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Mr. Balfour on Anglo-American Relations.

That the good feeling which now subsists between the governments and the peoples of Great Britain and the United States may long continue, is no doubt the earnest desire of a large majority of the people of both nations, and especially is this the desire of the more intelligent and better disposed classes. The cause of good fellowship has a strong guarantee certainly in the very friendly disposition toward the United States of British statesmen of both political parties. This desire to cement the bonds of friendship is of course not merely sentimental. It indicates not merely a kindly feeling for a people of the same language and largely of the same race, but also a recognition of the fact that, in the administration of the affairs of her world-wide empire and amid the complications with other powers which this involves, Great Britain needs the sympathy and friendly support of her kinsmen across the sea. British statesmen feel that the ideals and aims of British politics should command a more intelligent and sympathetic recognition in the United States than elsewhere. Mr. Arthur Balfour, Government leader in the House of Commons, in a speech recently delivered at Manchester, alluded at some length to the friendly relations between the two countries and noticed the cynical criticism of some foreigners in this connection and their predictions that the friendship which has sprung up between the two nations would be speedily torn to pieces when their national interests should tend in opposite directions. "They hold that if British trade should feel injured by some inconvenient tariff, immediately the sentiments so generally felt toward America would vanish like the leaves in autumn."

The Cynics Wrong. "According to my observations," said Mr. Balfour, "the world of cynics is always wrong"; and he believed them to be wrong in this case. On the other hand he expressed his confidence in the existence between the two peoples, not merely of a present mutual interest which might be the basis of a temporary alliance, but of a deep and real friendship which would endure through good report and evil report, and which was not to be shaken by any superficial influence. "It was in this hall in 1896," said Mr. Balfour, "that I first spoke of international relations between the United States and England—in those dark days of the Venezuelan controversy, when public feeling in America had been aroused by the wholly unfounded suspicion that we had some designs of empire in South America, and when, by a natural reaction, we felt that our brethren on the other side of the water had neither judged nor treated us with knowledge and fairness. I then expressed my faith that the time would come when all speaking the English language and sharing the Anglo-Saxon civilization would be united with a sympathy which no mere political divergencies could permanently disturb." This might have seemed at the time like the dream of an idealist, but the three years which have since elapsed had surely wrought a marvellous change in the apparent relations of the two peoples, a change which had brought back those two great communities to their normal relations, "a change which I believe is not destined to be reversed. . . . a change that ought to be permanent, for it is founded, as I hope, upon mutual sympathy, mutual comprehension and mutual belief that each great and free community desires to see the privileges it enjoys extended far and wide, to all the continents; and among all the nations. If I am right," said Mr. Balfour, "there cannot be a greater guarantee for future peace, freedom, progress and civilization, not only of this or that country or community alone, but the whole human race."

French Shore Interests in Newfoundland.

According to statements made in a recently published article from the pen of Judge Prowse, author of a history of the French shore agitation, the fishing rights on the Newfoundland coast which belong to France are of very small value to that country. Indeed he seems to show that the less fishing done by French vessels in Newfoundland waters the better for the interests of the French exchequer, since the subsidies paid to French vessels employed in the Newfoundland cod fishery exceeds the whole value of the fish caught. The only parties who have made any money out of the business are the French merchants of St. Malo. And at the present time, Judge Prowse declares, the French Minister for the colonies is confronted with the demand from the St. Malo merchants for more bounty and more bonus as a condition of their continuing the business. Some of those merchants who last year sent vessels to the northeast coast of Newfoundland say that they were nearly ruined by the results of the season's fishing. The west coast fishery gave better results than the northeast coast, but even there the cod fishing does not pay expenses. The only thing of value to France in connection with the French Shore claims is the lobster business, and that, it is contended, is carried on quite outside of the privileges guaranteed by treaty. Under the conditions of the treaties it is not permitted the French to erect buildings of a permanent character, and it is said that the French have admitted that the erection of lobster factories was not sanctioned by treaty, it is only under the *modus vivendi* of 1890 that this is permitted, and against this *modus vivendi* Newfoundland has always protested and will strenuously oppose its renewal. In this, Judge Prowse thinks, the colony will have the support of Mr. Chamberlain, the Colonial Minister. He also thinks that, as the French Government is well aware that the cod fishery is without commercial value, the matter of the French claims could be settled by the British paying, say half a million dollars, as compensation for the sacrifice of vested interests, with certain concessions in Madagascar or other parts of the globe for the surrender of the rights and privileges in Newfoundland guaranteed by treaties.

American Policy and British Criticism.

"Uneasy lies the head that wears a crown," says the poet, and it may be doubted whether the uncrowned head of the chief magistrate of a republic, who has a senate to assist him in declaring wars and confirming treaties, enjoys a repose much more serene than that which falls to the lot of the crowned head of monarchy. It is doubtless a great and distinguished honor to be president of the United States, but one may doubt whether, at times when the Senate is wrestling with questions of national policy, the sleep of Mr. McKinley is not as sweet and peaceful as it was wont to be in his old Ohio home. The experience of the past weeks, since the treaty of peace with Spain was negotiated, cannot have been promotive of a reposeful frame of mind. There has been the worrying uncertainty as to whether or not the treaty would be approved, the consequent delay in adopting any settled policy in relation to the Philippines and the possibility of serious complications from threatened hostile action of the Filipinos, who are persistently demanding a recognition of their independence. In England the situation has been regarded partly with sympathy and partly with criticism. It is not the British way of dealing with such problems. Whether it is better or worse, it is so different that Englishmen find it rather difficult to understand it. "The division of American

opinion respecting the policies and measures required for the new dependencies," says the London correspondent of the New York 'Tribune,' "makes a deep and unfavorable impression here, because England has never been more united on foreign questions than it is now. Parliament is about to meet, and, with the single exception of Mr. Morley, there is no statesman of any eminence who has challenged the Unionist principles of foreign policy. Lord Rosebery, Lord Kimberley, Mr. Asquith and Sir Henry Campbell-Bannerman have virtually supported the Government in their recent speeches, and with the exception of 'The Manchester Guardian' and 'Truth' there is hardly a single Liberal or Radical journal which finds anything to condemn in Lord Salisbury's management of the Fashoda affair or the completion of the conquest of the Soudan and Lord Kitchener's methods of governing it. There is a close approach here to a common standard of foreign policy and imperial procedure which meets with the approval of all classes of the community, so that England speaks with one voice to the world outside. Naturally, this remarkable consensus of public opinion here on foreign questions contrasts strongly and unfavorably in English estimation with the partisan polemics, factious opposition and vagaries of sentiment with which President McKinley is harrassed, when he needs the moral support of a united nation in a series of difficult and dangerous situations."

Mr. Balfour's University Scheme.

As part of the Government's policy for the betterment of Ireland the Hon. Mr. Balfour has given some intimation of a scheme for the establishment of two universities, one in Dublin, which would serve the interests of the Roman Catholics, and the other in Belfast, which would be an educational centre for the Protestants. These prospective institutions, are spoken of as Roman Catholic and Protestant, though Mr. Balfour prefers not to call them so, since, he says, the test acts would be applied in each, and no one would be excluded from either on account of his religious beliefs. It is understood, however, that the predominant influences connected with the Dublin University would be Catholic, and that those at the other would be Protestant. But Mr. Balfour's proposal does not appear to be received with anything like enthusiasm by the Roman Catholics in Ireland. The hierarchy will of course be satisfied with nothing less than an arrangement which should place the University absolutely under their control, and Evangelical Churchmen and Nonconformists, now greatly stirred up over the growth of sacerdotalism in the Church of England, are hardly in a mood to regard with great favor the establishment of a Catholic University in Ireland. "The religious agitation," says a London correspondent of a leading American paper, "is increasing instead of subsiding. Discussion between the extreme wings of the Anglican fold has never been characterized by sweetness and light, but it has not been equally bitter and angry at any other time since the storm and stress of the Oxford Movement. The subject cannot be kept out of Parliament, especially as the bishops are already at work on a half measure or makeshift of some kind for enforcing discipline."

Trolley cars of Pittsburg are to invade the lapd of the Pharaohs. Negotiations have just been closed by a local electric manufacturing company for the equipment of fourteen cars of the ordinary trolley type for use in the city of Cairo. It is proposed to build another line to the Pyramids as soon as the natives become accustomed to the operation of the cars, and later to connect Cairo and Alexandria by trolley. The Schoen pressed steel company will build four hundred steel cars for the Soudan railway.

A Reminiscent Gossip About Famous Preachers.

C. W. TOWNSEND.

NO. I.

I fear the title of this article will cause the reader of it to attribute to its writer patriarchal length of days. The word *reminiscent* calls up the idea of one who is living more in the past than in the future; while the word *gossip* is suggestive of garrulous age. Let me hasten to assure my friends that though I have for some time been reverend, I am far from being venerable. Having been, however, deeply interested in preachers from early youth, my memory easily grasps a quarter of a century, into which space not a little of history is crowded. As I peer into "the dark backward and abysm of time," well-known and well-beloved forms and faces emerge, and stand out clearly before my mental vision. And, as I gaze upon that goodly company, I involuntarily exclaim: "There were giants in the earth in those days." With Spurgeon in London, Dale in Birmingham, Mursell in Leicester, Chown in Bradford, Hugh Stowell Brown in Liverpool, and (happily, still living) Alexander MacLaren in Manchester,—were ever a nation's pulpits more nobly manned?

I have a recollection of one famous preacher which seems to link me on to days even still more remote. I once beheld that renowned word-painter and philanthropist—Thomas Guthrie. As a boy I saw him in company with Mr. Spurgeon; he was just stepping into the carriage of the great Baptist divine. I think no one else was in the immediate vicinity. There were only us three: Guthrie, Spurgeon and myself—as of one born out of due time. I will not dwell upon the significance of such an association; modesty bids me refrain. I well remember the tall, erect figure, the fine benevolent countenance, and the silvered head of the Edinburgh pastor. Alas, it was not my good fortune to hear him preach. Those who were thus privileged have given us their impressions of the wizardry of his style; his wealth of illustration, his glowing periods, and his wonderful powers of description. I have lately been looking into his "Gospel in Ezekiel." I must confess that its efflorescence of language somewhat palls upon me. Ah, but it must have been glorious to have heard those sermons delivered as only their author could deliver them. We know that print can never do justice to the most effective pulpit eloquence. Cold, dull, lifeless letter-press can never be an adequate substitute for the living and God-animated presence of the ambassador of Christ.

Doubtless thousands in Canada have most pleasant and grateful memories of William Morely Punshon—better known in late life as Dr. Punshon. He spent some years in this country, where the reputation he had gained in England was grandly maintained. I did not hear him until his return to Great Britain, when probably he had passed the meridian of his oratorical power. But Punshon in his decline was superior to most men in their full-orbed glory. What a charm there was about his speaking! What a name his was to conjure with it! One of the bitterest disappointments of my young life was connected with one of his public appearances. I sadly remember being one of a mass of belated unfortunates who stood outside Exeter Hall when he was the chief speaker at some great meeting. Though we were there before the advertised hour, we learned to our chagrin that the house was already crowded, the door was shut and we were debarred from participation in "the feast of reason and the flow of soul." It is likely that such an experience made me more alert and fore-handed thereafter. I certainly heard the eloquent Methodist on several occasions. I must have been one of his most devoted admirers, for I appear to have followed him all over London. I distinctly recollect listening to him in churches situated in the north, south, east and west of the Metropolis. I would gladly travel again to all points of the compass within such a radius could I be as well repaid. How delightful 'twas to sit beneath the spell of such a master of the art of rhetoric!

Like many other celebrated speakers, his appearance was not prepossessing. He was a large man, stout, almost awkward, with heavy face. Nor was his voice naturally musical, or attractive, though he used it with surprising effect. The hearer soon forgot any unfavorable first impression produced by the outward man, as the orator became transfigured by the kindling fervor of his eloquent speech. The auditor had to yield himself up a happy captive to the sweet sway of the "Methodist Chrysothom," as there fell upon the ear in wave after wave of melodious sound the silvery cadences of well-balanced sentences.

Great preacher as was Punshon, it was as a lecturer that he specially excelled. Upon the lecture platform I have never heard his equal. Hundreds of audiences were thrilled and inspired as under his skilled guidance they stood with the prophet amid the sublimities of Horeb, or watched John Bunyan in his prison cell at night-fall, as "beating over him a storm of inspiration, he graves his own heart upon the page," or sat with Macaulay, the historian, in his study, or stood with Macaulay, the statesman, in the senate, or followed the ministrations of

John Wesley through his world-wide parish, or wandered through Florence—people! once more with its illustrious citizens of many generations, or fought over with Wilberforce the battles of freedom, or witnessed with shuddering dismay the diabolical massacre of St. Bartholomew, or shared the trial and triumph of Daniel in Babylon, or sailed the wintry sea with the Pilgrim Fathers. Such a series of word-pictures, graphic delineations, forcibly-put lessons, and magnificent perorations were surely never compassed by any man.

Though I heard him preach frequently, and have read almost all his lectures, it was my privilege to hear the delivery of his one,—"The Men of the May-Flower." What an intellectual treat, that was! How oblivious I was to the dull aspect of the historic Weigh House Chapel, then nearing its demolition, as there rose to view scene after scene in the fortunes and journeyings of those fathers of a new race. The best remembered of the many splendid passages was that ushered in by the words: "Come with me into the cabin of the May-flower, and let us study those men over whom, all unconsciously to themselves, the Star of Empire hangs." Then ensued, in rapid succession, brief but striking portraits of the principal passengers on the immortal ship. We could actually see the men in the very habit as they lived! There stands before me even as I write one of those characters. There he is "with impatient look, as if he pined through the months of inaction, chafing for very weariness of the monotonous sea, the great captain himself, the redoubtable Miles Standish."

And do I not now hear ringing in my ears part of that poetic apostrophe which stirred our hearts to their depths?

"Sail on, sail on, deep-freighted
With blessings and with hopes;
The saints of old with shadowy herds
Are pulling at your ropes.

"Sail on! the morning cometh,
The port ye yet shall win;
And all the bells of God shall ring
The good ship bravely in."

I should like to have said something concerning Punshon's relations to Spurgeon, which were of the most friendly character, though their respective admirers sometimes regarded the two men as rivals. For want of space I must forbear to dwell upon that and much else. To write all that occurs to me I shall require an entire number of the MESSENGER AND VISITOR. I fain would have lingered longer over Dr. Punshon's feats of eloquence, which are fast becoming traditional. Suffice it to say that, with all his great gifts and brilliant achievements, he was a humble and faithful servant of Christ. His dying words were significant of his whole life and ministry: "I feel that Jesus is a living, bright reality. Jesus! Jesus! Jesus!"

Another Methodist preacher of an altogether different type was the late Peter Mackenzie. Though not so widely known by the outside world, he was almost equally popular in his own communion. In the north of England especially, an announcement that he would preach or lecture was sufficient to attract an immense concourse. He was an eccentric character, with many oddities of gesture and speech, underlying which was a vein of true genius. His manner showed few traces of culture, though his matter gave evidence both of reading and thought. In person he was inclined to corpulency, with a full, round face, radiant with geniality and grace. He seemed to beam upon his audience, and his good humor was infectious. That he enjoyed religion there could be no question. The way in which he interjected the reading of a hymn, or punctuated a prayer, with a resonant "Hallelujah," or "Glory to God!" indicated that he was not merely uttering a denominational formula, but giving vent to the welling up of deep, spiritual feeling. I see him yet, as down on one knee, with hand raised above his head, he pleads with the Lord. He was a man of prayer; like Jacob he wrestled, and like Israel he prevailed.

I heard him on three of his few visits to London; once in a sermon and twice in a lecture. His sermon was characteristic; fervent of spirit, racy of speech and abundant in action. The text was, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." He pointed out that the godly were truly wise. "Some men," said he, "make a boast that they are not religious; they might as well boast of not being honest." To be destitute of religion was anything but creditable to a man's character or intellect. The preacher made some good hits in that part of his subject. He was quite happy, too, in his exposition of "the brightness of the firmament." He made us realize how much more pure, beautiful and immaculate were God's works than those of man. The firmament never needed white-washing, and those who reached heaven would never become defiled again. In dealing with turning sinners to righteousness he expatiated on the influence of a pious mother's example, and in so doing used a most homely illustration. He told us that he had seen a calf closely following a cart, and could not understand its conduct until he observed within the vehicle the remains of a cow. Related by some men such an incident would have

sounded rather ludicrous, but it was in keeping with Peter's style, and he employed it with telling effect.

In a lecture he gave himself free play, and required quite a space in which to operate. Every detail was acted out, and though his dramatizing was crude and not a little grotesque, it held the attention of the audience unwearied from beginning to end. Most of his lectures were on Biblical themes, and he made the old stories extremely realistic. Like Moody, he dressed his heroes in modern costumes and caused them to speak idiomatic, and, now and again, slangy English. I heard his lectures on "Job" and "Naaman." Both those ancient worthies lived over their experiences again, and henceforth were something more than dim figures of old time history.

Peter McKenzie had a great fund of mother-wit. Preaching once on David and Goliath, he said that when the stone struck the giant he felt rather queer, for "such a thing had never entered his head before." There was once a very popular song with the refrain, "Not for Joseph." At a time when it was being sung on every street, Peter was addressing a congregation of working men. His subject was the temptation of Joseph, and he said that when that young man was solicited to evil he replied, "Not for Joseph." He advised his hearers to do likewise. He was wont to introduce his lecture on the "Tongue" with the remark: "This is my most popular lecture; in fact it is in everybody's mouth." Like many other eccentric preachers he was a man of much spirituality, and his memory is blessed.

English Midlands and Lakes.

W. H. WARREN.

The rural scenery in England is very pretty. Long lines of luxuriant trees, neat roads, trim hedges, and tasteful homesteads give a peculiar charm to the landscape. In the southern shires the land is generally level and highly cultivated; but in the north we meet with hills and dales, crags and gorges, and regions of country not capable of thorough tillage.

In passing through the midland shires we notice many towns of greater or lesser importance. Whilst at Windsor we visited Stoke Pogis, the home of the poet Gray for many years. There we saw the venerable church in which he worshipped and the old elm under the shade of which he wrote his immortal Elegy. There, too, was the humble monument which marks his resting place.

Bedford, the scene of good John Bunyan's imprisonment, was visited on our northward journey. A vacant corner is all that is left of the old prison house; but a meeting house near by and a fine monument in another spot indicate the change which has come over the public mind respecting the distinguished dreamer. We walked a mile or two to see his cottage at Elstow and to get a glimpse of the church, whose bells he used to ring when a boy, and of the Moot-house in which he afterwards preached. Noble Bunyan! His persecutors are forgotten, but his name grows more and more famous.

We pass by Kettering, where William Carey's great modern missionary enterprise was inaugurated. At the Baptist Missionary Rooms, London, we had seen a number of very interesting memorials of Carey; but this town seemed a more imposing monument of his missionary zeal.

By a branch line we make a short visit to Olney, for many years the home of the poet Cowper. The town is quaint and ancient. We visit the house, now vacant, in which the poet resided with Mrs Unwin. Here we see his study, the place where he kept his rabbits, and other rooms occupied by him. In the little den, known as his summer house, we sit down amid the memorials of the many poems he composed there. Near by is the old parish church and the burial place of Rev. John Newton, whose hymns form so valuable a part of our service of song.

Newstead Abbey, the early home of Lord Byron is next visited. The fine estate of the author of *Childe Harold* has undergone great changes since his day. It is now pitted with mines and railway stations. The Abbey is in good preservation. We call at Hucknall Torkard to see the spot where the distinguished poet was buried.

At the large city of Nottingham we spend some time, visiting its Castle containing a vast collection of military curiosities, and rambling among its lace factories. Here Charles the First unfurled his banner to resist the revolutionary armies of his times; and many a bloody conflict was waged in the vicinity of this city.

As we proceed northward we notice that the landscape becomes more rugged and less fertile. Towns are seen nestling among the hills, and the smoke of numerous factories and mining establishments fills the air. The sources of Britain's wealth

become obvious. Scores of cities, large and small, are passed by, chief among which may be mentioned Sheffield and Leeds.

We soon find ourselves among the treeless hills of Yorkshire and Westmorland. We dash over ravines, through long tunnels, up hills and down dales in a romantic region of country. Arriving at Appleby we change cars for the Lake country. A pleasant ride through undulating reaches, bordered by picturesque mountains, brings us to Penrith. Halting here for a short time we visit Eden Hall, the ancient seat of the Musgraves, and Gloucester Arms Inn, where is shown the room once occupied by Richard Third. Then we hurry on to Keswick, on the pretty borders of Lake Derwentwater.

