

# Messenger and Visitor.

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**Disorder in the French Chamber of Deputies.** The other day in the French Chamber of Deputies scenes occurred which rival if they do not surpass the wild disorders which disgraced the Austrian Parliament a few weeks ago. The Drefus affair, which has caused great excitement in France, accompanied in places by violent popular demonstrations, was the cause of the uproar in the Chamber of Deputies. The scene was one utterly disgraceful to a great deliberative assembly. Angry passions prevailed over all considerations of order, decency and dignity, and the members fought with each other like savages or wild beasts, instead of men entrusted with the legislative interests of a great civilized nation. Finally, the President of the Chamber having left the chair, the military were called in to restore order and prevent loss of life. Some eighty Deputies, it is stated, were engaged in the fight, but it would seem that the number must have been much greater, if it is true, as stated, that, after the melee, 125 neckties were found on the floors of the Chamber, besides many coats torn from the shoulders of the combatants. The affair which is the cause of this outbreak, is giving the French Government very serious trouble. Paris is greatly excited over the situation, and it is difficult to predict what may result before the excitement shall have passed.

**The Drefus Case.** It is not easy to get an intelligent idea of the matter which is at the bottom of the recent popular outbreaks in Paris and the cause of the wild scenes of disorder which occurred the other day in the French Chamber of Deputies. Drefus was an officer in the French army, who was convicted of selling, or endeavoring to sell, to a foreign power, information concerning the military affairs of his country. He was sentenced to a life imprisonment and has been sent to a lonely island off the coast of French Guiana. The affair was practically re-opened in connection with the trial of Major Esterhazy, a Polish Jew, also an officer in the French Army, who, it is understood, had made damaging statements concerning the action of French officials in connection with the Drefus case. The trial of Esterhazy resulted in his acquittal. In neither of these trials, however, are the proceedings known to the public, and the Government, while declining to reconsider the case of Captain Drefus, has also steadily refused to publish the evidence on which he was convicted. This refusal is based on the ground that the evidence was sufficient, and that to make it public would disturb the relations of France with a foreign power. The present situation is, however, one that gives rise to grave suspicions, whether well founded or not, that justice has not been done in the case of Drefus. The popular feeling in that direction has been greatly strengthened by the fact that M. Zola, the novelist, and perhaps the most popular literary man of France, has espoused the cause of the condemned officer, declaring him to be the victim of a conspiracy and openly assailing the Government for

having condemned an innocent man. The anti-Semitic feeling is strong now in France, and this, while it may help the government out of its present difficulty, tends to engender bad feeling of a permanent character. Many people are disposed to prejudice and condemn Drefus, not on the merits of his case, but simply because he is a Jew.

### Britain on the Upper Nile.

If it is Great Britain's purpose, as it seems to be, to establish her authority in Africa over a continuous line of territory extending from Cairo to the Cape, it does not appear that any nation is, at present, in a position effectively to thwart that intention. There have been recent rumors of the presence of a French military expedition at Fashoda, in the Upper Nile region, in territory which Great Britain has distinctly claimed to be in her sphere of influence, and any invasion of which she has declared, would be regarded by her as an unfriendly act. The sending of a considerable reinforcement of British troops to Egypt appears to be connected with this reported movement of the French. But it is now doubtful, to say the least, whether there is any French force at Fashoda, and the conditions are such that there would seem to be very little probability of France attempting to send by way of the Congo any expedition which could seriously interfere with British policy on the Upper Nile. The Anglo-Egyptian force at Ed-Damer, 150 miles from Khartoum, numbers 5,000 or 6,000 disciplined and well-armed troops, with three large gunboats and other smaller vessels. Between this point and Khartoum are the Dervishes in considerable strength, and if the policy of the British Government is carried out successfully, these Dervishes will be beaten back and a well-established British sphere of influence will be secured from Khartoum southward. If any of the European powers seek to interfere in this matter, the attempt would likely be made from the east coast and in connection with King Menelik of Abyssinia. An embassy was sent from England last year to Abyssinia and Great Britain has a treaty with the King by which he engages to remain neutral, if not friendly, to British interests on the Upper Nile. It is not improbable, however, that France and Russia have employed what influence they could in Abyssinia in opposition to British interests. The presentation by the Russian Government of a sword to King Menelik, of which late despatches tell, may not be without significance.

