Bladder troubles, Blood Impurities, and Female Weakness.

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

Advertisement for DR. WOOD'S NORWAY PINE SYRUP, featuring a pine tree logo and the text 'Heals and Soothes the delicate tissues of the Throat and Lungs.'

Heals and Soothes the delicate tissues of the Throat and Lungs. ... CURING ... COUGHS, COLDS, BRONCHITIS, ASTHMA, HOARSENESS, SORE THROAT, INFLUENZA, and PAIN IN THE CHEST. EASY TO TAKE. SURE TO CURE.

Odoroma

the perfect tooth powder, has become popular in Canada, as everywhere else where used, because of the hygienic results attained in its use; especially has this been noticeable amongst children in the recent Government inspection of them. Then it is so easy to get the children to use Odoroma; they like using it, and thus form habits that parents acknowledge secure them good, sound teeth the rest of their lives. Ask your druggist for it and do not take any other. 25c. Odoroma is never sold in bulk. NONE BETTER—NONE SO GOOD.

Make No Mistake.

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

Chamomile Pills Can Do for You!

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

Smith's Chamomile Pills

FOR SALE BY ALL DRUGGISTS.

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

PRICE 25 CENTS. FIVE BOXES \$1.00.

If your local dealer does not sell these Pills Mr. Smith will send a box by mail on receipt of price.

FRED. De VINE,

BARRISTER-AT-LAW.

NOTARY, PUBLIC, Etc.

Office: 99 Prince Wm. Street

SAINT JOHN, N. B.

A Nice Present for your Pastor.

Is a "Blickensderfer No. 5," Type-Writer. This is the best and cheapest writing machine in existence. 25,000 now in use. Price just reduced to \$35.00. Quality better than ever. For full descriptive circular and testimonials, send to

REV. J. HOWARD BARSS, General Agent, Wolfville, Nova Scotia. Local Agents Wanted.

Mortgagee Sale.

To Elizabeth C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackader, Frederick Blackader, and William H. Robertson, and all others whom it may concern:

There will be sold at Public Auction, at Chubb's Corner, in the City of Saint John, on Saturday, the Twenty-ninth Day of January next, at the hour of 11 O'clock in the forenoon, under a Power of Sale contained in a Mortgage, dated the 1st day of February, A. D. 1886, made by the said Elizabeth C. Robertson, John B. Robertson, Henrietta Robinson, Amy A. Blackader, Frederick Blackader and William H. Robertson to William Wallace Turnbull and by said William Wallace Turnbull assigned to the Turnbull Real Estate Company. All that certain lot, piece and parcel of land situate lying and being on Great George Street in the said City of Saint John and bounded and described as follows to wit: Beginning at the East Corner of a reserved alleyway on the South side of Great George Street at the distance of Eighty feet from the North East Corner of Pitt Street and Great George Street, thence running Easterly on Great George Street fifty feet to the Westerly side line of the lot at present under lease to one James E. Davidson, thence Southerly and parallel with the East line of Pitt Street one hundred feet, thence Westerly and at right angles fifty feet, thence Northerly one hundred feet to the place of beginning, being intended to comprise a lot of fifty feet by one hundred feet and fronting on Great George Street together with the free use and privilege of an alleyway of ten feet in width fronting on Great George Street on the West side of the above mentioned lot and extending back southerly fifty feet to be used in common by the parties owning or occupying the two lots to the westward, their heirs and assigns forever assessable to a Position Deed made by Queen Charles T. Peters and George P. Peters and the said Henry S. Peters and registered in the office of the Registrar of Deeds for the City and County of Saint John in Book P. No. 3 of the Records pages 311 and 312 as by reference thereto will more fully appear. Together with the buildings and grounds thereon. The above sale will be made by virtue of a power of sale in said mortgage by reason of non-payment of principal money. Dated December 17, A. D. 1897. MILAN ALWARD, GEO. W. GROW, Solicitor for Assignees Auctioneer of Mortgages. Turnbull Real Estate Company, W. W. TURNBULL, Pres.

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For You!

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The Farm.