It is evening. We hasten to ascend Castle Head, from which we obtain a glorious view of the surrounding scene. The beautiful lake reposes peacefully at our feet. Around us tower the heights of Skiddaw, Scafell Pike, and a host of similar summits. Away to the west is seen Crossthwaite church, where the remains of Southey lie buried, and nearer to us Keswick lies in stillness and beauty. The town is one of the typical old English centres, and its traditions are very interesting.

Next morning we do some further sight-seeing around Keswick and then take our seat in a large carriage for a romantic ride to Windermere. As we ascend the hills we gain views of the surrounding scenery not soon to be forgotten. Fine vistas of lake and vale, hill and ravine, open before us. We pass many a glen and babbling brook, shadowed by luxuriant wild-wood and tinted with purple heather. About noon we reach lake Thirlmere, a small but pretty sheet of water lying among the surrounding hills. Further southward we reach the charming valley of Grassmere. The lake is one of the finest in this region, and the rural scenery all around is peculiarly attractive. Here the poet Wordsworth lived many years in a neat residence known as Dove Cottage. His remains repose in the neighboring churchyard.

Our coach now winds around a grassy mountain, on the side of which are seen many quaint villas and cottages. Dove Nest, the home of Harriet Martineau, is one of the most interesting; and on the opposite side of the stream is seen Fox Howe, the former residence of Dr. Arnold. It would have been delightful to spend a few weeks in this lovely place.

We now come to Ambleside, an old but pretty town of about three thousand inhabitants. It is supposed to have been a Roman station, and fragments of tessellated pavements and other remains are found in the neighborhood. The streets are narrow and the houses antique in style, having old-fashioned doors and alcoves.

Lake Windermere soon opens before us in all its striking beauty. It is the largest of the English lakes, being ten miles in length and about one wide. The scenery around the northern end is especially grand. Mountain peaks are seen in all directions. Elegant residences peep from cosy groves, and populous villages lie along the shores. Islands dot the blue expanse, and boats and steamers gaily skim over the rippling water. Fine castles are seen here and there on either side. We sail the entire length of the lake in a commodious little steamer.

Reaching Lakeside we seat ourselves in the train and pass around the skirts of Morecambe Bay. The coast scenery is wild and impressive. A number of towns are passed by and some fine landscapes viewed till night shuts out the exterior world from our gaze. In a few hours we find ourselves at the great western emporium of England—Liverpool.

Next morning we make good use of the omnibuses in viewing the sights in Liverpool. We pass the house formerly occupied by Gladstone, get glimpses of the principal streets and public buildings, go to the parks, ride beside the docks, and spend a forenoon very profitably in this way. Liverpool is a great city, and its volume of business comes next to that of London in extent.

Taking the train we start eastward, passing through Manchester, the great cotton-manufacturing centre of England, and through a host of smaller towns and villages. When we reach Derbyshire the scenery undergoes a marked change. Limestone hills and bald crags, without either trees or grass, meet our gaze in all directions. We could easily imagine that we were in the dead regions of the moon. Yet in these regions wealth has her busy centres of activity. Here are limestone and gypsum quarries and factories for preparing the finished material for the artisans throughout the country. Among these wild hills are found many Druidical remains, circles, barrows and cromlechs.

Derby and Leicester are passed by as we rush on at lightning speed. Once more we come to level reaches of park-like beauty and luxuriance, and in a short time we reach the town of Kettering, from which we return to London over the same line as that on which we had originally started out northward.

Our next article will give a sketch of the trip through the land of Scott and Burns.

A Year in North Carolina.

The People.

BY REV. JOHN LEWIS.

IN THE CHURCHES. (CONTINUED.)

I believe the sectional feeling is much the same in other denominations. A Methodist minister told me not long ago that he believed that the M. E. North and South could not be united, and if they were they would again fall apart. The N. C. Presbyterian, published in Charlotte, said in answer to some criticisms by the New York Independent: "The attitude of the Southern Presbyterians towards colored evangelization may be explained, but it cannot be justified. Before any tribunal which has the right to judge us we do not seek to justify it. We would rather confess and deplore it. But to the Independent we have no confessions, apologies or excuses to make; because the Independent is as much or more to blame than we are for these conditions. The race hostility in the South was not due to the emancipation of the negro. That could have been appeased long ago. It was due chiefly to the greatest political crime or blunder ever committed—the wholesale enfranchisement of the negro—crime on the part of those who committed it foreseeing its consequences, blunder on the part of those who did it ignorantly. This and the horrors of the reconstruction and carpet-bag politics are chiefly responsible for the deep-seated race hostility in the South. It has been kept alive by politicians, and by those theorists who have tried to force upon us not merely social equality, but social intermingling and social amalgamation with the negroes. These things do not justify us before God, but they deprive the Independent of any right to judge us. We may criticize ourselves, but we do not take fault-finding patiently when it comes from such other sources."

The fact of it is the Christians of the South consider themselves not a whit inferior to those of the North. There is unquestionably a great difference between the way the negroes are treated in the North and in the South, but whether they are better treated in the North, considering all the circumstances, depends on the point of view. Is every colored man treated according to his merits, without regard to race or color, by Christians in the North? If not the argument of the Southern Christian has some force.

Again it is complained by Southern Christians that "The secular press spreads upon the wings of the wind the outbursts of criminal violence as they occur in the South, but never is a syllable recorded of the quiet beneficence of the whites to the blacks. Nothing is said of the thousands of dollars annually given for the erection of churches and school houses for the colored people; no account is taken of the millions of dollars that have been appropriated by the states, as a result of the taxation of the property of the white man for the education of the children of the black man. Nothing is said of the homes of paupers in every county where aged and infirm blacks are comfortably cared for. No record is made of the asylums for the deaf and dumb and blind, and for the insane. And yet," adds the writer, "I have no word of justification to offer for the violent out-breaks. In common with many thousands in the South I condemn lynching for any cause whatever. It is an expression of anarchy that deserves the unqualified condemnation of all good citizens. In common with the sober element in the South the writer insists that the law should have its course."

In the North a Christian often hears words concerning the negro that grate on his ears even if he fully concedes the present inferiority of the negro race as a whole, but in the South one hears these expressions much oftener, and there is no doubt they will be heard until Christians generally will have more of the mind of Christ, which caused Him to leave His throne to seek and to save the lost of every tribe and nation. Indications are not wanting that thoughtful Southern Christians filled with the missionary spirit feel much as other Christians do about the matter, though they may have entirely different views about social equality and negro domination. The Almanac of the Southern Baptist Convention says: "But beyond this (referring to the New Era Institutes) our conventions, district associations, churches and individual members, should do everything in their power for the salvation of 'our brothers in black.' There is no consistency in sending the gospel to Africa and neglecting the Africans at our doors and in our homes." I have no doubt that the writer felt that this last sentence was needed by some. A good brother, occupying a prominent position, told me that he went to help in one of the New Era Institutes—an Institute in which Northern and Southern white Baptists co-operate in seeking to lift up the standard among the negroes by teaching their pastors, deacons and leaders—and the good sister who entertained him and another helper did not know what to think of their conduct. He did not argue with her, but a leader in the ladies' missionary work reasoned with her and used the same argument as I have quoted from the Almanac.

When the colored troops were at Fort Macon our Sunday School missionary urged me to visit them, and

one of my own members brought Prof. Bruce, who was in charge of the Y. M. C. A. tent, to my study. At the Convention last year the cause of the negro was not overlooked by the speakers on Home Missions, but at our Association one of the pastors claimed that some of the Christians on his field acted as if the commission read, "Go ye and make disciples of the white men, but as for the negroes let them alone," while his read, "Go—and disciple all nations." I cannot say how general the one feeling or the other is. I believe that among the most intelligent and spiritually minded white Christians there is deep concern for the spiritual welfare of American as well as African negroes, but I fear that many Christians carry their dislike, if not hatred of the negro, to a perilous degree, and that they can hardly bring themselves to pray, pay or work for his spiritual welfare any more than for his temporal. They simply wish he were out of their way.

There can be little doubt that religion and morality are not too closely connected in the colored churches. I do not say that there is no discipline at all, but the standard is low. And one told me that it was almost lower among the preachers than among the people. He claimed that two thirds of the preachers had been under a cloud some time or other. Another told me, "The great need of our race is pastors who will study and teach the Word of God instead of exciting the people; men that will set a good example before them instead of foraging on them." "I know no better word than foraging to use." He also claimed that many of the preachers were universal as well as dishonest. There many of them not only use tobacco, but drink more or less. I have been told that many of their preachers in the cities preach in such a way that if a man should enter one of their churches blind-folded he would not know that he ever listened to a negro preacher, but the majority of the preachers still excite the people. In the mountains the white people are quite as excitable, I am told. Among the negro preachers there are a great many men who are not clothed with humility, rule-or-ruin men who are always asking who shall be the greatest rather than who will be the most serviceable. I have been informed that there are at least about one hundred and thirty-five thousand colored Baptists in this State. The colored Methodists would probably come next, though I have no means of finding out.

Professor Booker I. Washington, M. A., relates a story of an old negro who went to his class-meeting and said to his class-leader: "I have had a hard time since our last meeting; I have been sometimes up and sometimes down. I suspect I have broken every one of the ten commandments since our last meeting, but I thank God I have not lost my religion yet." Is that kind of religion found only in "the black belt," or is there some of it found here and there in the Maritime Provinces?

Prof. Washington says again: "The greatest curse of slavery was that it deprived us of that self-dependence and that executive power, which are the glory of your race. For two hundred and fifty years we were compelled to depend on some one else for food and shelter. The only way to remedy this is to send out Christian teachers as object lessons to simulate these people and set them on their feet."

"It is mighty hard to make a good Christian out of a hungry man. I don't care how long our people have belonged to the church, or how much they get happy and shout in church, if they go home at night hungry and don't find something to eat, they are tempted something before morning. No matter how much religious enthusiasm our people exhibit, in order to have their Christianity mean what it means to you, we must teach them to mix in with their religious enthusiasm some land and cotton and corn, and a house that has three or four rooms, and a little bank account, and when they have that with their religion they have a religion that we can depend upon seven days in the week."

While the respected principal of one of the Nonconformist colleges in Wales was taking a stroll along the college lawn before going in to the classes, one of the junior students happened to cross his path. "Good morning, Dr. —" he exclaimed. "Good morning, good morning!" he replied. "Excuse me, Doctor," said the student; "I am trying to compose a sermon on a certain text in my study, and am not able to get on very well. What would you consider the 'characteristics' or the essentials of a good sermon?" "There are three," replied the good old doctor, "and whenever composing a sermon, don't forget them. First, a sermon must be 'moving'; secondly, a sermon must be 'soothing'; lastly, a sermon must be 'satisfying'."

"Thank you very much, Doctor; I will endeavor to compose on those lines." The sermon was prepared and preached. Travelling in the same train on a Monday morning soon after the Doctor espied the young student, and beckoned him to come into the same compartment. "Well," he said, "how did you get along with the sermon?" "Just as you told me, Doctor," was the reply. "I preached it yesterday, and strictly adhered to your instructions. In the first place, it was a 'moving' sermon, because I saw several walking out; secondly, it was 'soothing,' because the deacons were nearly all asleep, and, lastly, there is no doubt of it being 'satisfying,' because they never asked me to come again."—Selected.

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Honor all Men.

The words which stand as the caption of this article embody an apostolic injunction which its author must have considered important. It stands in connection with other injunctions of the highest significance—"fear God," "love the brotherhood," "honor the king," and we cannot ignore its right to stand where it was placed by the apostle. Perhaps as Peter wrote these words he was thinking of a great lesson which he learned one day while, on a house-top in Caesarea, he waited for his dinner. That vision on the house-top and the incident which followed wrought a great enlargement of Peter's conceptions concerning the relation of mankind to God, and therefore their relation to himself, and this enlarged conception finds fitting embodiment in this brief injunction which the apostle addresses to his brethren, "Honor all Men."

The Christian world has found this injunction of Peter a hard saying. Even those who have most jealously held the apostle's teachings to be among the things which are to be believed and practised have too often shown for it a shameful disregard. How often nations and communities, calling themselves Christian, have utterly ignored the claim of other peoples and communities to equal rights and privileges with themselves! How often those who professed to acknowledge the lordship of Christ and the authority of the law of love have denied to their fellowmen the right of life, liberty, the pursuit of happiness and the exercise of conscience! And out of this failure to honor men as men, and so to respect their civil liberties and rights of conscience, what wars, what slaveries, oppressions and persecutions have resulted!

We may congratulate ourselves that, at least in respect to the recognition of the natural rights of men, it cannot be said that the former days were better than these. The sympathies, as well as the thoughts, of men have been widened with the process of the suns. The circle within which men are recognized as neighbors has been greatly enlarged. Many old jealousies, animosities, bigotries have died out. Race and class distinctions have less power to separate men than they once did, many middle walls of partition have been broken down, more regard is paid to the gold and less to the guinea's stamp, more to character and less to place and title; and the rights of man as man, whatever his race or his religion, to justice and sympathy at the hands of his fellowmen, is being more widely and fully recognized. There has broken upon us at least some glimmering of truth that a man is to be honored because he is a man and because, as a man, he reflects the image of his Creator. We are beginning to understand that the fact that a man's ideas, beliefs and conscientious actions are very different from our own constitutes no reason why we should refuse to honor his manhood and to recognize his right to neighborly consideration and respect.

But not even in the most enlightened Christian communities and the most exemplary churches has the spirit of Christ's gospel become so fully realized that there is no need to call attention to such admonitions of Scripture as are embodied in these words of the apostle. There is a certain honor to be paid to men, even the most degraded and brutalized, because they are men, for even these bear something of the divine likeness, and by the grace of God and the gospel of Him who was not ashamed to be called a son of man, they may become partakers of the divine nature. We need to learn this

lesson so well that we can honor the manhood of man in spite of glaring faults and defects, so that we can be patient with men when they misunderstand, misrepresent and vilify us and the things which we hold dear. We need to learn it so well that we can be fair toward men who hold religious and political opinions radically different from our own. We need to learn the lesson well enough to be able to pass through the excitement of an election campaign without vilifying those who are opposed to us and ascribing to them motives inconsistent with the character of honorable men.

Christ's Divine Authority.*

Men love to listen to those who have "authority," especially to those whose authority comes from their own attainment, and which gives them a right to speak. Edison is an authority on electricity, and men defer to what he has to say. Nansen is an authority on the arctic, and men love to hear him talk about that region of ice and cold. Stanley is an authority on Central Africa, and none would deny what he says about the dark continent. Before yielding to what a man says, we want to know whether he really has a right to speak. If we grant that, we are only too glad to hear and obey. Majorities count simply for nothing when weighed against real authority.

While this holds true in secular matters, it also holds true in matters of religion. Here, too, majorities count for naught. We seek for "authority." Majorities, if yielded to, would lead us to idolatry, for the major part of the world still bows down to idols. This instinctive seeking for and yielding to authority is what leads men to think more of what Moses and the prophets said, and what the apostles declared, than of what mere philosophers have uttered. We feel that the holy men of old have more of the true right to command than have all others combined. In religious matters, Moses and Paul speak with authority; while Plato and Marcus Aurelius do not. But even Moses and Paul (the two greatest men who have ever lived) do not claim this authority in their own right. They acknowledge that it is delegated. Christ, on the other hand, claims true divine authority. In the same way in which the Father has authority, so he claims that he has. "I and my Father are one." Moses never would have said anything like that, and, if he had, we should feel that he was guilty of blasphemy. "He that loveth father or mother more than me is not worthy of me." Paul never would have dared to say that. Isaiah was a marvellous prophet, but he never would have ventured to cry, "I am the light of the world." All this, and much more, Christ claimed; for he claimed that he was to be the final judge of all mankind, and that on his word the eternal fate of all would depend.

Now, in what did this authority consist? First and foremost, in what he was in himself. He was divine. This is what Gabriel said when he called him "the Son of God" (Luke 2: 32, 35). This is what the Father himself said when he called him "my beloved Son." This is what even evil spirits said when they cried out that he was the "Son of God." This is what the Apostle John said when he declared that "in the beginning was the Word, and the Word was with God, and the Word was God" (John 1: 1). See, then, angels, demons, men, and God: the Father, all unite in this declaration. And to this we must add the repeated testimony of Jesus himself.

To all this his life, teaching, and works bear witness. They all point in the same direction. "Never man spake like this man." And never man lived and wrought like this man. It is simply impossible to deny the testimony of all these witnesses; for, if we deny them, then we are driven to the conclusion that he was an impostor, and utterly deceived and deceiving. Such a conclusion, under the circumstances, is preposterous.

But the consequences of the acceptance of his teaching leads us to the same conclusion. The world has attained all that is best only as it has accepted and lived up to his teaching. This could not be if he were an impostor, or, else we should have to acknowledge that the best life is only attainable by obeying the biggest impostor that the world ever saw. No man will calmly acknowledge this.

*A. F. Schaeffer, D. D., in the 'Sunday School Times.'

But since all this is true, we owe to him the same deference in things spiritual that we give to men in things secular who are authorities in their respective departments. If we know that any man has absolute truth in any one department, we never think for one moment of controverting what he says. So should it be in all religious matters. To him who alone has divine authority we should yield instant and absolute obedience. Is not this so? If not, then to whom should we render it?

Editorial Notes.

—It is rumored that Dr. Nathan E. Wood, of the First church, Boston, will be appointed to the presidency of Brown University, vacant since the resignation of Dr. Andrews, about a year ago. A committee appointed to select a president is to report at the meeting of the corporation of the University, which takes place February 8th. Dr. Wood, a few months ago, declined an appointment to the presidency of Newton Theological Seminary.

—Many of our readers will enjoy the article which appears on page two of this issue, under the caption "A Reminiscent Gossip about Famous Preachers," by C. W. Townsend, pastor at Hillsboro, N. B. The reminiscences will extend over another article. Mr. Townsend appears among the contributors to the sermonic section of the Homiletic Review for February. The title of the sermon is "Ingersoll versus Paul," and the text 2 Tim. 1: 12. The preacher contrasts the infidel's negations with Paul's affirmations, the destructiveness and despair of his doctrine with Paul's constructiveness, hopefulness and assurance of ultimate triumph.

—Rev. Charles Albert Berry, D. D., one of the most widely known ministers of the Congregational body in England, died on Tuesday of last week. His death was very sudden, occurring while he was conducting the funeral service of a brother minister. Dr. Berry was in his 47th year. Since 1883 he had been pastor at Wolverhampton. He had visited America more than once, and on the death of Henry Ward Beecher there was much talk of Dr. Berry as his successor. He was the first president of the National Council of Evangelical Free Churches, was chairman in 1897 of the Congregational Union of England and Wales, and in the same year visited the United States as representative of the Arbitration Society, and in this capacity addressed large meetings in several of the large cities of the Republic.

—Whatever may be thought of Mr. Balfour's scheme for university education in Ireland, of which some account is given in another column, one cannot but admire the manliness of the position taken by him when he told a deputation which waited upon him in reference to the matter that the views expressed by him represented his conscientious conviction, and that he was not disposed to abandon them because they might be unpopular. Whether or not he remained in public life was to him, he declared, a matter of indifference, but it was not a matter of indifference that he should have the liberty of expressing opinions which he honestly held. The man whose honest convictions of what is right public policy count for more with him than popularity and continuance in office, possesses at least one essential quality of true statesmanship.

—The fight over the growth of sacerdotalism in the Church of England continues, and with greater vigor. The upholders of the confessional and other ritualistic inventions become more defiant, and the attitude of the Protestant party, within and without the church, becomes more determined and aggressive in opposition to the Romeward tendency. There is abundant evidence that the use of the confessional in Anglican churches is becoming prevalent, and a clergyman of the church has boasted in the press of the ease with which the young people are led to conform to this innovation. "They accept it like ducks accept water." Alluding to this writer and his statements, Sir Vernon Harcourt said in a recent letter in the London 'Times': "Some measure or other, and that without delay, must be taken to rid the church of such men, or the Bishops will soon find that the people will get rid of the church. . . . The Protestant laity will not allow the children of their parish schools, or of their families and homes, to be brought up in children's masses and children's

confessionals, to be seduced, trained, and dragooned by such men and such teaching. If the Bishops are incompetent to put down the confessional, the confessional will put down the Bishops."