### Britain's Policy as to China.

It is stated that Russia has offered, with the aid of France, to secure to China a loan on the same terms as those offered by Great Britain. It seems improbable that Russia can offer inducements that would dispose China to accept her offices in this matter in preference to those of Great Britain. But at all events, the latter has put her foot down too decidedly in reference to her Chinese policy to admit of receding from the position taken, which is that the trade of China must not be monopolized either in part or in whole by certain European powers, but that the Chinese ports which are opened to trade with one nation must be open for all on equal footing. For this policy, the Chancellor of the Exchequer has declared, Great Britain will contend even at the cost of war. Alluding to this declaration of Sir Michael Hicks-Beach, the London correspondent of the New York Evening Post, says: "Diplomatic purists at home and abroad declare themselves shocked by this calculated indiscretion, but grave though the situation be, it so clearly represents the present mood of English public opinion that necessarily it has brought matters to a head. How England receives

this final word is shown by the fact that consols did not drop a single point after the speech. The leaders of the Opposition, Mr. H. H. Asquith and Sir H. Campbell-Bannerman, hastened publicly to support the government. The press of all shades of opinion did the same with practical unanimity. What almost every one feels is that England must make a determined stand for free markets. If she should yield now, the battle would only have to be fought again on the completion of the Siberian railway, and other developments which are calculated seriously to weaken England's position. Germany seems to have accepted the inevitable and agreed that Kiaochow shall become an open port. Russia clearly means to make the fullest use of her influence at Peking before abandoning her desire to secure the virtual fee simple of Port Arthur and the surrounding district."

### Book Notices.

**A History of the Roman Catholic Church in the United States.** By Thomas O'Gorman, Professor of Church History in the Catholic University of America, Washington, D. C. New York: The Christian Literature Co.

This, the ninth, volume of the American Church History Series possesses large interest for the student—whether Roman Catholic or Protestant—of the religious and ecclesiastical history of America. As Spanish rule in its inception and development in the western hemisphere was wholly under Roman Catholic auspices, and French rule predominantly so, the history of the religious developments connected with the Spanish and French colonies, to which a large part of Professor O'Gorman's book is devoted, is necessarily one of great interest, and from the standpoint of the student of ecclesiastical history the part of the work which deals with more recent developments is no less so. The volume is divided into two books. The first book, dealing with "The Missions Period," is sub-divided into three parts, which severally discuss "The Spanish Missions" of the South and extreme West; "The French Missions," in the Northern and Central portions of the Continent, and "The English Missions," which had their beginnings and principal seat in Maryland. Book II. has for its title, "The Organized Church," in which Part I. discusses the growth of the church from the beginning of the hierarchy to the first Provincial Council of Baltimore (1790-1829); Part II., The growth of the church from the First Provincial Council of Baltimore to the First plenary Council (1829-1852); Part III., The growth of the church from the First Plenary to the Second Plenary Council of Baltimore (1852-66); Part IV., from the Second Plenary Council to the establishment of the Apostolic delegation (1866-93).

**The Ideal Life. Addresses Hitherto Unpublished.** By Henry Drummond, with Memorial Sketches by Ian Maclaren and W. Robertson Nicholl. Toronto: Fleming H. Revell Company. Price \$1.25.