Some Farm Wastes.

The unnecessary loss of time is a common waste, and one which not infrequently is responsible for financial disaster. Detestable as is the practice, there are various other and harder ways in which time may be wasted than by whittling store boxes at the corner grocery or elsewhere. Some of the most abject farm drudges, and there are a few such, are among the greatest wasters of time—slaves to their work; because they never have it systematically planned beforehand they go at it rough and tumble, a natural and necessary result being a serious loss of time and labor. The pernicious habit of putting off loses much time to the average farmer.

A friend put up a large rick of excellent hay. One day, in passing, he noticed one of the weights had become detached, and the hay was being blown slightly by the wind. Five minutes time would have replaced the weight and made all snug, but he "hadn't the time just then," and it was left for a more convenient season. That night a storm arose and the stack was blown down, the hay damaged, and it took the farm force nearly two days to replace the stack. Thus are thousands of farmers and others saving minutes now at the expense of days later on. But the saving of time does not imply incessant toil; there are in every community farmers who are always up with their work, have time to attend the fairs, institutes and picnics, and give the young folks an occasional day off; these are the people who economize time and strength.

The waste of time through taking the hardest way of things is being felt on farms all over the land, in the house as well as in the field. Those who plan to save time by making every lick count will usually economize their strength as well, while those who are always behindhand, always tired out, will never catch up, never become rested until they learn to use their heads more.—(Agricultural Epitomist.)

Planting Fruit Trees in the Fall.

A correspondent in Jefferson County, Penn., asks for an "opinion as to the fall planting of fruit trees." This brings up the old question of the best season in which to set fruit trees—fall or spring. It is a question to which an unqualified answer cannot be given. Very much depends upon the character of the season. In some years one season is a great deal more favorable than the other. In others there is little to choose. If the spring is mild and wet, newly planted trees will do better than will trees that are put out in the fall if that season proves cold and dry. But no one can tell in advance what these conditions will be. Just now the drouth which is very severe over a large section of the country, seems to make immediate planting inadmissible, but in this respect there may be an almost immediate change of conditions for the better. Theoretically the fall season seems to be the best time in which to put out the trees. The apparent advantages of this season are more pronounced at the South than they are at the North, though in the section last named they are quite strong. But theories that seem to be perfect do not always work out well in practice. In my own case the spring planting has proved rather better than the fall; that is, it has been more uniformly successful. A great deal depends upon the way in which the planting is done. Some men succeed pretty well in transplanting at any time of year. Others have only a moderate degree of success in the most favorable seasons, and in other years lose a large proportion of their trees. They either do not learn how a tree should be planted, or else they are in too much haste to do the work well. A good many trees are "set out" very much as fence posts are put into the ground. This is a quick and easy way of planting, but it does not give very good results in the way of producing thrifty trees or abundant fruit. It requires some knowledge and skill to enable a man to put out trees so that they

will not only live, but will also start into vigorous growth as soon as the season for growth arrives. The requisite knowledge can be obtained from books and papers. The skill that is needed will come by practice if all the details of the work receive careful attention.—(John E. Read, in Practical Farmer.)

The Value of Humus.

The animal and vegetable substances in the soil in varying degrees of decay or decomposition are collectively spoken of as humus, or organic matter. These substances, when they reach the proper stage of decay, unite chemically with the potash, phosphoric acid and lime of the soil, forming compounds called humates.

Humus has been found to be valuable in the following ways:

First—It absorbs or "fixes" nitrogen, thus preventing the loss of this the most valuable of all fertilizing elements.

Second—It absorbs water, thus enabling the soil to better withstand drouths.

Third—It renders potash and phosphoric acid soluble, so that they can be taken into the sap of plants through the roots.

For these reasons farm manures possess an advantage and value over and above the market price of the nitrogen, potash and phosphoric acid they contain. Their bulk is mostly humus, a valuable material which exists in very small quantities in commercial fertilizers.

For the same reason clover, peas and other crops—even weeds—turned under are largely beneficial to land, aside from the nitrogen they have gathered from the air and the phosphoric acid and potash their long roots may have brought up from the subsoil.