—By President Trotter's article, which appears in another column, it will be seen that next Sunday, the 12th inst., has been named as the day to be observed this year by our churches as a day of prayer for Colleges. It is unfortunate that the announcement did not appear last week. We wish to say, however, that for its failure to appear earlier Dr. Trotter is not responsible. The article was in the hands of the printer in good time for last issue, but by an oversight, which we very much regret, it was not put in type, and the omission was not discovered until it was too late to rectify it. It seems to us that the change from a week day to Sunday is in the right direction, and the suggestion that pastors should, on that day, preach sermons touching the interests of Christian education and our own educational work, is one that should call forth a general response. Pastors will, it is true, have little time for the preparation of discourses on education for the day named, unless the announcement shall have reached them through some other channel. Still it will be possible for all to call the attention of their congregations to the appointment, speak to their people of the great importance of the work and commend to their prayerful sympathy teachers and students, with all the interests connected with our denominational schools.

—The latest news from the Philippines shows that a condition of war now exists between the United States and the Filipinos. According to despatches received at Washington the natives at Manila provoked hostilities. A battle of a serious character occurred on Saturday evening and fighting continued intermittently during Sunday. The native troops made a vigorous attack but were driven back by the Americans, who secured important advantages. The American loss is given as 20 killed and 100 wounded. The loss of the Filipinos could not be ascertained, but was believed to be heavy. General Otis, the commanding officer of the American forces, praises the gallant behaviour of his troops. General Otis is said to have some 20,000 men in his command and about 6,000 more are now on the way from the United States, but will not reach Manila for three or four weeks. These, with the naval forces under command of Admiral Dewey, may be sufficient to reduce the islands to subjection. It is difficult to say how much of a resistance the natives are likely to make, since that depends not only upon their numbers and equipment, but upon the ability of their leaders and the enthusiasm they may be able to inspire.

—The situation for the United States in the Philippines is a very peculiar one, and is attended with not a little embarrassment for the government of President McKinley. At present writing the treaty of peace is still under discussion in the Senate. The Filipinos, against whom General Otis and Admiral Dewey are carrying on war, are technically Spanish subjects. Probably the events of Saturday and Sunday will insure the endorsement of the treaty by the United States Senate. But there is evidently a strong element of public opinion opposed to the country's assuming any responsibility for the government of the Philippines. General Sherman, late Secretary of State, argues, in a recently published article, that the United States has no more right now to refuse to acknowledge the independence of the Philippines than France would have had to refuse to acknowledge the independence of the American colonies in 1776, after having helped them to freedom from British control. It will doubtless seem to many persons that this is placing a very low estimate upon the ability of the American colonies for self-government. Probably no person well acquainted with the Filipinos believes that they are in a position to undertake self-government with any hope of success. If the United States takes the Philippines from Spain, it thereby incurs the responsibility of placing them under better political conditions than those which Spanish rule involved. No nation has a right to go about the world overthrowing existing forms of government unless it gives a valid guarantee that the result will not be anarchy.

The Day of Prayer for Colleges.

Sunday, the 12th of February, will be observed in connection with the Institutions at Wolfville as the Day of Prayer for Colleges. For many years, in accordance with the custom prevailing in American colleges, the last Thursday in January has been the annual day of observance. The change this year to the second Sunday in February has been made at the suggestion of the directors of the Intercollegiate Y. M. C. A. of the world. By careful enquiry it has been ascertained that the former date of observance clashes with the mid-year examinations in many colleges, and that, for other reasons, it is not the most desirable date. The same enquiry has led to the conclusion that the second Sunday in February is probably the date which will be found most advantageous in the experience of most institutions. It is decidedly the better arrangement for us at Wolfville, and the Faculty have decided to put our observance in line with what is likely to become a world-wide movement.

On February 12th, therefore, special services will be held in connection with the Institutions, appropriate to the day. Rev. Mr. Hatch, the pastor of the church at Wolfville, will preach to the students in the church at the morning service, in the afternoon a mass meeting of professors, teachers and students will be held in College Hall, and all the services of the day will assume a special character. We ask the readers of the MESSENGER AND VISITOR to pray with us that the blessing of God may rest upon our educational work, and upon all who are connected with it in any way; and to join with us in prayer for educational institutions everywhere.

The date of observance falling on Sunday, we earnestly request that pastors not only call the attention of their congregations to the matter, but if possible preach sermons specially fitted to the day. There is abundant reason for thankfulness in connection with our educational work, and abundant reason why we should earnestly seek a continuance of the divine presence and blessing.

At the afternoon meeting brief messages will be read from friends, and former students, of the institutions. This will help the students to realize their relations with the students of former years, and with the outside world, and will, we trust, bring inspirations of the best kind to all our hearts. We solicit brief messages for this purpose. Wolfville, Jan. 28th. T. TROTTER.

Arrows from a Hunter's Quiver.

LONDON OUTDONE BY TORONTO.

At the opening of the year in London, Eng., a monster banquet was given in which participated 3,000 guests. This was reckoned "the greatest and largest function of its kind in history." But recently in Toronto the T. Eaton Co., Ltd., gave a banquet, the guests of which numbered 2,700, all employees of the Company. Timothy Eaton, Esq., the head and mainspring of the Company, presided, and with several city ministers addressed the guests. Whatever may be said by small business houses against the great departmental stores, in this magnificent spectacle, Toronto—comparatively—outdoes London, and we have an exhibition of the spirit of brotherhood that should exist between employer and employee. Certainly the relationship between capitalists and laborers will only be solved by the application of the Golden Rule of the Sermon on the Mount.

MANY MILLIONAIRES.

In this city there are eighteen millionaires. One of them, a brewer, is worth at least \$15,000,000. Besides them there is a great host whose fortunes approximate the million. In Walkerville, Ont., Hiram Walker lived, built the town, made his fortune of \$15,000,000 and recently died. He was a brewer, a Churchman, and bequeathed \$180,000 to a children's hospital. The evil done by his business however cannot be written in so few words. Nevertheless this deed testifies to the activity of conscience. Natural enough—money lords are seldom known to charter an enterprise for the salvation of Africa or India, but financial exploitations of all kinds absorb their capital and engross their attention. Bank stocks, real estate and corner lots concern them now, and they are only happy when they are the centres of monopolies. But as none of these things exist in the world to come, the question is what will they do there? A recent inventor claims he has perfected a machine to store the sun's rays of summer for use in the winter, but no one has yet been able to make his stored wealth to serve him in the world to come. Oh, for the gospel that not only reaches the poor, but also the rich, and that causes them to tremble with the responsibility of their wealth till they cast it at the feet of Christ.

REV. CHARLES M. SHELDON,

the author of "In His Steps," "The Crucifixion of Philip Strong," etc., has honored Toronto by his first visit to Canada. He spoke in the Pavilion on Sunday afternoon, Jan. 22nd, on Prohibition, advocating moral and legal suasion, and preached in the Bond Street Congregational church morning and evening. He also held an open conference Monday afternoon, subject, "What would Jesus do?" and in the evening he read from his latest unpublished book, "The Miracle of

Markham." Crowds flocked to all the services, and many could not hear him. Mr. Sheldon is a speaker of less than average ability, but is an illustration of the power of a good life, which doubtless tells more than his public addresses, and makes them act. By his several books he speaks to the world his message, which will live as long as it is practical and true. From him we learn that we may reach the masses by the pulpit, the platform and the press, a threefold agency God has made possible to the ministry.

DAY OF PRAYER FOR COLLEGES.

True to her spirit and trust McMaster observed the 26th in prayer for colleges. In the morning Dr. Rand spoke on "The Relation of the Christian University to the Problems of the Times." He argued that moral, social and economic questions could not be solved and settled by the application of the so-called scientific principles natural to themselves, that any theory that leaves God out and that does not involve the genius of Christianity is a delusion, and that until men do unto others as they would should be done unto themselves, from the Christ motive, a better state of things in society is impossible. He took an optimistic view and painted the future bright with hope and fulfilment of the best. In the afternoon the Chancellor conducted a very interesting service consisting of a report of the condition of Canadian universities and communications from Acadia, Woodstock and Moulton, as well as from a number of former students, after which each class held its own prayer meeting and realized that

"Though sundered far, by faith we meet
Around one common mercy seat."

In the evening Rev. Mr. Patterson, of Cook's Presbyterian church, addressed the Theological Society on, "How the Church is Moving away from the Masses." Actual removal, classical music and lack of gospel preaching were the three ways by which the moving is going on. It was a stirring address given as only an Irishman and a zealous man could give it. Toronto, Jan. 30th. J. HARRY KING.

Upheld on Father's Hand.

God's children are sometimes placed in strange positions, and even in positions which appear dangerous, yet if their loving Father has so placed them they are safe.

A father was playing with his little girl, he was a healthy, strong looking working man and she was only a small child, but their play taught me the above lesson. Picking his little daughter upon the open palm of his outstretched hand he held her at arms length, but she trembled.

"Stand still," said the father, and the baby frame grew rigid as she stood erect in the confidence of child-like faith. She was in a strange position but she was safe, for underneath her was a father's arm.

Child of God has thy Father placed thee in what appears a strange position? Stand still, for "underneath thee are the everlasting arms," Deut. 33: 27. Thou art standing upon the palm of infinite love and power. Steady thy trembling heart. Stand still!

Thy Father has placed thee where thou art. Canst thou not trust him? He is "upholding all things by the word of his power," Heb. 1: 3. His word, only his word. Think of it child, of God, thou hast his arm; for when it saith, "The Lord upholdeth the righteous," Psalm 37: 17, it is added, "The Lord upholdeth him with his hand," verse 24. Is he not able to "keep you from falling," Jude 24. Stand still! Stand erect! Safe on thy Father's hand.

That father was only playing with his child, it was all done in sport. Thy Father has a purpose in placing thee where thou art. He does not play with thee.

Joseph was placed in apparent danger, but what a divine plan was being worked out.

Esther stood where it seemed she would certainly fall, but there was a purpose in that also in which she was destined to play a glorious part.

Daniel stood where death threatened on every side, but he calmly stood still and the purposes of God were perfected.

Wherever thou art if God has placed thee there he has a purpose. He does not sport, with thee. Stand still! stand erect, immovable! even if thou canst not understand why he has placed thee there. Thou seest only the danger and the risk.

"I must fall," saiest thou. Nay, "The Lord upholdeth all that fall," Psalm 145: 14, and again, "He will keep the feet of his saints," 1 Sam. 2: 9.

Was not that father exhibiting his child with somewhat of satisfaction? Was he not in effect saying, "Behold how my child trusts me! Behold my strength and how safely I can uphold her!" And does not God say to the world, when his child fully trusts him, "Behold my servant whom I uphold," Isaiah 42: 1. For the glory of the Father stand still and shew thy faith. Give him the opportunity of exhibiting his power and grace in one "kept by the power of God through faith unto salvation," 1 Peter 1: 5.

After all there was some little danger to that child, she might have fallen; but for God's child there is no such danger. None shall pluck thee out of thy Father's hand, John 10: 29. Upon the palm of power thou art standing as upon a rock. Tremble not! Stand still!

Shall I gather my scattered thoughts? They are these:

1. Thy Father may place thee in a strange position.
2. Thou art upheld there by thy Father's arm.
3. Stand still in thy strange position.
4. Thy Father has a purpose in thus placing thee.
5. He would have others behold his power and thy faith.

6. Though strange thy position thou art safe, for he had said, "I will uphold thee with the right hand of my righteousness," Isaiah 41: 10.

Stand still and answer, "Thy right hand upholdeth me." FREDERICK T. SNELL.

Havelock, N. B.

* * The Story Page. * *

Julia's Letters.

BY SUSAN TRALL PERRY.

"Did you hear from Julia today, Minerva?" asked Mr. Ford, as he sat down in the west porch in the September sunshine.

"Yes, father," replied the daughter, as she took a letter out of her apron pocket. "Jack Collins brought it this afternoon when he came home from trading down at Elmville."

"Well, let's hear it. I haven't got my glasses here. Hope they are all well."

The daughter read the letter from her sister, which as usual was full of complaints and apprehensions of coming disasters. When she had finished Mr. Ford leaned his head back in the old porch rocker and said:

"It does beat all how much trouble Julia always has. How would it be if for once she would write a real good, cheerful letter, instead of an upsetting, worrying sort of one."

"Sometimes I'm afraid Julia is not getting along as well as she might be. It does not seem as if she would write so if things were going on right. I don't know but I ought to go out there this fall and see what the situation is," his daughter rejoined.

"Perhaps you had, Minerva, but it will be terrible lonesome for me. I suppose Aunt Sally will come and keep me company, but she always goes to sleep in her chair when she sits down, so she isn't very entertaining. However, I guess I can stand it a couple of weeks."

"Yes, but, father, it costs a good deal to go out to Julia's. I could not make the trip there and back for less than fifty dollars. I would have to draw it out of the bank, and that would only leave me fifty dollars on interest, but if she is in trouble I must not mind that."

Mr. Ford took the letter in his hand, and looking over it said: "It seems that Albert has a good place in the office of the iron works, but Julia says he may lose it at any time; and the little boy is well now, but the scarlet fever is in the neighborhood, and he is quite sure to get it; and if he does it will go hard with him, because he is so delicate. The little girl's eyes trouble her; Julia's afraid she will be blind. And what a time she does have with the hired help. I should think she would rather do her own work than to be bothered so. She doesn't seem to be well herself, either, does she? What is this she says about her lungs being weak? There never was any lung complaint on my side of the house, nor on your mother's side."

Mr. Ford got up and went into the house. It was supper time, and his daughter followed him. He was in his shirt sleeves, and she got his coat and helped him to put it on. His arms were very lame, as he had been cutting corn all day, but he did not speak of it. He asked the usual blessing at the table, and added a petition that the Father in heaven would bless Julia and her family and keep them from sickness and danger. A wall of the Father's prayers had been about Julia's "goings in and comings out" ever since she left the old home.

Long after Minerva went to bed that night did she turn over and over in her mind the troubles and cares of her younger sister in the West. Every letter was full of them. But nothing but cheery letters went from the old home to her. Father's growing weakness from age, the hard times they had in selling their farm produce at a profit, the close economy she had to practice to make ends meet, and the lonely hours she herself had many times, were never mentioned in letters to Julia. Minerva could carry her own burdens; and why add to Julia's. Letters are so aggravating when they are full of the troubles of those so very dear to us, because we can not sit and talk face to face with those who seem to need help from us so much. It did not seem possible that Julia would write such complaining letters unless she had real troubles, and before Minerva went to sleep she had made up her mind to leave Aunt Sally with her father and go out West and find out for herself how things were going with Julia. Had she not promised the dying mother to be a second mother to her younger sister Julia?

And so Minerva went, and the father watched each day for a letter that would come as soon as she arrived. When it came and he read it he gave a sigh of relief. "Julia and her folks are getting on first rate," he said to Aunt Sally.

"Just exactly what I expected," Aunt Sally replied. "Julia was always complaining and stirring folks up, expecting some dreadful thing was to happen. I never did have any patience with folks that are always spoiling the present because the future will bring some trouble to them. Trouble comes to us all, but it is dreadful foolish to go down the road looking for it."

Julia's husband had a good position, and there was no reason to think he would lose it. The scarlet fever had moved out of the neighborhood, and the little boy did not get it. His sister's eyes were better, and the doctor said there was nothing serious about the case. Julia had

had a severe cold, brought on by her own imprudence, but was entirely over it, and Minerva wrote that Julia never looked so well in her life.

The father thanked God for his goodness to his child, and wondered why Julia did not appreciate her blessings and thank God for them, and stop such complainings.

After Minerva had been at her sisters a few days a telegram came to her. Her father was very ill and wished her to come home on the first train. Aunt Sally had sent it. Julia wondered how her sister could be so calm. She "had gone all to pieces," she said, hearing such terrible news. If anything happened to her father it must kill her, she knew. She could not help her sister to get ready for the return journey. She annoyed and hindered her by the dreadful forebodings she kept telling.

"Could Aunt Sally have been over-anxious in the matter?" she asked. But Minerva quietly said, "Aunt Sally is not an alarmist, Julia. She never sent that telegram unless it was a necessity. Whatever comes the Lord will give me strength to meet it. I trust him."

Minerva made the return journey and found her father very ill. Just as she thought, he had not remembered to put on heavy clothing when the weather became colder. He had been so used to his daughter's quiet ways of getting the things he needed at hand for him at the proper time.

It was a long and trying illness, and when the father got about again he knew it had been a hard pull, and he would never be as strong again. Yet Minerva's letters were always hopeful ones to her sister. She made no mention of her weariness from the long, anxious watching and waiting. Neither did she tell how trying the shiftless boy she had hired to do the farm chores was, nor that the potato crop was almost a failure. Why should she worry Julia with things she could not mend? There is a bright side to everything, if we look for it. Minerva was one of the elect, of whom some one says,

"The elect are those who put life into one—who give courage to the faint-hearted, hope out of their own constancy." "If I were only calm and trustful like Minerva," thought Julia, "how much easier life would be for me and all those who are dear to me. I must try and see the bright side of things as Minerva does, and learn not to put burdens on other people's shoulders." Aunt Sally remarked, when Julia's letters were read aloud in the family after Minerva's return home, that Julia did not write such upsetting things as she used to, and really seemed to have learned to see a better way of looking at life and its daily cares and duties.—Christian Intelligencer.

* * * * *

The Bell.

Situated in that portion of Germany called Württemberg—where, in the autumn, the acacias bloom beautifully by the roadside, and apple and pear trees are bent to the ground under the weight of their ripe fruit—there lies a small town, called Marbach. It ranks among the small towns; but it is charmingly situated on the banks of the Neckar, which rushes by hamlets, villages and towns, by knight's castles and verdant vineyards in order to conduct its waters to the proud Rhine.

It was late in the year. The reddish foliage of the vines drooped. Showers of rain fell, and cold winds rose. The dark days came; but it was darker still in the little houses of the town of Marbach. One of these had its gable turned toward the street; it had needy-looking windows, and its inhabitants were needy also, but they were honest, industrious and God-fearing. The good Lord would soon bestow another child upon them; the hour had arrived, and the mother lay in pain and suffering. Then the peal of the church bell was heard, and it filled, with its deep and serious sound, the praying soul of the woman with devotion and firm confidence in God. Her son was born; she felt the blessed joy of a happy mother, and the bell seemed to wish to announce her delight throughout the town. The child was ushered into the world with the ringing of the sweet-sounding bell on the dark November day; the parents kissed it, and wrote in their Bible: "On the 10th day of November, 1759, God gave us a son." Afterwards they added that he had received, in holy baptism, the name of John Christopher Frederick.

What was to be the future of this little boy, this poor lad, this native of insignificant Marbach? No one could tell—no, not even the old church bell, although it hung, and had first sung over him—could imagine that he would write the "Song of the Bell," the most beautiful of all songs.

The child grew, and the world grew with him. It is true that his parents removed to another town; but they left dear friends behind them in Marbach, and therefore mother and son came there one day on a visit. The boy was then six years old; he knew many passages from the Bible and the holy Psalms; full many an evening, as he sat upon his little chair made of reeds, he heard his

father read Gellert's "Fables" and Klopstock's "Messiah" aloud, and he and his little sister—two years older than himself—had shed bitter tears, when they heard of him who had suffered death upon the cross for them.

They found Marbach almost unchanged; the houses with their pointed gables; oblique walls, and low windows, looked as they formerly had done; but new graves had been dug in the churchyard, and, close to the wall, in the grass, lay the old church bell. It had fallen from its height; it was cracked and could ring no more; a new bell already replaced it.

Mother and son had gone to the churchyard. They stood before the old bell, and the mother told her little boy how it had done good service for many hundred years how it had rung at the baptism of children and at weddings—how it had tolled at funerals, how it had announced festive joy, and the terrors of fire—and how it had accompanied with its song a human life to its end. She said that this old bell had pealed consolation and joy to her in her hour of suffering, when her little boy was given to her; and the child gazed with amazement—yes, almost with devotion—upon the large, old bell. He leaned over it and kissed it—old, cracked and neglected—as it lay there amid grass and nettles. The young boy never forgot what his mother related to him in the church yard at Marbach. Her words found an echo in his heart; and, when he became a man, he repeated them to the world in song.

The remembrance of the old church bell did not forsake the little boy, who grew up in indigence; he became tall and thin, his hair was reddish, his face was covered with freckles; thus appeared he; but his eyes, when you looked into them, reminded you of dark, deep waters. How went it with him in the world! Well—amazingly well! Was he not admitted, as the greatest favor to that division of the military school in which were placed the sons of the most distinguished families? This was indeed a great honor. A great stroke of fortune! He was attired in high boots, a stiff cravat, and powdered wig; he was taught military science, and obeyed such commands as "March!" "Halt!" "Front!" Surely, something would be made of him!

The old church bell which was cast aside would doubtless be placed in the melting furnace; but what would then be made of it? It was as impossible for anyone to know this, as it was for them to prophesy that something would be made of the words that had found an echo in this young breast. There was ringing metal in it that would one day resound and peal far over the world. More and more solid it became, while the walls of the school contracted, and the cries grew ever louder. He sang to his comrades, and the sounds were wafted to the utmost verge of his own land. Had they given him free schooling, clothes and board for this? Had not his position in life been marked out for him? Could he not be moulded by the will of others? How little we understand ourselves; how then should others understand us? Is not the precious stone produced by pressure? The pressure had been given, but would the world recognize the gem, when it was placed before it?

In the capital of the reigning prince, a great festival was given; thousands of lamps burned, and rockets rose in the air. The splendor of this festival lives yet in our memories, through him who sought, amid tears and sorrow, to reach a foreign shore unnoticed. He felt that if he did not leave his fatherland, his mother and all his dear ones, he must perish in the stream of universality.

All was well with the old church bell, for it stood secure behind the wall of Marbach's churchyard, well preserved and forgotten. The wind roared by it, and could have given it tidings of him at whose birth it had rung; yes, the wind could have told how coldly it had blown over him, as he sank exhausted in the forest of the neighboring country, all his riches consisting in the manuscript of his "Fiesco." The wind could have told how his only protectors, the artists, when he read it aloud to them, had slipped away one after another, preferring the bowling alley to it. Yes, the wind could have told us well how the pale fugitive had sung of his "Ideal," while living for weeks in the wretched inn whose landlord swore and drank, where rough joviality desecrated the Sabbath! Sorrowful days and gloomy nights were these! But the poor heart, itself must experience trials before it can give utterance to them in song.

Dark days and cold nights passed over the old church bell; it is true that it was unaware of it; but the bell in the human breast felt the heavy times. How went it with the young man, and what became of the old bell? The old church bell was far away—farther, much farther, than its sounds had ever floated; and the bell in the young man's breast resounded farther than his feet could wander or his eye could reach; it pealed and pealed ever on—over ocean, over land, over all the world. But the church bell was taken away from Marbach and sold as old metal to the foundry in Bavaria. Many years had

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passed since it had fallen from the tower in Marbach. At length it was to be melted, it was to be used in the casting of a magnificent statue—a monument for all Germany. What strange events sometimes happen!

Up in Denmark, on one of the green islands, where the birch trees grow and where so many graves of the Huns stand, there lived a very poor lad, who, with wooden shoes, always carried in an old, worn-out handkerchief, the noonday's meal to his father, who worked in the shipyard. This boy, once so poor, had become the pride of his country; for Thorwaldsen possessed the art of hewing glorious objects out of marble; and it was to him that the honorable commission was given to fashion a form in clay—which was to be cast in metal—the form of him whose name had been written in his father's Bible as John Christopher Frederick.

The metal flowed glowing and steaming into the mold; and with it flowed the old church bell, on whose former home no one thought; it formed the head and breast of the statue, which now stands unveiled in Stuttgart, before the old castle, upon the very spot whence he whom the figure represents once went forth suffering, to battle and strive for poetical grandeur and immortality—he, the poor boy, the native of Marbach, the pupil of the famous Charles Schöler, the fugitive—Germany's greatest and most immortal poet, who sang of the deliverer of Switzerland and the inspired Maid of Orleans!

Years afterwards, on a glorious, sunshiny day, banners floated from the houses and towers of royal Stuttgart, and bells pealed with festivity and joy. One bell was silent; but it glittered in the bright sunshine, upon the countenance of the honored one. For it was Nov. 10, 1859, the hundredth anniversary of the day on which the church bell had rung consolation and joy to the suffering mother who bore, in the peevy house, the poor son whose rich treasures the whole world admired and blessed—the singer of all that is glorious and great—John Christopher Frederick von Schiller.—Hans Christian Andersen.

Thirty Seconds Too Late.

Rev. Mr. Bell was always punctual. Whoever might be late at meeting, at the funeral, or anywhere else, they all knew that Mr. Bell would not. If called to attend a wedding, his foot was on the doorstep and his hand on the bell handle when the clock was striking the hour. It was at first quite annoying to his flock, to go according to their old habits to a funeral and meet it on the way to grave, or to go to a wedding and find it all over before they thought of getting there. So old Mr. Slow waited on the minister to ask him why he "was always in such a hurry and so afraid of being too late?"

"Well, my good friend, I will tell you; and if, after hearing me, you do not think I am about right in this thing, I will try to alter."

"That's surely fair," slowly said Mr. Slow, as if afraid to commit himself.

"When I was a young man and had been preaching only a few months, I was invited to go to a distant mountain town and preach to a destitute people. I went for some weeks, and then returned home for a few days, promising to be back without fail the next Sunday. Well, I had a pleasant week among my kind relatives, and was so much engaged that I hardly thought of my solemn duties till Saturday returned, and then my sister and a beautiful friend of her's persuaded me to go out a little while in the little white boat Cinderella on our beautiful lake. The day was fine and Cinderella spun and darted under my oars like a thing of life. When we got ashore I found it 2 o'clock, and I knew the cars started in fifteen minutes.

"I left the ladies and ran home and caught my carpet-bag and ran for the depot. I saw the cars had arrived. With all my strength I ran. I saw them start. I redoubled my efforts and got within fifteen feet of the cars! Oh, for thirty seconds more! Thirty seconds too late! No more! The next day was a fair, still, sweet Sunday. My mountain people gathering, coming down from the glens and following the rills, filled the house of worship. But there was no minister; and the hungry sheep had no shepherd to feed them! He was thirty seconds too late!

"There was a poor, old, blind man, he lived four miles from the church, and seldom could he get to meeting. That day he ate breakfast early and his little grand-daughter led him all the way down the mountain to the church. How weary and sad and disappointed he was! There was no minister to speak to him. He was thirty seconds too late!

"There was a great gathering of children to the Sunday School. And their little eyes glistened, for the minister had promised to preach them a 'little sermon' today; but he was not there. He was thirty seconds too late!

"There was a sick child up one of the glens of the mountain, and she had been inquiring all the week for her minister. She was so anxious to see him and have him pray with her. How she hailed the day when he would be there! But no! he was not there.

"That poor old blind man never came to the church again. He was too feeble, and never heard another sermon or prayer. The minister was thirty seconds too late!

"That little girl was dead before I got back, and I could only shed tears over her corpse! I had been thirty seconds too late.

"On my bended knees I asked God's forgiveness and promised him that, if possible, I would never be thirty seconds too late!

"And now, Mr. Slow, am I not about right in my punctuality?"

"Well, I guess it—don't look—quite—so—unreasonable—as it—might!"—Secretary.

The Young People

EDITOR,

J. B. MORGAN.

Kindly address all communications for this department to Rev. J. B. Morgan, Aylesford, N. S. To insure publication, matter must be in the editor's hands on the Wednesday preceding the date of the issue for which it is intended.

Prayer Meeting Topic—February 12.

B. Y. P. U. Topic.—The Joy of Finding the Lost, Luke 15: 1-10.

Daily Bible Readings.

Monday, February 13.—Jeremiah 41. Deception and murder first cousins. Compare Exodus 20: 13, 16.

Tuesday, February 14.—Jeremiah 42. The merciful offer (vs. 11, 12). Compare Ps. 106: 45.

Wednesday, February 15.—Jeremiah 43. Prompt distrust and disobedience (vs. 7). Compare John 8: 47.

Thursday, February 16.—Jeremiah 44: 1-14. The lost refused salvation (vs. 4, 5). Compare Jer. 42: 18.

Friday, February 17.—Jeremiah 44: 15-30. Watched over for evil instead of good (vs. 27). Compare Ezek. 7: 6.

Saturday, February 18.—Jeremiah 52: 28-34. Brought to light and promotion. Compare Luke 15: 22.

Prayer Meeting Topic—February 12th.

The joy of finding the lost, Luke 15: 1-10. The introductory words of this chapter indicate the prevailing feature of our Lord's ministry at this time. It drew the outcasts of the nation to himself and to his work.

The three parables of the chapter beautifully picture the forces working in saving the lost. The first and second exhibit the seeking love of God, the third describes the rise and growth, responsive to that love, of repentance and faith in the heart of man. We have to do with but the two.

The first parable represents the lost as sought for his own good. The sinner is set forth under the figure of a silly, wandering sheep. It is only one side of the truth, yet a most real one, that sin is often an ignorance. The sinner knows not what he does, and if on the one hand he deserves wrath, on the other hand he challenges pity. Sin drives from the centre. The wanderings of the wanderer can only be farther and farther away. If he is to be brought back to the fold some one must go after him. The Son of God became incarnate that he might seek the straying one.

He seeks until he finds. And when he finds how tenderly he cares for the one weary with wandering. He does not smite. He does not chide. He does not drive him back. He does not deliver him over to a hireling. "He layeth it upon his shoulders"—his own shoulders—a delicate touch our translation has lost—and bears it home. Love incarnate will not leave the object of its search until it is borne safely home.

There is joy in this rescue of a soul from death. "He layeth it upon his shoulders rejoicing." Have you ever experienced the joy of finding the lost? Have you gone out with a Christ-like spirit to seek the wandering one and brought him back to Christ? Then you know somewhat of the joys of service. You can share in the joy with which all heaven rings when the lost is found. All heaven rings with joy awakened on earth by a single lost one being found, for "there shall be joy in heaven over one sinner that repenteth more than over ninety and nine just persons which need no repentance." Give yourself to soul saving and this world's and the eternal world's joy will be increased.

The first parable represents the lost one sought for his own good, the second one represents the lost as sought for his value to the Master. The piece of silver bearing its official inscription was of intrinsic worth to the woman. The lost soul bearing the image of his Maker is of value to the Maker. The woman lights a light, deranges the house for awhile and raises a dust by her sweeping that she may find the lost coin. Seeking lost souls for Christ's service creates a disturbance. Let the gospel of Christ be earnestly proclaimed and how much of indifferent aversion to the truth becomes roused into open hostility. But we must bear the lamp of divine truth into the uproar and clamor of the world if we would find the lost one on whom the divine image is stamped.

Both parables teach that the joy of the owner over finding the lost is shared with others. In both cases "friends and neighbors," are called to share and increase the joy. So heaven shares with earth its richest rejoicing, that over the repentance of lost souls. The writer has recently shared in some of this heavenly joy. Recently more than a score of the lost to whom he has ministered have been found. He asks no higher privilege on earth than the joy of finding the lost! Would you share such joy go out with a loving heart and gather the wanderers in.

Canadian Baptist Congress.

A letter of recent date from Bro. W. A. McIntyre, of Winnipeg, informs us that the Congress of Canadian Baptists, which was approved of by the Maritime Convention at its last session, has been finally fixed for September, 1899. In conjunction with this gathering it is intended to hold a congress of the Baptist Young People of Canada. Fuller announcements will be made at the earliest possible date through these columns.

RICHMOND '99.

Attention is beginning to centre in our next International Convention at Richmond, Va., July 13th, 1899. We hope to announce rates for the round trip, taking in Boston, New York, Philadelphia and Washington, in a few weeks. The MESSENGER AND VISITOR will again make a liberal offer of a free trip. Look out for it!

REPORT TO MARITIME SECRETARY.

Secretary Lawson requests us to urge the Societies to send a list of their officers to him as soon as possible after elections. His address is, 29 1/2 Allen St., Halifax, N. S.

Acknowledgments.

The following amounts have been received into the Maritime treasury since January 1st: Billtown, \$2; Waterville, N. S., 75c.; Windsor, N. S., \$2.16; Lunenburg, N. S., \$1. Total \$5.91. Thank you. Will not the remaining 140 Unions follow the example set by the above Societies? The amount asked for is very small, 3c. per member. As stated in our last notes there are some expenses to be met at once, and we have not the funds on hand to meet them. Will not the Unioners take hold of this work at once? The acknowledgments will appear in these columns the middle and last of each month. Back your principles up by bringing your purses up.

G. A. LAWSON, Sec'y.-Treas.

Among the Societies.

ANNANDALE.

With pleasure and thankfulness in the mercy and goodness of Jehovah, we at the beginning of the new year desire to report the general zeal and activity of our Union. Numerically we are not very strong. Still our weekly meetings are fairly attended and rendered interesting as well as profitable by the hearty and fervent testimonies of the active members, ever expressing their love and enthusiasm in the Lord's work. Somewhat special mention might be made of Bro. Nichol, who ever since our organization, over four years ago, has faithfully attended our meetings and given indispensable aid in every phase of the work. Our pastor, Rev. A. C. Shaw, has made it possible to be present at many of our meetings, bringing with him the spirit of Jesus. Thus we have reason to be grateful to God for aid given us during the past year and look out hopefully on the present. Quite recently the following officers were elected for the year: J. W. Howlett, Pres.; Ulysses Swallow, Vice-Pres.; L. Pearl Howlett, Sec'y; C. Orington Howlett, Cor.-Sec'y; Isaac Howlett, Treas. We beg the prayerful aid of sister Unions that we may do better things for God and expect better things from God.

C. ORINGTON HOWLETT, Cor.-Sec'y.

NEW CANADA, N. S.

At the semi-annual business meeting the following officers were elected: Pres., Mr. Stephen Wagner (re-elected); Vice-Pres., Mrs. H. N. Wagner; Sec'y-Treas., Mrs. Ina R. Meldrum. Our Union has been much revived during the year that has just closed. Six have been baptized and added to our active membership list, which now numbers thirty-four. One has been called to higher service. Our beloved pastor, Rev. D. W. Randall, takes a deep interest in the work of the Union and meets with us whenever practicable. We are anxious to see sinners converted.

INA R. MELDRUM.

TRYON, P. E. I.

Our regular business meeting was held on January 13. The following officers were elected: Pres., Henry Gallbeck; Vice-Pres., Luta Foy; Sec'y-Treas., Maggie Howatt; Organist, Florrie Gamble; Assistant, Ethel Campbell. It is four years since our Union was re-organized, and Mrs. Price has been our president up to the present time. It was her earnest request that she should not be re-elected. Her motive in so doing is to train the young people in the Master's service. Both she and our pastor are always helping and encouraging us to be more faithful in the work of the Lord. May God still continue to bless their efforts among us and may their hearts be cheered as they see the young people growing into earnest Christian workers. Our pastor has made the conquest meetings very interesting. A short time ago he read us a missionary letter that he received from Mr. Higgins. Our hearts were filled with pity for Kunchema as he read of the suffering and hardships that she has had to endure. It was the voice of the Union that we should undertake the support of this noble woman. We are again studying the S. I. Course with our pastor as teacher.

L. BOULTER.

LUNENBURG B. Y. P. U.

We are still holding on, though our ranks have been depleted by frequent removals. Our prayer meeting service is always kept up and the lesson assigned discussed by different members of the Union. Our prayer, now is that the power of God may be present in reviving grace, that our associate members may become living members of this Union, and better still, of the church of the living God. We have paid our quota of expense of Maritime Union to Rev. Mr. Lawson.

ANNIE ARCHIBALD, Cor.-Sec'y.

DARTMOUTH B. Y. P. U.

We are sorry you have not heard from us for almost a year. We are pleased to report increase in membership during the year, 6 active and 8 associate being added, thus bringing our membership up to 57—33 active and 24 associate. Special services are being held, conducted by our pastor, with the assistance of Rev. W. E. Hall. Many of the young people are seeking the Saviour. We are pleased to report a few conversions. We are looking for a larger blessing. Nine of our number take the Baptist Union, and with our pastor as teacher have taken up a number of the lessons on the S. I. C. At a business meeting held recently the following officers were elected: Pres., Carrie Gaetz; Vice-Pres., Mrs. B. Bishop; Sec'y-Treas., Hattie Eisener.

Foreign Missions.

W. B. M. U.

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

For Parla Kimey and its missionaries, that many more souls may be won to Christ this year on that field and that those lately converted may continue faithful unto death.

Notice.

The meeting of Executive of W. B. M. U. will be held in the Mission room, Germain St., on Tuesday, Feb. 14, at 3 o'clock.

The North Brookfield W. M. A. S. and the "Hopeful Mission Band" held a thankoffering service in the church on the evening of Nov. 18th. Meeting opened by singing "A handful of leaves," followed by Scripture reading and prayer by our pastor. A very interesting programme was then carried out by the members of the Mission Band. One interesting feature of this programme was the gathering in of the little sacks, sent out a few days before, in which we were pleased to find the sum of \$24. We added another dollar to this and made our worthy sister, Mrs. A. C. Morton, a life member of the W. B. M. U. This is the first thankoffering held by our Societies. We hope it may not be the last. Crusade day was also observed by prayer in the morning and visiting in the afternoon sisters in the church who are not members of our Societies. We were glad to see how cheerfully some of our young sisters in the Band took hold of this work.

MRS. G. C. CRABBE.

Hantsport, N. S.

Our W. M. A. S. is in good working order. We have thirty-one names on our list. On Crusade day we held a social in one of the public halls of the town to get better acquainted with some of our members who do not meet with us very often. The sisters invited their husbands and a good many of them came. We had tea, then music and readings and a very interesting speech on mission work by the pastor. Quite a large number were present. We had one other public meeting during the year, presided over by Mrs. J. Nalder, County Secretary. Our new president, Mrs. White, is a worker, and helps and encourages us very much. All of our meetings are lively and helpful, and we try to have each one a little different from the other.

H. M., Sec'y.

Charlottetown, P. E. I.

Our W. M. A. S. held its annual thankoffering service in the schoolroom on Wednesday evening, Jan. 11th. Our pastor, Rev. G. P. Raymond, occupied the chair. Meeting opened with singing, reading selections of Scripture and prayer. Words of inspiration and encouragement were spoken by the pastor during the exercises of the evening, and, we think, no one present could fail to see his or her duty and responsibility concerning the great subject of Missions. A short but highly interesting and instructive programme was carried out, and then came the very important part, viz., the offering. Envelopes which had been previously distributed to the ladies of the church and congregation were now brought in, the opening of which showed the offering to be \$23 for Foreign Missions, for which we desire to return thanks to the Giver of all good. We pray for more love to Christ and for a deeper and more widespread interest in the subject so dear to the heart of the Master.

A. A. WADMAN, Sec'y.

Foreign Mission Board.

NOTES BY THE SECRETARY.

The latest word from Bobbili is that the fever has run its course and that Bro. Gullison is better though very weak. Pray for the Bobbili missionary in this time of physical need.

Something Accomplished by Missions.

Thirty-eight years ago a mission was started at Swatow, China, by a missionary and their native assistants. They began on virgin soil. They broke ground and sowed the first seed. The beginnings were slow and amid many discouragements. Difficulties and dangers beset the mission on every hand. But the missionaries persevered, and today there are four mission-

aries with their wives, four lady missionaries—two of whom are medical missionaries. And now what is there to show for the labor of thirty-eight years? A recent report says:

"There are 35 stations, 20 auxiliary assembly rooms for worship, called places of prayer, where religious services are held from time to time; 2 hospitals, not local in use, but always open to patients from any and every field, at which during the year 26,719 applications for advice and treatment have been received and dealt with; 1 opium refuge, also open to all, in which 390 opium slaves have been aided in breaking the shackles of a body and soul-destroying vice; 1 theological school, opened to approved applicants from any and every part of this dialect-speaking field, in which have been enrolled some thirty students of various grades, including the school teachers, most of whom spend their vacations here in special Bible study; 1 women's training school, always open to any commended applicant from any part of the great field—expected to be regularly in session apart of each year—the purpose of which is not simply the education of Biblewomen, but more especially the training of suitable endowed women for usefulness in their own churches, and of whom there were enrolled last year 27 persons; 20 schools, of which there are for boys 14 and for girls 6; 18 preachers in regular service, not including a number of unpaid helpers; 8 Biblewomen; 22 teachers in schools, of which 16 are male and 6 female; 243 male pupils and 105 female pupils; 8 native medical helpers, together with three graduated students practising medicine among their own people, but still maintaining affiliated relationship to their own teachers; 30 chapels, and at this time 1,197 members, of whom 231 were baptized during the year that is past. Since the beginning of the work more than 2,000 have been baptized, but an unusual per cent. of them have been old people, who have not remained long among us, and so our aggregate of living members is less than would be found out of the same number baptized at home.

These members have given with a good degree of liberality to gospel work among themselves. Not including the contributions of any converts not under the supervision of the above named missionaries, and not including the special contributions of missionaries themselves, these 1,197 members alone have given for church purposes \$1,813, for school fees \$379 and for other work \$369, making an aggregate of \$3,561. When account is taken of the distressing and even abject and grinding poverty of our people, and of the small and pitiable incomes of even the well-to-do among them, not exceeding, except in a few cases, \$6 or \$7 a month, most of them not more than \$4 or \$5, and very many of them not more than \$3, then such giving, though it would make but little show at home, is really entitled to be ranked with what the apostle calls "the riches of liberality."