Investigation at the Minnesota station proves the following interesting and valuable facts relating to humus: Farm manure, green clover, blood, fish, tankage, cottonseed, etc., produce humus rich in nitrogen, wild oats, straw, sawdust and carbohydrates form humus poor in nitrogen, but rich in carbon, and the nitrogenous humus more readily unites with the potash and phosphoric acid of the soil to form humates than does carbonaceous humus. The humus of virgin soils is much richer in nitrogen and humates than the humus of soils that have been cropped for a series of years.—(Minnesota Experiment Station Bulletin.)

The papers have pointed out that a few days ago a man who was leading an unmuzzled dog belonging to the Queen across Windsor bridge was summoned for so doing and claimed exemption. But the magistrate said: "The bite of a Queen's dog is equally dangerous with the bite of another. The Queen must pay a fine of five shillings." The Queen paid the fine.

THE WONDERS OF SCIENCE.

LUNG TROUBLES AND CONSUMPTION CAN BE CURED.

A Convincing Free Offer.

The Slocum Chemical Company, Limited, will send three free sample bottles (Psychine, Oxygenized Emulsion and Coltsfoot Expectoant) of the great discoveries and specifics of that distinguished scientist and chemist, Dr. T. A. Slocum. They are not a cure-all, but a certain specific for consumption, lung and throat troubles and all forms of tuberculosis. If the reader is a sufferer, don't hesitate to take advantage of this free offer, but send at once name of your post office and express office to the T. A. Slocum Chemical Company, Limited, 186 Adelaide street west, Toronto, and the three free bottles will be promptly sent to you by express.

They have on file in their laboratory hundreds of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in the MESSENGER AND VISITOR.

Persons in Canada seeing Slocum's free offer in American papers will please send for samples to Toronto. If the reader is not a sufferer, but has a friend who is, send friend's name, express and post address and the samples will be sent.



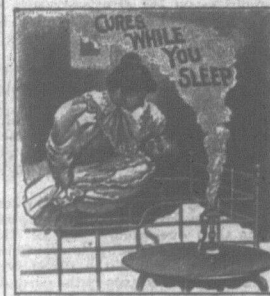
A Tip to Butchers.

Use Pearline. Have your place a little neater and cleaner and sweeter than other places. Did you ever see a Parisian butcher shop? Well, you can make yours just as dainty and attractive by taking a little trouble with Pearline. Isn't this worth something in these days of competition? But the foundation of all this cleanliness, and the only thing that makes it possible, is Pearline.

Beware Peddlers and some unscrupulous grocers will tell you, "this is as good as" or "the same as Pearline." IT'S FALSE—Pearline is never peddled; if your grocer sends you an imitation, be honest—send it back. JAMES PYLE, N. Y.



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



Vapo-Cresolene
FOR
Whooping Cough, Croup, Colds, Coughs, Asthma, Catarrh.

Items from physicians' statements in our Descriptive Booklet. Send for it. "Have found it of such great value in Whooping Cough, Croup and other spasmodic coughs, that I have instructed every family under my direction to secure one." "It is of great value to Diphtheria." "It gives relief in Asthma. The apparatus is simple and inexpensive." Sold by all druggists. VAPO-CRESOLENE CO., 69 Wall St., N. Y. City.

THE LAWTON SIMPLEX PRINTER

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

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

LAWTON & CO. 30 VESEY STREET. NEW YORK.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other.

IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer.

HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods.

MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat.

ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used.

THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water.

FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough.

IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour.

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

"Rheumatism

crippled me for years. I could not walk. I tried many physicians without benefit. On the advice of a friend I tried your medicine. I was completely cured by three bottles of

Ayer's Sarsaparilla.

G. F. BOWEN, Horton Summit, Pa.

Sunday School Convention.