Do missions pay? Let the facts as above stated answer the question. Thirty-eight years ago, miserable, degraded, naked savages; now two thousand having professed to love and trust the Lord Jesus Christ, clothed and in their right minds; thousands of dollars expended for Christianizing and civilizing purposes, and foundations laid for great work in the future. The number of missionaries at Swatow has never been large, and now the growth and importance of the field seem to call for a large number. The only reason why re-enforcements are not sent is the limited means of the Missionary Union. Shall it continue so, or will we who are persuaded of our duty perform the doing of it? The Master knows.

Material Wanted.

At the semi-annual meeting of our Mission Board, held in Winnipeg, Jan. 10th, 1899, it was decided to take immediate steps to collect material for a history of our work in Manitoba and the North West. Some of the pioneers have passed away, but some yet remain, and while they are with us we should put into written form their story of the pioneer days.

There are missionaries who served for a time here that are now settled in other provinces and countries, who will remember their early struggles in Manitoba. The story of these pioneers and early workers with what can be gathered from records will afford material for an interesting little book. Our Mission Board asked me to collect and prepare this material for the press. A busy pastor with many calls outside his regular work cannot make rapid speed with a work requiring such care in collecting, selecting and bring it to completion. I am writing personally to individuals I know can help with material, but doubtless there are many I do not know who have in mind or in writing material indispensable in making the work complete. Many of these are within the circle of the readers of the MESSENGER AND VISITOR. I therefore respectfully ask for any items they may have on the subject. Pictures of early missionaries

or of meeting houses, dug-out or sod house, or any kind of place of worship, pictures of places of interest, old types of these pictures, items from papers or incidents in mind, personal experience in travel to or in the country, beginnings of work, or any item bearing on any part of the work. Any item big or small will be thankfully received and acknowledged.

Address,

H. G. MELLICK,
Emerson, Manitoba.

An original article by Washington Irving is an unusual event in magazine literature. The Outlook has been fortunate enough to obtain, through representatives of the Irving family, a heretofore unpublished article by Washington Irving, called "A Festal Day in Rome." It has intrinsic interest, which is increased by an introductory sketch showing how Irving's literary ambition came into being, and by a fine portrait. (\$3 a year. The Outlook Company, New York.)

Build up Health

By nourishing every part of your system with blood made pure by taking Hood's Sarsaparilla. Then you will have nerve, mental, bodily and digestive strength. Then you need not fear disease, because your system will readily resist scrofulous tendencies and attacks of illness. Then you will know the absolute intrinsic merit of Hood's Sarsaparilla. Thousands of wonderful cures of scrofula, salt rheum, dyspepsia, rheumatism and many other forms of disease caused by impure blood prove the great curative power of

Hood's Sarsaparilla

The best—in fact the One True Blood Purifier.

Hood's Pills are the best after-dinner pills, aid digestion, cure sick headache. 25 cents.

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BOOK ROOM
Halifax, N. S.

REMAINDERS
Music Books for the
Sunday School.

FIRST ORDERS FILLED
On receipt of 25 cents we will mail one of the following:

- 4 Sunday School Songs
- 13 Happy Greetings
- 18 Gathered Jewels
- 1 Temperance Chimes
- 1 Temperance Gospel Songs
- 2 Joyful Lays
- 1 Bright Array
- 1 Crown of Life
- 1 Toy Bells
- 1 Way of Life
- 1 Triumphant Song
- 1 Buds and Blossoms, Primary
- 1 National Kindergarten, Primary
- 1 Fresh Flowers, Primary

ANTHEMS

- 2 Royal Anthems—Reduced to 90c
- 2 Anthem Choir " to 1.00
- 1 Carmina Sacra " to 1.25
- 1 Standard Anthem Bk No 1, Reduced to 90c
- 2 Crown Anthem " to 30c
- 1 Quartette " to 60c
- 1 Laudes Domini " to 35c

Geo. A. McDonald,
Sec'y-Treas.

Good Blood!

Your heart beats over one hundred thousand times each day. One hundred thousand supplies of good or bad blood to your brain.

Which is it? If bad, impure blood, then your brain aches. You are troubled with drowsiness yet cannot sleep. You are as tired in the morning as at night. You have no nerve power. Your food does you but little good.

Stimulants, tonics, headache powders, cannot cure you; but



will. It makes the liver, kidneys, skin and bowels perform their proper work. It removes all impurities from the blood. And it makes the blood rich in its life-giving properties.

To Hasten Recovery.

You will be more rapidly cured if you will take a laxative dose of Ayer's pills each night. They arouse the sluggish liver and thus cure biliousness.

Write to our Doctors.

We have the exclusive services of some of the most eminent physicians in the United States. Write freely all the particulars in your case. Address, DR. J. C. AYER, Lowell, Mass.

Cash Received for Forward Movement.

- J W Bigelow, \$50; Miss Emmie Stuart, \$5; Frank M. Eaton, \$5; Mrs E C Bligh, \$1; W B M, \$7.50; Rev. D H McQuarrie, 50c; Gilbert Lent, \$1; Cora L Bowers, \$5; Jas G Morrell, \$1; Bayard Powell, \$1.25; Mrs Andrew Coggins, \$1.25; W L Supply W E H, \$10; Fred Thomas, \$5; Ross M Shaw, \$1; Thomas Spry, \$5; Frank George, \$5; Samuel Harrison, \$1; W H Weatherspoon, \$25; Mrs J Richardson, \$1; James F Root, \$5; James Miner, \$2.50; Mrs Edward Black, \$2; Eldred Minard, \$2; Oliver Jones, \$25; Rev F S Ford, \$5; D Whitman Morton, \$20; W A Read, \$5; Mr and Mrs J G Clarke, \$12.50; John Corter, \$5; Varmouth city B Y P U, \$25; W T Lent, \$1; Mrs M W Brown, \$5; Avard Wilson, \$1; Mrs Harriet A Covert, \$2; Mrs Emily C Ruggles, \$5; J W Brewster, \$5.

WM. E. HALL.

93 North St., Halifax.

NOTE.

In remitting small sums if friends, will, as far as possible, send "postal notes" or "express orders," I will be glad. To pay 25 cents discount on a small bank check of a few dollars is costly. Still better that than not get it.

WM. E. HALL.

New Brunswick Convention Receipts.

- Rev S H Cornwall, treasurer of Sunday School Convention, H M, \$2.49; Richmond and Hodgen church, H M, \$2. G L M, \$1; Rev Thomas Todd, from the Jewett estate, H M, \$497.87; 2nd St Martins church, H M, \$5; 2nd St Martins church Mission Band, G L M, \$3, F M, \$3; coll by Rev J W S Young, H M, \$30; 1st Salisbury church, H M, \$1, F M, \$1; Steeves Mountain section of 1st Salisbury church, F M, 75c, H M, 75c; Shediac church, H M, \$10.15; York and Sunbury Quarterly Meeting, H M, \$6.28; Beaver Harbor church Sunday School, H M, \$1; Lafayette Jonah, H M, \$12; F B Serley, H M, \$2, Annuity Association, \$5. Total \$584.29. Before reported \$540.68. Total to date \$1124.97. J. S. TRUSS, Treas. St. Martins, N. B., Feb. 1st.

Notices.

The next meeting of the Baptist Conference of Prince Edward Island will be held at Montague, on the 2nd Monday and Tuesday of March. G. P. RAYMOND, Sec'y.

The Shelburne County Quarterly conference will meet with the Baptist church at Jordan Falls, February 7th and 8th. A carefully arranged programme is prepared. The churches are most earnestly requested to be well represented at this meeting. Jan. 12. ALLAN SPIDELL, Sec'y-Treas.

The Queens Co. N. S. Quarterly meeting will meet at Middlefield on Tuesday and Wednesday, Feb. 21 and 22, next. Opening session, Tuesday, 7.30, p. m. W. L. ARCHIBALD, Sec'y.

The next session of the Kings, St. John Counties Quarterly meeting will convene D. V. at Hatfield's Point on Friday, February 17th, at 7 o'clock p. m. Pastor J. D. Wetmore was appointed to preach the opening sermon. To preach the Quarterly, Pastor W. J. Gordon. To preach a Missionary, pastor N. A. McNeil. Let all the churches be represented. S. D. ERVINE.

As I have accepted a unanimous call from the Benton, Lower Woodstock and Canterbury churches, I wish to speak through the MESSENGER AND VISITOR to those who wish to correspond with me as clerk of the N. B. Western Association; secretary-treasurer of York and Sunbury Co. Quarterly Meeting, or otherwise, that my future address will be Benton Station, Carleton Co., N. B. C. N. BARTON.

The next Quarterly Meeting of the Baptist churches of Charlotte Co. will be held with the Bartlett Mills Baptist church, Feb. 21st and 22nd. First session Tuesday evening. Pastor Munro will preach the Quarterly sermon. Three sessions Wednesday. Pastor A. H. Lavers will preach Wednesday evening. Two papers on different subjects will be read by Pastors Goucher and Morgan. The conference promises to be good, and delegates from all the churches are requested to be present. Those coming by Shore Line will get off at Oak Bay. Those coming by C. P. R. will get off at Bartlett Mills. W. H. MORGAN, Sec'y Treas.

At the last session of the Nova Scotia Western Association, it was left with the moderator and clerk to secure a place of meeting for our next session. The Margarettville Section of the Upper Wilmot Baptist church extends a cordial invitation to this Association to hold their next session with them. I have communicated with the clerk, Rev. W. L. Archibald, of Milton, and we, in the name of the Association, accept this invitation so cordially given. The Western Association will accordingly meet at Margarettville—on the Bay Shore—on the 3rd Saturday of June next. J. W. BROWN, Moderator. Nictaux Falls, Feb. 4.

The annual business meeting of the Baptist Book and Tract Society will be held in the Baptist Book Room, Thursday, Feb. 16th, at 3.30 p. m. G. M. A. McDONALD.

Acknowledgement.

It is with deep gratitude that we acknowledge the generous donation of \$20, by Joshua Prescott, of Sussex, N. B., toward the repair of our church in Alberton. Also from Rev. E. N. Archibald \$1; from S. and P. Hatfield \$1. May the Lord bless the givers. A. H. WHITMAN. Alberton, P. E. I., Jan. 27.

Not Right Yet.

The name Yanes that appeared in the marriage reported by me in the MESSENGER AND VISITOR of Jan. 4th, and which took place at Dawson Settlement, Dec. 12th, appears in my explanation of Jan. 27th on the above named report Tapes. Now neither Yanes nor Tapes is right, but Tarres. A. A. RUTLEDGE.

[This illustrates the necessity of a writer for the press making his letters plain, especially in writing proper names. Composers and proof readers have sins to answer for no doubt, but in this case they were not at fault. It was impossible to tell whether Mr. Rutledge's T was a T or a Y, or to distinguish his double r from an n. spell the names out plainly in the first place, and generally there will be no difficulty. EDITOR.

At Last!

A Remedy has been Discovered that will Permanently Cure Catarrh. JAPANESE CATARRH CURE CURES.

This is not merely the words of the makers of this remedy, but the assertion is backed up by leading physicians and the honorable testimonies of hundreds of cured ones. And more, there is an absolute guarantee to cure in every package, or money will be refunded. We will also send a two week's trial quantity free to any person suffering from this dangerous disease. Japanese Catarrh Cure is a new discovery, being a prescription perfected by one of America's most successful specialists in treating this disease. It is a soothing, penetrating and healing pomade, prepared from stainless compounds of Iodine and Essential oils, to be inserted up the nostrils. The heat of the body melts it, and the very act of breathing carries it to the diseased parts. It reaches soothes and heals every part of the mucous membrane, curing invariably all forms of catarrh of the nose and throat, and all forms of catarrhal deafness. Mr. Joseph Little, the well-known mill owner of Port Essington, B. C., writes: "Japanese Catarrh Cure completely cured me of catarrh, which had troubled me for 25 years, during which time I had spent over \$1,000 on remedies and specialists in Toronto and San Francisco. About two years ago I procured six boxes of Japanese Catarrh Cure, and since completing this treatment have not felt the slightest symptoms of my former trouble. I can highly recommend it. Relief came from the first application. We always keep a supply in the mill for cuts and burns, and consider it superior to any other remedy for healing. Sold by all druggists, 50 cents. Sample free. Enclose 5 cent stamp. Address, The Griffiths & Macpherson Co., 121 Church Street, Toronto.

PLAIN WORDS, THESE

Mr. W. H. Bowser Tells of Dodd's Kidney Pills.

Says He's Proved Them to be all They're Claimed to be—A Positive cure for Kidney complaint.

ST. JOHN, N. B., Feb. 6.—Among the business men and commercial travellers of this province, no man is better known, more popular, nor more highly and justly esteemed, than is Mr. W. H. Bowser, a genial "Knight of the Grip," whose home is in this city.

Mr. Bowser is known to be a man whose word is as good as his bond, and who could not possibly be induced to originate nor countenance an incorrect statement, no matter how unimportant it might be. Knowing this, our readers will at once see that the statement Mr. Bowser makes below, will carry conviction to the most sceptical person.

Mr. Bowser says: "I believe Dodd's Kidney Pills to be a splendid tonic. They're good enough for me, at any rate. "I may state that I have used them for severe pains and aches in the back, and have proved them to be all that it is claimed they are, viz., a positive cure for Kidney troubles such as mine.

Now, two things are made apparent by Mr. Bowser's public statement.

One is that the great Kidney Remedy—Dodd's Kidney Pills cured him of Kidney Disease, as indicated by backache, etc. The other is that Dodd's Kidney Pills will cure any other case of this disease.

This is good news to the thousands who are suffering the tortures of Kidney complaint. They can be cured. They may have used other remedies, which did them no good. Dodd's Kidney Pills will cure them. There is no doubt, no uncertainty about it.

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

A Perfect Remedy

FOR all the ailments which attack the Bronchial Tubes and Lungs, Bronchitis, Hoarseness and affections of the Throat, is found in the modern and wonderful preparation known as

Pyny Pectoral

Coughs and Colds
Cured while you think

THIS remedy is warranted to cure the most distressing Cough or Cold in a few hours time, and the great favor with which it has been received by the public is sufficient guarantee of its virtues.

Big Bottles, 50 cents. 25 cents.

FOR SALE BY All Medicine Dealers, Davis & Lawrence Co., Ltd. MONTREAL and NEW YORK.

MONT. McDONALD

BARRISTER, Etc. Princess St. St. John

SMITH'S CHAMOMILE PILLS

CURE SICK HEADACHE, DIZZINESS, CONSTIPATION

25 cents per box and worth it.

MADE BY Frank Smith, St. Stephen and Calais, SOLD BY ALL DRUGGISTS.

HELP (Just Out)

1001 thoughts from my library, (by Moody) best thoughts on verses of Scripture from Genesis to Revelations, by 200 of the world's greatest preachers and writers, 625, 400 pages, 55cts. Above book and any 4 of the following for \$1. (U.S.) Way to God, Heaven, Secret Power, Sowing and Reaping, Bible Men, and 175 illustrations, (by Moody), All of Grace, According to Promise, and 45 important selections (by Spurgeon), Good Tidings, Resurrection, Christ's Second Coming, The Prodigal, and Faith, (Spurgeon, Talmage, Moody, and others) Love &c. (Drummond) Our Bible's wherewithal, 10 reasons for it being God's word, (Leach and Torry), Spirit filled Life, (McNeill), Possibilities, (McClure). All great subjects by great men. Sizes 5x7, 125 pages; 15 cents each, 1 for 25, 4 for 50, postpaid, address, GEO. H. BEAMAN, MT. HERMON, MASS, U. S. A.



Thomas Organs

In the "Tone," which has always been a distinguishing feature, in delicacy of "Touch," in ease of manipulation, in simplicity of construction and perfect workmanship, they stand unrivalled and never fail to give satisfaction.

JAS. A. GATES & Co. MIDDLETON, N. S.

One Dose
Tells the story. When your head aches, and you feel bilious, constipated, and out of tune, with your stomach sour and no appetite, just buy a package of
Hood's Pills
And take a dose, from 1 to 4 pills. You will be surprised at how easily they will do their work, cure your headache and biliousness, rouse the liver and make you feel happy again. 25 cents. Sold by all medicine dealers.

RUN DOWN
GATES' SUPERSEDES ALL PILLS
INVIGORATING SYRUP.
The Best CATHARTIC
BUILT ME UP.

WATERFORD, Digby Co., Nov., 1895.
C. GATES & CO.
Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. Tried many medicines without receiving any benefit. I then got your LIFE OF MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since.
Yours respectfully,
DELANEY H. GRAHAM.

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COMMERCIAL COLLEGE,
HALIFAX and TRURO, N. S.
Our Course of Instruction is thorough and up to date, and graduates readily find employment. Send for circulars to
S. E. WHISTON, Halifax,
or J. C. P. FRAZEE, Truro.

LIFE LASTS LONGER
If PUTTNER'S EMULSION be taken regularly by Consumptives and all weak and ailing people.

Always get PUTTNER'S, it is the Original and BEST.

mother's medicine.
What distress and anguish come to the mother when her little one wakes up at night with a nasty croupy cough. Wise mothers always keep on hand a bottle of
Dr. Wood's Norway Pine Syrup.
It's so pleasant to the taste the youngsters take it without any fuss, and at the same time its promptness and effectiveness are such that the cough is checked before anything serious develops.
From one end of the Dominion to the other people are praising Dr. Wood's Norway Pine Syrup as the best remedy for Coughs, Colds, Croup, Whooping Cough, Bronchitis and all Lung Affections.
Dr. Wood's Norway Pine Syrup.
25c. at all druggists.

The Farm.
A Cheese Lesson.
A leading grocer in an Eastern city gives the following experience, and draws a lesson from it for the benefit of New York cheesemakers. It would seem that this lesson is equally pertinent to every cheesemaker in the country. The grocer advertised: "Old cheese a year old to-day. It is rich and mellow and of delicious flavor, but not strong." He had the goods, plenty of them, and they were just as advertised. All day and late in the evening the people gathered around that cheese-counter, waiting to be served, like the crowd at the Friday bargain-table in a department store. The cheese melted away about as fast as the attendant could cut and put it up. Very few asked the price. The quality was there, and they were willing to pay for it. It was high enough to cover what was paid the producer a year ago, storage, interest on the investment and a fair retailer's profit. There was probably more cheese sold at that counter on Saturday than there will be of the average run of grocery cheese in a month.

There is an object-lesson in this incident that the cheese producers of Central New York would do well to study. They are making cheese for export, competing with countries that can produce good cheese at lower cost than here and selling to a combination of operators in the poorest cheese market on earth. There is a trade right here at home that will take all the good cheese offered at twice what the maker gets for the article produced. It is a fact that here in the cheese centre of the United States it is difficult for the critical consumer to find a satisfactory piece of cheese. The grocer referred to filled a long-felt want, and he was rewarded with a big trade.—Connecticut Farmer.

Raising Corn for the Silo.
Within a radius of one and a half miles of this place there are thirteen silos. Naturally, we are quite interested to get at the best method of cultivation in growing our corn for ensilage. As my nephew, G. F. Richards, has just filled our silo, which is 10x14 feet and 30 feet high, with corn cut from three acres of land, and at less cost for cultivation than is usual in this vicinity, while more than doubling the usual yield per acre, it may be useful to give his mode of cultivation. The land was clover and timothy sod, and had been in grass two years. The stable manure was applied and spread early in the spring, and left until late in May before ploughing. This forced a heavy growth of clover to be turned under, and the manure was washed well into the soil by the rains. It was then ploughed and dragged over once, then rolled and dragged three times over, and then marked in check rows three and one-half feet each way. It was then planted with hand planters, with the Leaming variety of corn, only two and three kernels in the hill.
The corn was planted in the ridge one side of the hollow made by the marker, and put in deep to give a strong hold to the root, to prevent it being torn out by the weeder the first and second times over. Just before coming up it was gone over with a Keystone weeder, which we think, owing to shape and arrangement of the teeth, is the only weeder adapted to our hill lands. After the corn is well up and before the weeds begin to show, go over again with the weeder. For our hill lands the Nos. 2 and 3, cutting eight and twelve feet, respectively, and either one drawn easily by one horse, are the right sizes to use on our Eastern hills. We are now ahead of the weeds, and the only right way and the only cheap way is to keep ahead of them. No matter what else is done or left undone, the place for the boy and horse and weeder is in the corn-field, every time, before the weeds get started, from now out. If it gets compacted and needs deep cultivation, it should be done before the corn is much more than a foot high. Level and shallow culture from this time is far the best, as the best feeding roots are near the surface.—E. R. Maine.

Wide Tire Testimony.
Testimony on the value of wide tires comes from all sections of the globe. A correspondent of a paper in Sydney describes a road in which heavily laden wagons with narrow tires sank "half spoke deep, and in places to their wheel hubs," and yet a load of five tons carried on six-inch tires sank but two to four inches in the worst places. In dry weather, he says, the roads are cut up by narrow tires until the dust is a foot deep, and then the rain will not make the dust set hard again.
A good material for roads, is gravel, "but no gravel loads of ten and twelve tons on three and four inch tires. An experienced teamster will not speak about the tonnage his team can draw. He will say, 'I think the road will carry five tons' or more, as the case might be. I have heard road superintendents say that enormous sums of money could be saved annually if broad tires were used. The only objection I have heard raised against the wide tires is that they do not fit into the ruts cut by the narrow ones, which makes the draught heavier upon the team. That is partially true, but the ruts would not be cut if all the wagons had wide tires. Portable engines varying from six to eight horse-power and weighing five tons and over are drawn by lighter teams than wagons which, with their loads, would not weigh more. This is owing to the broad tires always used on engines. The ash pans on engines are seldom more than about ten inches from the ground, but, owing to the wide tires, these engines seldom bog deep enough to allow the pans to touch the ground."—North American Horticulturist.

Wide Tires Improve Roads.
By requiring wagon owners to use tires wide enough to limit the pressure per unit of area between tires and road surface to an amount which ordinary roadmaking materials can resist, wagons will pack, harden and improve roads instead of destroying them, and by making the forward axle shorter than the rear one, by an amount equal to twice the width of the tires, the surface rolled will be again doubled. Good wagon roads are as important perhaps as good railroads, if not, in fact, more so, and when the public has constructed them individuals should not be allowed to destroy them, especially when it is a demonstrable fact that there is no need whatever for doing so. Tests have shown that the wide tires lessen draft as well as protect roads, and they should everywhere be required by law.—American Machinist.

Church Bells and Other Bells.
The Neptune Hose Company, of Atlantic City, has just been supplied with a bell of 2,000 pounds by the McShane Bell Foundry of Baltimore, Md., while a peal of bells for the first Reform Church of Quakertown, Pa., and a church bell of 5,240 pounds are to be placed by them in St. Patrick's R. C. Church of Whitinsville, Mass. It was the McShane Bell Foundry Co. who furnished "The Centennial" chimes which added so much to the great exhibition at Philadelphia, and which under the hands of a skilled musician held the multitude spell-bound.
Since that time, the making and placing of bells by this foundry has extended to every State and territory in the Union, and many foreign countries are represented among their patrons. Just recently they sent a mammoth bell of 3,500 pounds to Ireland; still another to India.
The artistic catalogue issued by the McShane Bell Foundry is a regular little encyclopedia of information concerning all sorts of bells: peals and chimes; steamboat and ship bells; altar chimes and sacristy bells; plantation and farm bells; academy and factory bells; fog bells and fire alarms—finely illustrated and a text given as to raising, ringing and swinging the different varieties. They send it free to any one interested in bells.

The Kola Asthma Cure.
Positive and unlimited confidence in the Kola plant as nature's sure remedy for Asthma has been abundantly sustained in the many remarkable cures obtained through the use of Clarke's Kola Compound. It's a great discovery. Endorsed by the medical profession everywhere. Over 500 cases absolutely cured in Canada. Care guaranteed. Sold by all druggists.

Ask your doctor how many preparations of cod-liver oil there are. He will answer, "Hundreds of them." Ask him which is the best. He will reply, "Scott's Emulsion."
Then see that this is the one you obtain. It contains the purest cod-liver oil, free from unpleasant odor and taste. You also get the hypophosphites and glycerine. All three are blended into one grand healing and nourishing remedy.
50c. and \$1.00, all druggists.
SCOTT & BOWNE, Chemists, Toronto.

EARN A WATCH or a BICYCLE SELLING TEA
Young men and young ladies, can with very little work, secure a handsome and reliable Watch or Bicycle, by selling my Teas, which are better value than generally to be had from the trade.
Write for particulars.

D. G. Whidden
Tea Department
HALIFAX, N. S.

HEALTHY, HAPPY WOMEN.
Pain and Weakness Banished through the use of Milburn's Heart and Nerve Pills.
It's sad to think that so many women suffer from pain, Weak Spells, Heart Palpitation, Sinking Sensations,


Nervousness, Sleeplessness—who could be restored to the full enjoyment of perfect health by a few boxes of Milburn's Heart and Nerve Pills.
There can be no question about the efficacy of this remedy. Thousands of women have found it do all that is claimed for it. Here is the testimony of Mrs. Gillen, Wesley Street, Moncton, N.B.
"Before taking Milburn's Heart and Nerve Pills I used to suffer untold agony from violent headaches, irregular action of the heart, together with pains or spasms in various parts of my body.
"Sometimes I felt so weak that I was unable to look after my domestic duties. However, I had to endure this worry and trouble, because all the remedies I tried failed to give me relief, until happily I heard of Milburn's Heart and Nerve Pills. I had only been taking them a short time when I felt greatly benefited. This encouraged me to continue their use until a complete cure was effected.
"I have not been troubled with a headache since taking these pills. They increased my appetite, invigorated my entire system, and gave me back my old time strength and vigor."

Take a Laxa-Liver Pill before retiring. 'Twill work while you sleep without a grip or gripe, and make you feel better in the morning. Price 25c. Sold by all druggists.

BUY
Coleman's Salt
THE BEST

The Sunday School

BIBLE LESSON

Abridged from Peloubeta's Notes.

First Quarter.

CHRIST FEEDING THE FIVE THOUSAND.

Lesson VIII. February 19.—John 6:1-14. Compare Matt. 14:13-21; Mark 6:31-44; Luke 9:10-17.

Commit Verses 9-11.

GOLDEN TEXT.

I am the bread of life, John 6:35.

EXPLANATORY.

SUBJECT: THE STORY OF THE MIRACULOUS LOAVES.

SCENE I. SEEKING SOLITUDE AND REST.—V. 1. AFTER THREE THINGS. Marking an indefinite period. For a year since our last lesson Jesus had been busy with his disciples, working out his great GALILEAN MINISTRY, THE YEAR OF DEVELOPMENT. He was teaching and healing, laying down principles, choosing and training his disciples, and building the foundation of his kingdom. The events are recorded Matt. 4:12-14; 12; Mark 1:14 to 6:29; Luke 4:14 to 9:9. Toward the last the apostles were sent all over Galilee to preach and to heal. Then suddenly, like a flash from a far-distant cloud, came the news that John the Baptist had been beheaded by Herod Antipas, in Macherus Castle. The disciples hastened to Jesus (Mark), probably at Capernaum, as chickens hasten to their mother when the hawk hovers near, and all retired across the SEA OF GALILEE to the lonely plain at the foot of the hills near Bethsaida, just outside of Herod's dominions.

SCENE II. THE GATHERING OF THE MULTITUDES.—Vs. 2, 4. 2. AND A GREAT MULTITUDE FOLLOWED HIM. Probably early in the morning. Some one had noticed the direction in which Jesus went, and they could watch the course of his boat nearly all the way. They flocked from all directions, some over the sea, some by the land route along the northern shore, the numbers increasing from every city and village on the way; for at this time the western and northern shores were populous with towns and villas.

Two reasons are given for the greatness of the crowd. (1) In v. 4, that THE PASSOVER, A (THE) FEAST OF THE JEWS, WAS NIGH. The great roads to Jerusalem passed near the head of the lake. These were thronged with pilgrims from all parts of the north, and thus many had leisure to stop over a day and see and hear the great prophet. (2) BECAUSE THEY SAW HIS MIRACLES. The word for "miracles" here, as is usual in John, is "signs,"—signs of God's presence, and power, and love; signs or evidences of Jesus' divine mission; and the truths that he taught.

SCENE III. WHAT JESUS DID ON THIS BUSY DAY.—V. 3. From a comparison of the four accounts we learn that Jesus was busy in three directions.

First. We see him, probably early in the morning before the crowds had reached him sitting in some cozy nook on the side of the mountain overlooking the plain, with his disciples gathered around him.

3. THERE HE SAT WITH HIS DISCIPLES. In the usual posture of teaching.

Second. From Mark (6:34) and Luke (9:11) we learn that when Jesus saw the multitudes he was filled with compassion for them, and CAME FORTH from his retreat, and WELCOMED THEM (the R. V. here is especially graphic) weary as he was, and in search of much-needed rest. "The Son of man is never indignant at eagerness and importunity, always at indifference.

Picture him going among the crowds and healing THEM THAT HAD NEED OF HEALING, with infinite compassion for their sufferings. He was showing what his kingdom meant for suffering humanity, a river of healing that widened as it flowed toward his millennial reign.

Third. His miracles were texts for teaching the people MANY THINGS PERTAINING TO THE KINGDOM OF GOD. The miracles made them listen to his words, and were object lessons and illustrations of his teachings.

SCENE IV. AN EVENING SCENE.—THE MULTITUDES WEARY AND HUNGRY. A PICTURE OF THE WORLD. V. 5. WHEN JESUS THEM. This was toward evening, "when the day began to wear away," (Luke 9:12). LIFTED UP HIS EYES. From the hill overlooking the plain. SAW A GREAT COMPANY COME UNTO HIM. They were hungry in body and soul. It was a picture of the whole world he had come to save and shepherd. The time had come when he might teach them, and all the world, by an object lesson, that their souls were starving, and that he was the Bread of life.

SCENE V. A CONFERENCE BETWEEN JESUS AND HIS DISCIPLES AS TO WAYS AND MEANS.—Vs. 5-9. HE SAITH UNTO PHILIP. Much is omitted here that is recorded in the other Gospels (Matt. 14:

14, 15; Mark 6:34, 35; Luke 9:11, 12). 6. AND THIS HE SAID TO PROVE HIM. Not for counsel or advice, but to test Philip's faith; whether he had such faith in Jesus as the Messiah as to believe that he could supply the multitude with food, as Moses did the Israelites in the wilderness with manna, or as Elijah supplied the widow of Zarephath (1 Kings 17:13-16). "This gives us a glimpse into the educational method of the great Teacher."

7. TWO HUNDRED PENNYWORTH. The penny was a silver coin, a little smaller than a frank or lira, a little larger than an English sixpence, worth about seventeen cents, according to the Oxford Bible. The whole would therefore amount to about \$34.00.

9. BARLEY LOAVES. Of round, flat cakes like large crackers. Barley was the poorest food of the people. TWO SMALL FISHES. "The Greek ('ops'ia) is a diminutive; it properly means what was eaten along with the bread, and specially refers to the small and generally dried or pickled fish eaten with bread."

SCENE VI. THE MIRACULOUS SUPPLY.—Vs. 10, 11. TO MAKE THEM MEN, THEY SAT DOWN, in orderly ranks for the convenient distribution of the food. "Mark tells us they sat in ranks, literally, garien plats. With their bright-colored, oriental dresses of red, blue and yellow, these men, sitting cross-legged on the ground in groups, presented an appearance which resembled a garden of bright flowers laid out in beds and parterres." MUCH GRASS. Including all kinds of herbage in a pasture. The grass would be luxuriant at this time of the year. So THE MEN, as distinguished from the women and children. Another Greek word from the first "men" in the verse. FIVE THOUSAND. This could easily be known from the orderly arrangement. "The women and children are separated from the men in all Eastern assemblies," as they are today in Jewish synagogues and Moslem mosques.

11. AND JESUS TOOK THE LOAVES. That it might be known whence the supply came. AND WHEN HE HAD GIVEN THANKS, "looking up to heaven." Thus recognizing the Giver of all good.

HE DISTRIBUTED TO THE DISCIPLES, as a matter of convenience, and as an object lesson both to them and to the people. The divine gifts were conveyed through human instrumentality, as in the case of spiritual food. AS MUCH AS THEY WOULD. No one went away hungry.

SCENE VII. GATHERING UP THE FRAGMENTS.—Vs. 12, 13. 12. GATHER UP THE FRAGMENTS. The pieces that were multiplied and that remained unconsumed because of the abundant supply. THAT NOTHING BE LOST. (1) "This was for these Orientals a most important lesson in thrift. The poor are proverbially thriftless everywhere; but nothing could exceed the lavish wastefulness of the poor Oriental when a moment of good fortune has filled his hands with plenty. He absolutely takes no thought for the morrow, and, if reminded of the coming day, will calmly reply: 'The Lord will provide.'" (2) It was an object lesson of precious truth (3) It completed the proof of the miracle, for more remained than there was to begin with.

13. FILLED TWELVE BASKETS. "The word translated 'baskets' in our common version means pockets or wallets. The twelve baskets were probably the twelve wallets of the twelve apostles, which they carried on their journeys." "They were small hand-baskets especially provided for the Jews to carry Levitically clean food while traveling in Samaria or other heathen districts."

V. 14. The result was that the people were so convinced that Jesus must be the Messiah that they tried by force to make him their king, such as would be the ideas of what the Messiah was to be, a king could easily overcome the Roman power. Jesus resisted the temptation and spent the night in prayer. The next day at Capernaum he met many of these people and taught them about the Bread of Life.

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The World Famed Dyes for Producing Brilliant and Unfading Colors.

I have made several very handsome Rugs and Mats for the house that I am very proud of. The rags and pieces of cloth and flannel used in my Rugs and Mats were all dyed with your wonderful Diamond Dyes. The colors are rich and brilliant, and I find they are unfading. Diamond Dyes are the best I ever used.

MRS. L. F. BOYNTON, Winnipeg, Man.

Makes People Well. Our System Paine's Celery Compound the Chosen Medicine of All Classes in Our Dominion.

The reputation of Paine's Celery Compound extends from day to day. Those who stand in need of the healing and recuperative powers of nature's health restorer are advised to use it by those who have been made well and strong. In the house, on the street, and where people congregate, Paine's Celery Compound is ever recommended and kindly words spoken in its favor. In this way the popularity of the great medicine is made enduring and its immense sales stir the envy of the ordinary patent medicine proprietor and the jealous minded doctor.

The wealthiest families of the land, the best and most observant people in our cities and towns, and the common-sense people in our agricultural districts, place Paine's Celery Compound far above all other known remedies.

The past and present history of Paine's Celery Compound is one grand continued story of sick people made well—of fathers, mothers, sons and daughters restored to perfect health.

Competent medical authorities declare that Paine's Celery Compound is the one great medicine for rundown and physically weak people. When the vital forces are low and the nervous organism shattered, then it is that the marvelous medicine manifests its wondrous healing virtues. Weakness, depression, tired feelings, languor, digestive troubles, headache, rheumatism and neuralgia are quickly banished owing to the nourishment that Paine's Celery Compound imparts to brain, nerves and tissue. It is the great everyday home medicine for all classes of our population.

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Mr. W. A. Russel, the Popular District Agent for the Singer Sewing Machine Company, Proves that Doan's Kidney Pills Cure Kidney Ills.

This is his statement: "I suffered for five or six years with pains across my back, headaches, dizziness, and kindred kidney troubles. I got very bad, and when driving would often have to stop the horse, as the pains were so severe that I could not stand them. I tried a great many medicines, but they did me no good. I then got Doan's Kidney Pills at Watson's drug store, took them for one month, and am completely cured. I regard the cure as a remarkable testimony to the virtues of Doan's Pills, and am only too glad to recommend them to all sufferers from kidney trouble in any form."

Doan's Kidney Pills are a never-failing remedy for Bright's Disease, Diabetes, Dropsy, Backache and Weak Back, Gravel, Sediment in the Urine, and all Urinary troubles of children or adults. Price 50c. a box, 3 for \$1.50, all druggists. The Doan Kidney Pill Co., Toronto, Ont. Remember the name—Doan's—and refuse all others.

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We are giving away watches, cameras, solid gold pens, sporting goods, musical instruments & many other valuable premiums to boys and girls for selling 18 packages of Royal English Ink Powder at 10c each. Every package makes 10c worth of ink. We ask no money—and your name and address, and we will forward you 18 packages with premium list and full instructions. When you sell the Ink Powder send the money to us and select your premium. This is an honest offer. We trust you. Don't lose this grand opportunity. Write for the outfit today. Address all orders to Montreal Ink Concerns, 28 & 30 St. Paul, Park, Ill.

Advertisement for MENTHOL D&L PLASTER, THE BEST ANTI-RHEUMATIC PLASTER MADE. Includes list of ailments: SCIATICA, PLEURISY, STITCHES, CRICKS, NEURALGIA, RHEUMATISM, LAME BACK.

Advertisement for Pain-Killer, Cramps, Colic, Coughs, Tooth-ache, Diarrhoea, Dysentery, and all Bowel Complaints. A Sure, Safe, Quick Cure for these troubles is Pain-Killer. It is the trusted friend of the Mechanic, Farmer, Planter, Sailor, and in fact all classes. Used internally or externally. Beware of imitations. Take none but the genuine "PERRY DAVIS." Sold everywhere. 25c. and 50c. bottles.

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From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year. All contributions, whether for division according to the scale, or for any one of the seven objects, should be sent to A. Cohoon, Treasurer, Wolfville, N. S.

CANNO, N. S.—Missionary Baker has been with us one week: Church members are being revived and a large number are seeking the Saviour. Remember us when you pray. F. H. BEALS.

FIRST YARMOUTH.—The 1st Yarmouth Baptist church in regular, monthly conference assembled Feb. 1st, gave a unanimous and hearty call to Rev. A. H. C. Morse, now of Rochester, New York, to become their pastor in June next. C. W. SAUNDERS, church clerk.

Feb. 2nd.

OAK BAY, N. B.—Our meetings at the Ledge closed last week. Several manifested a desire to lead a better life. We will have some baptisms soon. Our Charlotte County Conference meets with the Bartletts church Tuesday and Wednesday, Feb. 21 and 22. PASTOR W. H. MORGAN.

CHARLOTTETOWN, P. E. I.—The special meetings have been helpful to many, and although there have not been as many conversions as we hoped, yet many are rejoicing in a revived spiritual life. The congregations continue increasing. Pastor A. F. Browne has greatly assisted us by earnest and faithful preaching. February 2nd. G. P. RAYMOND.

SYDNEY, C. B.—I began my labors with the Baptist church in Sydney, C. B., in December. Have not had any special meetings, but the tide is rising. Last Lord's day over a score of people asked prayers at the close of the meeting. We are hoping and praying for a genuine Holy Ghost revival. A. J. VINCENT. February 1st.

PARADISE, N. S.—One young man followed Jesus in baptism on Sunday, and five others have been received for this sacred ordinance. A number of others are enquiring the way. Mr. Hugh McLean's services as a gospel singer and evangelist were much appreciated by our people. We most heartily commend him to all churches needing such assistance. E. L. STEEVES.

EAST POINT, P. E. I.—We are enjoying a season of refreshing. Special meetings have been held for four weeks. Backsliders are returning to the Lord and sinners are being converted. About ten have professed to have found the Saviour, and many others are seeking him. Bro. Shaw of Annandale, has been with us for three weeks and has given valuable assistance. There is yet a great work to be done. Brethren, we need your prayers. PASTOR.

FITCHBURG, MASS.—Again the Lord is blessing us very richly by saving souls in our midst. Last Sunday I baptized two more, which makes 55 I have baptized in the two years I have been here. I have now a list of over 40 that are seeking Christ. Last Sunday evening there were 12 rose for prayer and some are being converted almost every day. We rejoice in such evident tokens of God's power and blessing. Our prayer is that the Lord will make us wise to win souls. May the rich blessing of God still rest on the home churches of N. B. and N. S. A. T. KEMPTON. January 25th.

SPRINGFIELD, ANNAPOLIS CO.—We have just completed the payment of all financial obligations on the whole field. To realize this result we raised, during the seven months of the present pastorate \$425, outside of pastors salary. Having achieved this most desirable result, a thank-offering for Convention Fund was proposed, and the response was an offering of \$27. But the noble spirit of our people could not rest satisfied until we had been made glad by a donation aggregating \$51. We are in the midst of a whole-souled people who do heartily and unitedly whatever they do. We thank them for their loving kindness, and we thank the Giver of all good, who determines the bounds of our habitations, for sending us hither. E. E. LOCKE.