The Sunday School Convention of the Parishes of Springfield, Studholm and Kara was opened with the Baptist church at Hatfield Point, Springfield, on Wednesday, Jan. 19th, at 2:15 p. m. Pastors Cornwall, McNeil and Irvine were present, and a large number of representatives from Sunday Schools. After a devotional exercise, led by President T. W. Toole, reports were listened to from Sunday Schools which were of a very favorable character. A model lesson, taught by Pastor Cornwall, was very interesting and profitable. Addresses along the line of Christian service and methods of Sunday School work were made by Pastor McNeil, Bro. Samuel Braman, Pastors Cornwall, Irvine and the President. The evening session was opened with a service of prayer led by Pastor Irvine, after which the President took the chair and the following programs was carried out: Children's chorus; address of welcome, by Pastor Irvine; solo, by Miss Lena Lake; address on what we mean by Baptist Sunday School Convention, by Pastor Cornwall; children's chorus; paper on literature, by Pastor McNeil; music by choir; address on parents in relation to Sunday School, by Pastor Cornwall; music by choir; address on what doctrines should be taught, by Bro. Bench, also remarks on same subject by Pastor Irvine; questions answered. Collection \$2.05. A large number was present and we hope that the Sunday Schools will go forward with greater zeal and earnestness after attending these very interesting sessions.

EDITH KEIRSTRAD, Sec'y.

Quarterly Meeting.

The Queens County quarterly meeting held its regular session with the Jemseg church, beginning Saturday, Jan. 15th. At 10 a. m. the quarterly business meeting was held. At its close Rev. A. Freeman read a paper before the meeting on "Church Discipline." After considerable discussion it was adopted. A vote of thanks was extended the writer, with the request that it be forwarded for publication to the MESSENGER AND VISITOR. In the afternoon a large number availed themselves of the opportunity afforded by the Quarterly Conference, to witness of God's goodness to them. This meeting was most helpful. On Saturday evening Rev. N. P. Gross, our Danish missionary, preached from Rom. 10: 21. At the close of the meeting he presented the needs of the northern fields, and a collection of \$12.02 was taken in aid of the work. On Sunday morning Rev. A. Freeman preached the quarterly sermon from Jer. 8: 21. This was a most clear and tender exposition of the text. At 3 p. m. Rev. J. Coombs delivered a very interesting address on Missions, and at 7 p. m. the secretary preached from Heb. 2: 3. Ministers present: Revs. G. W. Springer, A. B. McDonald, A. Freeman, W. J. Bleakney, Chas. Henderson, J. Coombs, C. W. Townsend, N. P. Gross and F. W. Patterson, lic. Collections \$28.03.

F. W. PATTERSON, Sec'y-Treas.

Sunday School Convention.

The Queens County Baptist Sunday School Convention held its quarterly meeting with the Jemseg church, Friday, Jan. 14th. The afternoon session was mostly devoted to business of the Convention. Rev. J. Coombs read the constitution drafted by the committee, which was adopted with slight amendments. At the close of the business session a paper by Bro. L. H. Crandall, of Chipman, was read, subject, "The Teachers' Meeting and how They Should be Conducted." This was warmly commended by the meeting, and a vote of thanks was extended the writer for preparing it. In the evening a large congregation gathered for a public meeting in the interest of Sunday School work. Rev. J. Coombs gave a very thoughtful address on "The Object of our Convention." Dr. M. C. McDonald gave a very timely and helpful address on "Our Senior Bible Classes and How to Improve Them." Bro. F. W. Patterson followed with a few remarks on "The Sunday School Teacher as a Soul Winner." A collection was taken on behalf of Sunday School work.

F. W. PATTERSON, Ass't Sec'y.

News Summary.

One hundred and fifteen arrests were made in Paris on Thursday in connection with students' demonstrations.

There were fifty-three failures in the Dominion the past week, against sixty-five in the corresponding week of 1897.

Grover Cleveland has purchased 85 acres of land lying about midway between Trenton and Princeton, N. J., for a game preserve.

Mrs. Ballington Booth is very much improved and has been removed from the Presbyterian College, New York, to her home in Montclair, N. J.

Fire at East Grand Forks, N. D., Thursday destroyed the elevator of the M. & N. Elevator Company and a number of other structures. Loss \$125,000.

The central underground railway of London, Eng., has placed with the General Electric Company, of Schenectady, N. Y., an order for thirty-two electric locomotives, the largest order of its kind ever given.

The French warships Bruix and Vauban will sail for China on Jan. 24. Admiral de Beaumont has been appointed commander-in-chief of the French squadron in Far East. He will hoist his flag on board the Vauban.

The crown finished its evidence in the Nutty murder case on Friday. For the defence Michael Nutty, father, testified that his son was subject to fits and liable at these times to strike people. He had even struck his father.

During the absence from home Friday evening of Mrs. Robert of Three Rivers, Que., a coal oil lamp exploded. A baby of six months and a child of two years were so badly burned that they will probably die.

The funeral of Joseph Handley, a Philadelphia ex-policeman, took place Friday. Handley weighed between 500 and 600 pounds and was four feet broad across the shoulders. The coffin with the corpse weighed 1,200 pounds and had to be carried in an open wagon.

The ice outlook on the Penobscot river is favorable, and there is every promise of a big harvest. There is now about 22,000 tons of old ice on the river and nearly all of the old companies are preparing to fill their houses. On the Kennebec there is over 200,000 tons of old ice on hand.

Mr. J. M. Lawson, editor of the Yarmouth Herald and Telegram, celebrated the fiftieth anniversary of his birth on Tuesday last. His employees presented him with an address and chair for his new residence, and Scotia Lodge, F. & A. M., presented him with a handsome gold-headed ebony walking stick.

A speaker at a recent missionary convention held in Exeter hall, London, said that less than one-seventh part of Her Majesty's 350,000,000 subjects are Christians; 240,000,000 are in the darkness of heathenism, and 60,000,000 in the partially lighted darkness of Mohammedanism.

A Vancouver, B. C., despatch of Saturday, says: A large party of Americans arrived here to-night from Seattle, to outfit for the Klondike. After comparing prices and advantages of Canadian and American towns offered, they unanimously decided in favor of Vancouver, and state that many others will follow their example.

A San Francisco expert has recently examined the Jackson and Lake View mines owned by Portland (Maine), Calais and St. Stephen parties. He reports more than \$2,000,000 value in sight in the mine, part of which has been developed during the last twelve months by the making of a deep winze in the mine.

In the case at Toronto of John Eaton Co., who are suing several firms for insurance on their stock destroyed in the fire a few months ago, Mr. Howley, New York insurance adjuster, testified that he had discovered in looking over the stock lists at least fifty items which had been padded by prefixing a figure. In one case \$100 had been changed to \$1,100.

Some recent despatches have represented Mr. Gladstone's health as being in a very weak and even critical condition. The accuracy of such reports is, however, not confirmed by members of Mr. Gladstone's family, who say that, while he has not benefited as he hoped from his visit to Cannes (where he and Mrs. Gladstone still are) and continues to suffer very severely from his neuralgic affection. His general health is fairly good and his condition gives no immediate cause for alarm.

Dr. Nansen will contribute an article to the February number of McClure's Magazine giving his ideas and hopes for the future of North Polar exploration. As no other man has yet got so near the Pole, by 195 miles, as Dr. Nansen himself, with his companion, Johansen, everybody will be eager to read what he has to say on this subject. The article will be fully illustrated with photographs and drawings from life (most of them hitherto unpublished), by Nansen, Greely, Peary, the Arctic artists, William Bradford and Albet Opeati, and others.

Walter Baker & Co., Limited.



Established 1716.
Dorchester, Mass., U. S. A.
The Oldest and Largest Manufacturers of
**PURE, HIGH GRADE
Cocoas and Chocolates**

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

Mayflower Embroidery Silk IN LARGE SPOOLS

This make is pure Silk, and warranted Fast Color.

Some stores sell it for 20c. spool. We sell it for 12c., but when we send it by mail it is 13c. a spool.

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

FRED A. DYKEMAN & CO.

97 King Street, St. John, N. B.

If You are not a Customer

Let us Book you with the majority

Our Great Reduction Clothing Sale will continue till February first when we take stock for the year.

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Disorder in French "Cha of Deput

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