THIRD YARMOUTH, N. S.—We are enjoying a season of refreshing from the presence of the Lord. Began special meetings Jan. 17th, and the Lord was present to bless. The church had been much in prayer for God's blessing and he

answered the prayers. On the 22nd I bapt 12 and Bradford Hilton and Ray Crosby, and on the 29th I baptized Mrs. Joseph Durkee, Mrs. Norman Durkee, Benj. Durkee, Ernest Andrews, Jesse Saunders, Wm. Kahoe, George, Fred and Myrtle Harding, Luella Vickery, Edith Vickery, Beryl Vickery, Everett Porter, Laliah Killam and Annie Dann, seventeen in all. The last one the pastor's only daughter. We believe the end is not yet. We praise God for his love. N. B. DUNN. January 30th.

GUYSBORO, N. S.—The annual business meeting of the church was held on Friday evening, Jan. 27th. The treasurer's report showed the pastor's salary paid to Jan. 31 and a small amount in fund. A small debt on the incidental expenses of the church was paid on the spot. The report of the Sunday Schools showed faithful and fruitful work done and asked for better support by the entire church membership. The W. M. A. S. reported a membership of twenty, \$50 raised during the year, and a hopeful outlook. The pastor's report reviewed the work of his pastorate to date, one year and three months, noted the work done, a net increase in membership of 21, suggested a rearrangement of the work by which more attention is given to the outstations. These suggestions were confirmed by the church. In a spirit of hopefulness the church looks to her future work. R. OSGOOD MORSE.

SPRINGFIELD, P. E. I.—Some word from this portion of the Lord's vineyard will doubtless be of interest to readers of the MESSENGER AND VISITOR. We are glad to report progress in each section of this field. Preaching services and prayer meetings are well attended, and a good interest is manifested. Several of our young people have recently expressed their desire to live for Christ. Union services were held in Alberton during the week of prayer with good results. We are praying for larger blessings. It is our privilege to be situated among a kind and appreciative people, and the relation existing between pastor and people is most cordial. Repairs have been effected on the church buildings of Alberton and Alma, and an organ has been purchased and placed in the Knutsford church. Above everything else we greatly desire to hear many crying out, "What must I do to be saved?" To this end brethren-pray for us. A. H. WHITMAN.

NEW GERMANY, N. S.—We have cheering news to report from this part of the Lord's vineyard. At the first of the year we held our annual business meeting, which terminated very encouragingly in that we have begun the new year clear of debt. The business meeting at Foster Settlement was also of an encouraging nature. A number participated in the business affairs of the church who received a blessing during the special services. The outlook for the year is most encouraging. We began special services here with the week of prayer, and have continued since with good results. The Spirit has revived some of the members, deepened the spiritual life in others, and has brought some into "newness of life." Our conference on Saturday was largely attended and the presence of the Spirit was felt. The following offered themselves for church-membership after baptism: Fannie Webber, Adam Webber, Norman Durland, Mrs. Jordan deLong, Elsie Spidle, Jennie Dauphney and Rachal deLong. These were baptized yesterday morning in the presence of many friends, and at the close of the morning service received the right hand of fellowship. Our meetings are interesting and others are inquiring the way. Rev. J. L. Read is visiting friends here, and conducted two services to the pleasure and edification of the people. We are glad to see Bro: Read looking and feeling so well. H. B. SMITH.

ST. STEPHEN.—The annual roll call of the Union Street Baptist church held on the evening of the 13th inst., was an interesting and profitable gathering. The efficient clerk, C. A. Laubman, reported the present membership as 231, of whom 151 reside in the town, 33 in the surrounding districts and 47 in other places. The prayer meetings for the past year have been well sustained, number regularly attending, 92; number regularly taking part, 40. The communion services have been a strengthening, elevating, spiritual influence upon the soul. This report contained the most kindly references to the pastor and his work. E. M. Ganong, Treas. Sunday School, reported \$194.42 as

the amount collected during the year. Supt. Parker Hanson paid a fitting tribute to the zeal and faithfulness of the teachers. The average attendance has been about 190. A Home Department, with 70 members, and an active Normal Class are connected with the school. Harry Smith, Pres. B. Y. P. U., reported 40 devotional and 10 conquest missionary meetings, 8 new members added to the roll and 135 calls made by the social committee. In reporting for the W. M. A. Society, Mrs. J. B. Robinson acknowledged the loving care of God in sparing the lives of all its members. The monthly meetings for prayer had been helpful and a stronger desire had grown for the spread of the gospel to other lands. Their zeal had been quickened by having with them Miss Wright, who had labored in the foreign field: \$82.56 had been contributed to Home and Foreign Missions. A life membership in the Union had been presented to Mrs. Goucher. The Mission Band, under the leadership of Mrs. Lindow, reported a prosperous year. Membership, 50; average attendance, 25. \$25 had been raised for Mr. Morse, the children's missionary. The Young Ladies' Auxiliary was represented by Miss Etta DeWolfe. This society is taking up the study of "Baptist Doctrines," under the leadership of the president, Miss Robinson. \$25 has been raised for the hospital at Chicacoale. The Ladies' Church Aid reported through Mrs. G. W. Ganong a membership of 20; amount contributed toward the finances of the church, \$191.27. Deacon Hughes reported collections for the Benevolent Fund had amounted to \$49.82, and the disbursements, \$31.14. The Finance Committee, through its chairman, Samuel Craig, reviewed the financial standing of the church and urged a more general adoption of the envelope system. E. B. Keirstead, church treasurer, showed the receipts of the year to be \$1,544.53, including \$200 borrowed on a note. This amount does not include the benevolent contributions, nor \$200 raised by the "Men's Aid Society" for the sending of the pastor to Europe last summer, nor amounts pledged or paid towards the Forward Movement Fund. About \$2,000 has been raised for all purposes. After listening to the encouraging reports the roll call of the membership followed, when 146 responded either by letter or personally. One message of special interest to all came from Deacon Edward Price, away in the Klondike. At the conclusion of this impressive service the assembly adjourned to the vestry, where refreshments were served and a social hour enjoyed. Our faith in God was strengthened as we reviewed the work of 1898. Our hearts were warmed by the interchange of Christian fellowship, and we look into the future, God's and ours, not only with hope, but joyful expectancy. W. C. GOUCHER.

Quarterly Meeting.

The Quarterly Meeting of Picton and Colchester counties met with the Baptist church in Belmont, Jan. 23-24. Pastors Dimock, Roop, Williams, A. Chipman and O. N. Chipman were present. There were also delegates from Stewiacke, Brookfield, Truro, Onslow, New Annan, Bass River and DeBert. On Monday evening Pastor Roop, the recently settled pastor of Bass River, and Lower Economy churches, preached a practical sermon from Phil. 4:13. Tuesday morning was given to the usual conference and reception of reports. Most of the churches are doing good work, but all are praying for more of the power of the Holy Spirit in creating a greater interest for the unsaved. Tuesday afternoon was given mainly to the work of Foreign Missions, under the auspices of the W. M. A. Societies. Addresses from Mr. and Mrs. Churchill and Mrs. A. Chipman greatly increased the helpfulness of the meeting. On Tuesday evening Pastor A. Chipman preached from Haggai 2:7. This thoughtful and spiritual sermon was followed by testimonies from many of the congregation. This closed an interesting and profitable Quarterly, each session of which was well attended. We missed the familiar faces of Pastor Adams, kept at home by the grip, and of Pastor Spidell, who has recently removed to another county. The next meeting will be held with the 1st church, Truro, in April. O. N. CHIPMAN, Sec'y.

Denominational Funds N. S. from Jan. 17th to Jan 31st, 1890.

Antigonish church, \$18.12; Lower Aylesford church, \$8.77; Hawkesbury church, \$9.75; Mrs J McGregor, Torbrook, \$2; Wolfville church, \$49; do, \$1.33; do Sunday School, \$142; Williamston B Y P U, \$6.61; Brazil Lake Sunday School Mite Boxes, \$4.15; Cambridge church, \$6; Wallace church, \$3; do, special, \$3; Windsor church, \$45.66; do, special, \$26.62; Bridgetown church, \$15.83; Witenburg Sunday School, \$2.13; Springfield church, \$27; Milton, Queens, \$20; Woods Harbor church, \$5; 1st church Halifax, \$47.05; Billtown church, \$11; New Canada, \$10. Total, \$464.02. Before reported, \$2349.47. Total for half year, \$2813.49. A. COHOON, Treas. Den. Funds N. S. Wolfville, N. S., Feb. 3rd.

Personal.

It is stated that Dr. E. A. Read, Professor of Psychology and Pedagogy in Kalamazoo College, Mich., has been offered the presidency of Des Moines College, Iowa. Dr. Read is a graduate of Acadia and a son of Rev. E. O. Read, of Wolfville; Kings County, N. S.

Rev. A. J. Hughes, who is a member of the Hughes family of New Brunswick, a nephew of Rev. J. H. Hughes, has resigned his charge of the Baptist church at Phoenixville, Pa., of which he had been pastor for six years, to accept a call to a church in East Boston, Mass. In noting Mr. Hughes' resignation and departure for another field of labor, the Phoenixville Republican says: "It can be said of Mr. Hughes that he has been a faithful and painstaking pastor and an able and acceptable preacher, always loyal to the great truths of the religion of Christ. His sermons have always been noted for their clearness, poignancy and power, and those who have sat under his preaching have been edified, instructed and strengthened. He always kept abreast of the times and was in touch with the spirit of the age, but he never abandoned the gospel for the more popular themes that so often tempt a preacher to stray from the path in which his Master trod, and his faithful, conscientious work bore fruit as can be best attested by the work he did in the church and in the community. During his pastorate the church grew in numbers and in grace, and when he goes hence to a newly chosen field of labor he will have the satisfaction of knowing that his labors here have been crowned with success, and the best wishes of all the people, irrespective of church affiliations, will go with him to his new field in Boston." Of Mrs. Hughes the paper says: "Mrs. Hughes is the ideal pastor's wife, always willing and ready to bear her part of the burdens that fall on those who are called to labor in the Lord's vineyard. She is beloved by all who knew her and she will be greatly missed in the church and community, and the best wishes of all will go with her to her newly chosen home."

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FINE TAILORING.

A gentleman prominent in public life in New Brunswick writes from Albert County under date January 23rd.

"DEAR SIR: Enclosed please find cheque for \$25 for suit of clothes. I am well satisfied with the fit.

P. S.—I shall see you if all be well in March next."

This was one of our splendid assortment of Black Suitings. We can suit you, too.

A. GILMOUR,
68 King Street,
Custom Tailoring St. John.

February

SILLIKER—B. P. E. I., Jan. man, John W. Ethel M. Bou P. E. I.

BREWSTER—H. P. O. Rees, Jacob Brewer, Hanson, of the

STARK—J. Port Lorne, Rev. E. P. Rosella Johns

YORKE—Vic the bride's fa J. H. MacQu Tressa, daug both of Dilige

SPENCE—W. Mr. Hiram All by W. A. All field, to Laura

LOWE—DAVID Aylesford, Fe assisted Rev. burt Lowe, of to Jessie Bur Davidson.

STEWART—D. Dea. Alex. Sco Island, on Fe McPhee assist of Annandale to Miss Mary J. P. E. Island.

COOMBS.—At 1898, Mrs. Mar months.

BLEAKER.—Ethel, infant Aaron Bleaker Lord comfort th

PALMER.—At 24th, Enoch Pa though Bro. Pa for many year but found him

ETTER.—At daughter of Ja of her age, les three sisters an loss. She has p

PHALEN.—At law, R. H. Cro N. S., on Sund Sarah Jane, ag late Deacon W don. How peo who die in the

PHALEN.—At son in law, Des date N. S., Mrs late Wm. Phal three sons and their loss.

ROGERS.—At Yarmouth, N. garet, relict of asleep in Jessu 67 years. Two morn the loss Christian moth

READ.—At B suddenly of p eldest son of R aged 36 years. the sorrow-str Our brother wa in the Aylesfo 14 years of age.

BAKERR.—At Mrs. Agnus Ba Daniel Baker, age. Mrs. Bak by all in this co among the affic and 8 children a their loss.

BYNON.—In at the residen Albert S. Munde of the late Geo

MARRIAGES.

SILLIKER-BOULTER.—At Knutsford, P. E. I., Jan. 26th, by Pastor A. H. Whitman, John W. Silliker, of Knutsford, to Ethel M. Boulter of Milburn, Prince Co., P. E. I.

BREWER-HANSON.—Jan. 25th, by Rev. P. O. Rees, at his own residence, Mr. Jacob Brewer, of Bright, to Mrs. Matilda Hanson, of the same place.

STARK-JOHNSON.—At the parsonage, Port Lorne, Annapolis Co., Feb. 1st, by Rev. E. P. Coldwell, Joseph E. Stark to Rosella Johnson, both of Arlington.

YORKE-VICHERY.—At the residence of the bride's father, Jan. 25th, by Rev. I. H. MacQuarrie, M. A., Albert Yorke to Tressa, daughter of Jonathan Vichery, both of Diligent River, Cum. Co., N. S.

SPENCE-WARD.—At the residence of Mr. Hiram Allen, Port Elgin, on 31st inst., by W. A. Allen, Sinclair Spence, of Bayfield, to Laura Ward, of Rockport.

LOWE-DAVIDSON.—At the bride's home, Aylesford, Feb. 1st, by Rev. J. L. Read assisted Rev. J. B. Morgan, Frank Herbert Lowe, of the firm of Lowe & McNeill, to Jessie Burgess, daughter of Robert Davidson.

STEWART-DEAGLE.—At the home of Dea. Alex. Scott, senior, Kingsboro, P. E. Island, on Feb. 1st, by Pastor E. A. McPhee assisted by Pastor A. C. Shaw, of Annandale, Mr. J. Oswald Stewart to Miss Mary J. Deagle, both of Kingsboro, P. E. Island.

* * *

DEATHS.

COOMBS.—At Milton, N. S., Nov. 24th, 1898, Mrs. Maria Coombs, aged 90 years, 5 months.

BLEAKNEY.—At West Jeddore, Jan. 15, Ethel, infant daughter of Mr. and Mrs. Aaron Bleakney, aged six months. The Lord comfort the bereaved.

PALMER.—At Morristown, N. S., Jan. 24th, Enoch Palmer, aged 67 years. Although Bro. Palmer had been in ill health for many years, the end came suddenly but found him ready to go.

ETTER.—At Uniacke Mines, Annie, daughter of James Etter, in the 26th year of her age, leaving a father and mother, three sisters and one brother to mourn her loss. She has gone to be with Jesus.

PHALEN.—At the residence of her son in law, R. H. Creed, Ashdale, at Newport, N. S., on Sunday, Jan. 29th, of pneumonia, Sarah Jane, aged 76 years, widow of the late Deacon Wm. Phalen, of South Rawdon. How peaceful the death of those who die in the Lord.

PHALEN.—Jan. 29th, at the home of her son in law, Deacon Roland Creed, in Ashdale, N. S., Mrs. Wm. Phalen, relict of the late Wm. Phalen, aged 76 years, leaving three sons and two daughters to mourn their loss.

ROGERS.—At her late residence, Salem, Yarmouth, N. S., on the 1st inst., Margaret, relict of the late Samuel Rogers, fell asleep in Jesus after a short illness, aged 67 years. Two sons and two daughters mourn the loss of a faithful and exemplary Christian mother. Rev. 14:13.

READ.—At Boston, Mass., on Feb. 1st, suddenly of pneumonia, Spurden Read, eldest son of Rev. J. L. Read, of Aylesford, aged 36 years. Much sympathy is felt for the sorrow-stricken father and family. Our brother was baptized into membership in the Aylesford Baptist church, when 14 years of age.

BAKER.—At West Jeddore, Jan. 10th Mrs. Agnes Baker, beloved wife of Mr. Daniel Baker, in the 67th year of her age. Mrs. Baker will be much missed by all in this community, as she was much among the afflicted. She leaves a husband and 8 children and many friends to mourn their loss.

BYNON.—In Portland, Me., Jan. 29th, at the residence of her daughter, Mrs. Albert S. Munde, Susanna Clark, widow of the late George Bynon, aged 67 years,

1 month and 13 days, formerly of South Musquash, N. B., and for many years a faithful member of the South Musquash and Dipper Harbor Baptist church.

WEATHERBEE.—At Eastville, Col. Co., N. S., Jan. 20th Rachael Weatherbee relict of the late Edward Weatherbee, aged 80 years. She had for some time been daily looking for the coming of her Lord, and longed for the summons to go with Him. In her illness she received great comfort from the promises of God contained in the Bible which was her constant companion.

WASSON.—At the home of John T. Babbitt, Burton, Jan. 6th, Miss Sharlett Wasson aged 80 years and 10 months. Also at the same home, Jan. 24th, Miss Mary Ann Wasson, aged 79 years. A member of the Margerville Baptist church. She was baptized in her youth by the late Rev. John McGee. These deceased sisters formerly belonged to Upper Sheffield. They slept together in life now they sleep together in death with the glorious hope of immortality.

BRAYLEY.—At Parrsboro, Jan. 4th, Mrs. Mary Elizabeth, wife of William Brayley, departed this life. Our sister had suffered severely for years, and for some time past was confined to her home. Her hope for eternity was in the Saviour, and she waited patiently for that deliverance which "absence from the body" alone could bring. She leaves a husband and a family of children to mourn their loss.

COOK.—At Parrsboro, Dec. 30th, after prolonged illness, Mrs. Nellie Mary, wife of Frank Cook, passed away in the 20th year of her age. Our beloved sister was a young Christian of beautiful character, and she showed much patience, resignation and hope in her suffering. She was baptized and united with the Baptist church of Parrsboro, during the pastorate of Rev. E. H. Howe. We regretted to begin the new year by laying aside one of our number, but we were thankful that we did "not sorrow as those who have no hope," and we were "comforted with these words."

MERRITHEW.—At Good Corner, Carleton Co., N. B., Jan. 24th, of pneumonia, Maggie Reade, beloved wife of Chas. L. Merrithew, aged 48 years, leaving a husband and three daughters to mourn. Six years ago our sister with her husband was baptized by Rev. J. A. Marple and united with the Bloomfield Baptist church, of which she was an esteemed and worthy member until death. A true friend, an affectionate wife, a loving mother and a worthy Christian woman has gone out from us. May the God of comfort be the support of those who mourn.

KEMPTON.—At Milton, Queens Co., N. S., Jan. 30th, Mrs. Mary E. Kempton, relict of the late Allen Kempton, Esq., aged 86 years. Our sister was one of the oldest members of the Milton church. She was interested in all things connected with the church of Christ and no place was dearer than the sanctuary. Up to the last moment she retained all her faculties, and to the last summons she cheerfully responded, her last words being, "Jesus take me." Sister Kempton leaves two brothers, two sons, eight grandchildren and a large circle of friends to mourn their loss.

LAYTON.—At Highland Village, N. S., Jan. 24th, Maggie, beloved wife of Abram N. Layton, aged 58 years. Her last illness came to a body weakened by persistent attacks and carried her away with but brief warning. A husband mourns the loss of a faithful wife; five sons and a daughter are bereft of an affectionate and self-sacrificing mother; several brothers and sisters, among whom are L. J. Walker and A. J. Walker, of Truro, are deprived of a loving sister; and a host of friends will long remember her kindness and sympathy. She lived a practical Christian life.

EATON.—At North Kingston on Sunday Jan. 29th, Joseph H. Eaton, aged 56 years. Bro. Eaton united with the Avlesford church 25 years ago, and for many years has been one of the most active members of

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New Designs at Lowest Prices



No. 546—Sideboard Elm, antique finish, top 18x46 in. One long drawer, two small drawers (one lined for silver) \$70.75.



No. 508—Sideboard, Ash, antique finish, 18x34 in., shaped mirror, top 19x46 in., one long drawer, two small drawers (one lined for silver) \$35.50.

Write for our Illustrated Furniture Catalogue.

Manchester Robertson Allison

the Kingston church. For 13 years he has presided over the Sabbath School, in which position he greatly endeared himself to the children who came under his care. His place in the life of the church and community will not be easily filled. A wide circle of friends extends sympathy to the bereaved wife and daughter, Mrs. W. J. Rutledge, of Woodstock, N. B.

WHITMAN.—At New Albany, Jan. 20th, Mrs. Augusta Whitman, relict of the late Henry Whitman, aged 81 years. Mrs. Whitman experienced the saving grace of God in early life, and for many years exerted a most helpful and salutary influence in the church she loved so well. But in the last days the loneliness of widowhood and the increasing infirmities of years depressed her spirit and her mind wandered while the soul hovered trembling between two worlds. All this is now past. The day broke and the shadows fled away. "Who shall separate us from the love of Christ?"

CHARLTON.—Sabbath morning, Jan. 22, Augusta, beloved wife of John Charlton, of Falkland Ridge, closed her weary eyes to earth-scenes to awake in the fair land whose inhabitants do not say "I am sick." Mrs. Charlton was but 28 years old, and her early dissolution has cast a shadow over the community. The immediate cause of death was consumption that dread ravager of the race. Our sister having much to live for very naturally clung strongly to life, yet death found her not unprepared. Tuesday a largely attended funeral service was conducted by Pastor Locke assisted by Rev. Mr. Crandall. Much sympathy is felt for Bro. Charlton in this his second sad bereavement.

OLIVER.—On Jan. 24th, at Lucasville, Halifax Co., Bro. Daniel Oliver passed from time to eternity. For many years this has been a well-known figure in this neighborhood, having just completed his four score years. Just one week from the time he was taken ill he called his faithful wife to share with him a bright vision of angels, and the next moment he was gone. He seemed to realize from the first that his sickness was unto death, and gave many expressions of willingness and desire that God's will should be done. His life as a Christian was short but sincere. He took a deep interest in the local church. "Blessed are those servants whom the Lord when He cometh shall find watching."

STEEVES.—On Jan. 7th, at Fredericton, Sarah M., widow of the late Albert Steeves of Hillsboro, aged 73 years. The remains of this dear sister were brought for interment to Hillsboro, in which place she had lived for over 30 years. It seemed fitting that friends who had known and loved her so long should have the mournful privilege of looking once more on her mortal form. She had been one of the most devoted workers in connection with the 1st Hillsboro church, being particularly helpful in its service of song. She was, indeed, ever to the front in seeking the welfare of Zion. Her family consisted of two daughters, both of whom predeceased her, and one of whom was the wife of Rev. C. B. Welton.

MCGRATH.—The 1st St. Mary's church has been deprived by death of one of its most esteemed and valued members. On the 26th of January, Bro. Ephraim

McGrath passed suddenly away from earth in the 66th year of his age. Up to the day of his death he enjoyed his usual health. Death is supposed to have been caused by paralysis of the heart. Bro. McGrath was, in the true sense a father in his home. He had 5 sons and 3 daughters living, also 24 grandchildren, for every one of whom he felt a special care, and each placing implicit confidence in him. In the church and in the community he was universally esteemed and trusted. He would have been ordained deacon in a few weeks had he lived, having been elected to that office some time ago. At the prayer meeting two days before his death, he spoke earnestly to the unconverted, telling them that if they would receive Jesus, He would ever be to them a friend. The large number from the surrounding country who attended the funeral was an evidence that he was respected by the people. Sister McGrath and her fatherless ones have the sympathy of the whole community in their sorrow.

* * *

Ordination.

In response to the invitation of the Springfield Baptist church a council met January 25 to consider the advisability of setting apart to the work of the ministry Bro. A. H. Whitman. The following churches were represented: Summerside, Hazelbrooke, Tryon, Lot 10, Tyne Valley, Alberton, Nuttsford, Montague. Pastor Grant, of Summerside, was chosen Moderator, and Pastor Turner, of Montague, clerk. After listening to a statement of our brother's conversion, call to the ministry and views of Christian doctrine, the candidate was questioned by Pastor Spurr. The examination, which was very comprehensive in its character, occupied nearly two-hours. The candidate having retired, several members of the council expressed their pleasure in view of the highly satisfactory results of the examination, and by a unanimous vote decided to recognize the church to proceed with the ordination. In the evening Pastor Spurr preached a very excellent and appropriate sermon and offered the ordaining prayer. Pastor Price, of Tryon, gave the charge to the candidate, and Pastor Grant, of Summerside, gave the charge to the church. Both of these addresses gave evidence of a deep appreciation of the duties and responsibilities resting upon pastor and people in their relation to the one to the other. The services closed by benediction by Pastor Whitman.

C. W. TURNER, Clerk of Council.



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Walter Baker & Co.'s
Breakfast Cocoa.

"The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand."

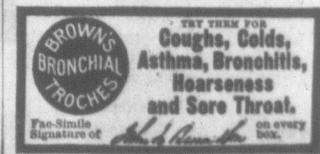
—Dominion Medical Monthly.

A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.

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Branch House, 6 Hospital St., Montreal.



News Summary.

The German Reichstag Wednesday passed the third reading of the motion to repeal the anti-Jesuit law.

The election for the federal House in West Huron will be held on February 21. Nominations take place February 14.

Sir Thomas W. Taylor, chief justice of Manitoba, who has been abroad for some time, has resigned.

Tuesday a man named Hall, while partly intoxicated, got into an altercation at Commercial hotel, Fredericton, with the proprietor of the house, who knocked Hall down and afterwards kicked him in the face, fracturing his jaw in two places.

Miss Shaw, who represented the London Times last year in the Yukon, read a paper dealing with her experiences there at the Colonial Institute, London, Tuesday. After the reading a discussion took place, during which Louis Coste, chief engineer of the public works department, Ottawa, stoutly denied that any corruption existed in the staff of the civil service in the Klondike district.

Gen. Henry, military governor of Porto Rico, has deposed the mayors and councilmen of Aguadilla and Mooa, in the province of Aguadilla, and has temporarily suspended the civil authority in both towns, owing to the incessant political quarrels and the gross official corruption. Capt. Mansfield, who is now in charge of the district, has been instructed to appoint new officials chosen from the radical party. The offenders belong to the Liberal party.

A meeting was held in the Halifax Board of Trade rooms Tuesday in the interests of a large flour milling enterprise that is being projected for the city. B. F. Pearson, one of the speakers, said the Dominion Coal Company had given orders to raise every ton of coal that could be raised, and that coal was now coming up the slopes at the rate of 175,000 tons a month. Nearly a million of tons a year would soon be going into the United States market from Cape Breton, tariff or no tariff. Iron works would soon be established in Cape Breton, and he was in a position to say iron ship building could be done as cheaply in Nova Scotia as anywhere. J. A. Chipman said that S. M. Brookfield is now in England arranging for commencing iron ship building at Halifax.

An observant citizen who has traveled at home and abroad said to a New York Sun reporter: "One may be a native of the world, and yet never leave Manhattan Island. For instance, my grocer is from Holland, my butcher is a native of Brazil, my druggist hails from Alsace Lorraine, my newsman is a Bohemian, my barber is from Austria, my haberdasher is from England, my caterer is from Paris, my chief is German, my valet is a Jap, my domestics are Irish and Swede and my coachman is a negro. The other day I had to have a doctor in a hurry and sent for the nearest one. I saw that he was a foreigner, and an intelligent man. He is Persian and has lived in New York ten years. In going to my station I pass an undertaker's place—funeral director, if you please. I have an idea he will get an order from me some day. He is a Scotchman. I am an American. My partner is a native of Bavaria."

Speaking of the Doukhobor immigrants now in quarantine, the Halifax Mail says: The settlement now on the island is a picturesque one. Women and children are having an enjoyable time during the fine weather, and do not seem to mind their detention. The regulations of the quarantine station, though obnoxious to Canadians, are a change most welcome to people who have been oppressed for so many years. The twenty-one days which will be spent on the island will enable the travellers to rest and clean up. They will then go forward to their new homes in a comfortable manner, with a guarantee that they will not be detained along the way. The feeding of the immigrants is an interesting feature of the quarantine life. Considerable quantities of fresh food are being sent down and the provisions on board the Lake Superior will, with slight additions, last for some time. Onions, to which the Doukhobors are most partial, are being used in large quantities.

DEAR SIRS—I was for seven years a sufferer with Bronchial trouble, and would be so hoarse at times that I could scarcely speak above a whisper. I got no relief from anything till I tried your MINARD'S HONEY BALSAM. Two bottles gave relief and six bottles made a complete cure. I would heartily recommend it to anyone suffering from throat or lung trouble.

J. F. VANBUSKIRK.

Fredericton.



Soak your bicycle

lamps and chains in Pearline and hot water. Lamps will give more light; chains run easier. Dirt's to blame when they bother you—and Pearline is death on dirt.



A little box or bottle of Pearline ought to be in every tool-bag. Takes little or no room; is the best thing in the world for mud or grease stains.

Millions NOW USE Pearline Beware of imitations

The department of trade and commerce has been notified that the government of Argentina has reduced the duty on spruce lumber by \$2.40, leaving the duty \$6.04 per thousand.

Catarrhal Deafness.

The last stage development of Nasal Catarrh. Japanese Catarrh Cure goes away past the points where even specialists on the disease have been able to reach. It is a penetrating, soothing, healing, and strengthening compound, allaying the inflammation and healing without leaving the slightest bad after-effects. The only guaranteed Catarrh Cure. 50c. at all druggists.

ASTHMA PERMANENTLY CURED.

A Well-known Canadian Notary Public Suffered for 35 Years—Permanently Cured by Clarke's Kola Compound.

R. D. Pitt, Esq., Kamloops, writes: "I had suffered for at least 35 years from the great oppressiveness of asthma and shortness of breath. I had during these years consulted many physicians and tried all the remedies, until the doctor told me I might get temporary relief, but I would be always troubled. I tried Dr. Clarke's Kola Compound, and after taking the first bottle I became greatly relieved, and three bottles have completely cured me. I can now breathe as naturally as ever, and asthma does not trouble me in the least. I feel it my duty to bear testimony to the marvellous effect this remedy has had in my case, and would urge all suffering from this disease to try Clarke's Kola Compound, as only those who have suffered all these years as I have can appreciate what a blessing this remedy must prove to sufferers from asthma." Three bottles of Clarke's Kola Compound are guaranteed to cure. A free sample will be sent to any person troubled with asthma. Address The Druggists & Manufacturers Co. 121 Church street, Toronto, and Vancouver, B. C., sole Canadian agents. Sold by all druggists. When writing for sample mention this paper.

Clarke's Kola Compound is the only permanent cure for asthma; is now successfully used throughout the leading hospitals in England and Canada.

FAVORABLY KNOWN SINCE 1826. BELLS HAVE FURNISHED 35,000 CHURCH, SCHOOL & OTHER PUREST BELL. C. MENZIE & CO. GENUINE WEST-TROY N.Y. BELLS-METAL CHIMES, ETC. CATALOGUE PRICES FREE.

Largest Foundry on Earth making CHURCH BELLS & PEALS. Purest copper and tin only. Terms, etc., free. MCHANE BELL FOUNDRY, Baltimore, Md.

BAD BLOOD.

You can't be healthy if your blood is impure or watery,—if poison is circulating through your arteries instead of rich, pure, life-giving blood.

If you feel drowsy, languid,—are constipated, have pimples or blotches breaking out on your body the remedy for you is Burdock Blood Bitters.

"I have been using B.B.B., also my brother and sister-in-law, and we find it a most reliable and efficacious blood purifier, and most cordially recommend it. We purchased it from J. R. Ault & Sons of this town." MISS C. M. WATSON, Aultsville, Ont.

B.B.B. is a highly concentrated blood purifying vegetable remedy,—only 1 teaspoonful at a dose,—you add the water yourself.



The Dyspeptic's Heart and Stomach CAN'T BE CURED BY BITTERS

The dark red inflamed patches on the stomach, being small veins engorged with stagnant disease-breeding blood, often ulcerating, can be reached by remedies strongy carried in the blood itself, not by bitters in the stomach, outside the veins and more or less mixed with poorly digested food. Howard's Heart Relief contains this remedy and applies it in its own way, safely invigorates the heart, opens the sluggish veins, carries away the inflammation and soreness. Then return appetite, digestion, strength which would work well must eat well. Howard's Heart Relief may be had at drug stores, or by mail at 50c. per box, 5 boxes for \$2.50. H. HOWARD, 71 Victoria St., Toronto.

Notice of Sale.

To James Allan Tabor of the Parish of Saint Martins in the City and County of St. John and Province of New Brunswick, and Ella M. Tabor his wife. Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the twenty second day of May in the year of our Lord one thousand eight hundred and ninety seven made between the said James Allan Tabor and Ella M. Tabor his wife of the one part, and Cudlip Miller of the said Parish of Saint Martins, Butcher, and Cudlip Miller Junior, of the said Parish of Saint Martins, Butcher, of the other part, and duly recorded in the Office of the Registrar of Deeds in and for the City and County of Saint John in Libro 62 of Records, folio 322, 323 and 324, there will for the purpose of satisfying the moneys secured thereby, default having been made in the payment thereof, be sold at Public auction on Thursday the twenty-third day of February next at the hour of twelve o'clock noon at Chubb's Corner (so called) on Prince William Street in the City of Saint John in the said City and County of Saint John, all the right, title, interest, property, claim and demand at law and to equity of the said James Allan Tabor and Ella M. Tabor his wife of in and to "all that certain lot piece or parcel of land situate lying and being in the Parish of Saint Martins and on the western side of said Highway, thence north along said Highway fifty (50) feet to lands owned by Edward Sharkey, thence westerly along said Edward Sharkey's land one hundred (100) feet, thence southerly fifty feet, thence easterly one hundred (100) feet to the place of "beginning." Also all that other lot of land situate in the Parish aforesaid bounded as follows, to wit: "Beginning at a post marked J. B. standing in the south corner on the Main road leading from Nugent's Saw Mill, thence running northerly along the said road twenty (20) rods to a post marked W. P. thence West to lands owned by Samuel Mosher, thence south along said line twenty rods to a stake marked "J. B. X. thence easterly until it strikes the first mentioned stake marked J. B. the place of "beginning, and containing ten acres more or less." Together with the buildings and improvements, privileges and appurtenances to the said lands and premises belonging or in any way appertaining. Dated this fifth day of January A. D. 1899.

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The Home

The death took place at Stellarton Tuesday of Dr. L. M. Johnstone. He was seventy-eight years of age and had been in ill health for years back. Mrs. (Judge) Weatherbee and Mrs. Edwin Gilpin are daughters. Dr. Johnstone, who has been practicing since 1845, was grand master of the Free Masons in Nova Scotia in 1887-8.

A Victim of Neuralgia

MRS. ROBERTS, OF MONTREAL, TELLS A WONDERFUL STORY.

She Was a Sufferer for Some Seven Years, and Medical Treatment Failed to Give Her More Than Temporary Relief—A Herald Reporter Investigates the Case. From the Herald, Montreal.

"I thought it was something wonderful when I went three days without being sick," said Mrs. Annie Roberts to a representative of the Montreal Herald, referring to her remarkable recovery from an illness of over seven long years. Mr. and Mrs. Roberts reside at 34 Wolfe street, Montreal, and the reporter was cordially welcomed when he went to enquire as to the truth of the report that Mrs. Roberts had been restored to health through the use of Dr. Williams' Pink Pills. Mr. and Mrs. Roberts came to Canada from England a little more than five years ago, and Mrs. Roberts' illness began while still in the Old Country. "I was really the victim of a combination of troubles," says Mrs. Roberts. "For seven years, neuralgia, with all its excruciating pains, has been my almost constant attendant. Added to this I was attacked with rheumatism and palpitation of the heart, and for the last five years, was not able to get out of doors during the winter months. Sometimes I felt as though those terrible pains in my head would drive me mad; my nerves were all unstrung and a knock at the door would send me nearly crazy. I was treated at different times by four doctors since coming to Montreal, but without any lasting good, and I had given up hope of ever being better on this side of the grave. A friend of mine whose father had been helpless for two years, but was restored by Dr. Williams' Pink Pills, urged me to try them. My husband asked the doctor who was attending me what he thought of them, and the doctor replied that he believed them to be a good medicine. This persuaded me to begin their use. No one who sees me now can form any idea of my condition when I began taking Dr. Williams' Pink Pills, and I had only taken three boxes when I began to recover. But seven years of pain had nearly shattered my constitution and I did not look for a speedy recovery, and I was more than gratified to find that after I had used I think about a dozen and a half boxes, I was fully restored to health. It seemed all the more wonderful because the doctors both in England and here never done more than give me temporary relief, and there treatment was much more expensive. The past summer was the first in years that I really enjoyed life, and I was able to go on a visit to Radnor Forges. Dr. Williams' Pink Pills have also been of much benefit to my daughter Violet. She is just nine years old, but she suffered a great deal from pains in the back and sick headache, but the pills have made her feel all right again."

"I never fail to recommend Dr. Williams' Pink Pills when any of my friends are ill," said Mrs. Roberts. "While visiting at Radnor Forges, I urged a young lady friend who has long been a sufferer from curvature of the spine, and obstinate constipation to try them, and they have done her a vast amount of good."

The reporter confesses that Mrs. Roberts' story is a wonderful one. That she is now thoroughly well is clear from her face, her manner and her happy spirit. Mr. and Mrs. Roberts are intelligent and reliable people. Mr. Roberts is head engineer in the biscuit works of Viau & Frere, the wealthiest firm in this line in the Dominion, and he fully endorses the good words his wife has to say in favor of Dr. Williams' Pink Pills. In fact he says the speedy cure they wrought in his wife's case has saved him many dollars.

Dr. Williams' Pink Pills have no purgative action, and so do not weaken the body. They build up the blood by supplying it with the elements which enrich it, and strengthen the nerves. In this way they cure all diseases having their origin in poor and watery blood. Always refuse the Pink colored imitations which some dealers offer. See that the full name Dr. Williams' Pink Pills for Pale People is on every package you buy. If in doubt, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed post paid at 50c. a box or six boxes for \$2.50.

Winter Breakfasts.

Breakfast is not a formal meal like dinner, but a certain amount of ceremony must be exercised in the service of even the simplest breakfast. After the longest fast in the twenty-four hours the appetite of the average individual needs to be enticed and in some way prepared for the substantial food which is a part of the American breakfast. Fruit or a grain course, or both are now used before the more substantial dish of meat or fish, which forms the main course. In winter a small dish of some preserved fruit is generally more acceptable than fresh fruit, which is hard to get and chilling unless it is served as a sort of salad. The suggestion of cold fruit on a cold morning as the first course to breakfast would dispel all thought of a substantial meal after it. Foreign fruit when it is served in winter is sweeter and better for being warmed a little, until it is at the temperature at which it grows. Preserves and cooked fruits are more wholesome in winter than fruits that have been stored fresh. There are several reasons for this. Sugar is needed in cold weather and assists to keep the body warm, as fats and other heat-producing foods do. The grain course, if it is composed of wheat and has been grown and prepared on the farm, which insures freshness, contains all the elements of food necessary on a cold morning. Oatmeal is almost as valuable a food, except in a few individual cases where it must be rejected as little short of poisonous. Where any person, feels a marked aversion to this grain, it is enough to prove he ought not to eat it. It is worse than foolish for mothers to insist that children should eat oatmeal or any other food for which they show a marked dislike. It would seem to be an accepted fact that breakfast porridge of any kind of grain should be hot, but unfortunately some housekeepers, to save time, serve this course about lukewarm. The easiest and cheapest way to serve this course is to prepare it from uncooked or unsteamed crushed grain the evening before. After it is cooked, leave it in a double boiler on the range over night, to heat up slowly in the morning as the breakfast fire comes up. Such grain food is certain to be thoroughly hot and acceptable when put on the table. A mistake often made at a family breakfast is to put the grain, meat and all other food served at the table on at once. The result is that the main course waits before it is served, and is not as nice when it is eaten. Where fruit and grains are served let the meat be cooked the last thing and brought in after these courses are cleared away.—N. Y. Tribune.

My Athenian Doctor.

We were swapping stories of European travel when Mrs Ballard laughingly exclaimed, "Well, one of the most interesting experiences I had was with an Athenian doctor. The rest of our party had gone on a trip which was considered too hard for me, and I was left in a quiet boarding place. One morning I waked feeling ill, and presently began to picture all the horrors of a long sickness away from home and friends. I reached for my guide-book and looked up the address of the best physician in Athens. Every moment I grew worse, but I managed to dress and drive to the doctor's office. I was shown into a reception-room. Presently a tall man of distinguished bearing appeared. He listened while I explained my symptoms, and kindly said, 'Madam, there is nothing the matter with you. You are homesick!' 'O, no,' I said, 'I am really ill, very ill indeed. You do not understand because my French is not fluent,' and I began again in German. This time he listened with even more attention. 'My dear madam,' he said, 'you are no sicker in German than you were in French. Take a walk and you will feel better.' I was at first indignant then amused; but I took the walk and have often wished since then that my physician here could read me as well as the noble Athenian."

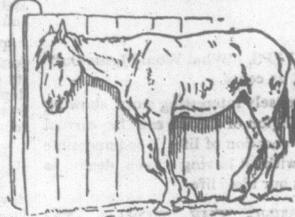
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