The wide and eager acceptance which the works of Professor Drummond, published during his life-time, met with, will insure for this collection of addresses, gathered up and published since his death, a most kindly reception. These addresses, which might be called sermons, since each discourse is founded on one or more passages of Scripture, are marked by the evangelical spirit, the directness of statement, the charm of style and human sympathy, which are characteristic of Professor Drummond's religious writings. There are fifteen discourses in all. Among the titles are the following: Ill Temper; Why Christ Must Depart; The Eccentricity of Religion; To me to live is Christ; The Three Facts of Sin; The Three Facts of Salvation; "What is your Life?" The Man after God's Own Heart; Penitence; How to know the Will of God. The Introduction, in two parts, written by Mr. Nicholl and Dr. Watson (Ian Maclaren)—intimate friends of Professor Drummond—is biographical in character and deeply interesting. Dr. Watson invests with the peculiar charm of his style this tribute to his departed friend. He finds it hard to forgive some whom he calls "the professional religionists of our time," for their unsympathetic attitude toward Professor Drummond because of his religious views and teaching. Mr. Nicholl contributes a short but appreciative and very interesting biographical study of Drummond's character and work. Touching reference is made to Mr. Drummond's last and only illness, when, for more than a year, he lay upon his back, crippled, and at times suffering acute pain from some mysterious malady of the bones. It was then, says Mr. Nicholl, that some who had greatly misconceived him came to have a truer judgment of the man. When he was struck down in his prime, at the very height of his happiness, when there was appointed to him, to use his own words, "a waste of storm and tumult before he reached the shore," it seemed as if his sufferings liberated and revealed the force of his soul. Those who saw him in his illness saw that as the physical life flickered low, the spiritual energy grew. He never in any way complained. His doctors found it very difficult to get him to talk of his illness. There was no sadness nor farewell. It recalled what he himself said of a friend's death—"putting by the well-worn body without a sigh, and expecting elsewhere better work to do."



## Historical Sketches: The Two Hills of Falmouth.

NO. V.  
BY REV. E. M. SAUNDERS, D. D.

The Bible is full of hills, the hill of Bashan, the hill of Mizraim, and numberless others; but the chief among them is the hill of Zion, "which yields a thousand sacred sweets." Hills fertilize the valleys. They exhibit light.

There are in Falmouth, N. S., two hills not far apart, sacred and memorable. They are divided by Windmill Creek. The name of this creek has in its history and tragedy. Crossing this creek on the way from Windsor to Upper Falmouth, there is a cultivated field through which the road passes. On the left is a depression which suggests an old cellar. Scattered about over the field are apple trees, ragged and untrained. This is a farther indication that a home was once located in this field. But before the house was raised over that cellar, there was a village in this field, a village of Acadian French. What a vision this suggests. Late in the seventeenth century or early in the eighteenth the Acadians following up one of the numerous streams which flow into the Avon, came to this spot at the head of the tide. There they built their collection of rude houses, so that they might enjoy village life, a passion brought with them from old France. Give the imagination freedom and their simple life is reproduced. What springs, summers, autumns and winters passed over the heads of these happy villagers. On Sunday mornings, clad in their best clothes, they made their way to the chapel, not far away. But the autumn of 1755 came. The peaceable people of this village became a part of the 7000 sent away, weeping and wailing, in transports and passed down the Bay of Fundy to unknown regions. The soldiers torch turned their homes to heaps of blackened stones and beds of grey ashes.

Six years after this, there came from the colony of Connecticut a family of Puritans and erected a house on the ashes of these Acadian French homes. In that family was a boy ten years old—no common boy was he. Those dreamy, blue eyes, that fair skin, that shock of curly light hair, attracted the attention of the least observing. The sentiment with which his soul was surcharged, glowed in his transparent face. That little fellow's name was Henry Alline. The depression now seen in the field was caused by the cellar of the Alline house. The hill took its name from the family. It will be remembered because of the character, life and labors of the man seen in little blue-eyed boy. This house overlooked Windmill Creek. The birds that sang, the squirrels that chattered to the little French boys, sang and chattered to the boy Henry. They listened to his English speech and song. To them the French lads had whistled and shouted for the last time. For them there was no more French. Henry listened to the old Windmill creek and rattle as the banished boys had done before him. His responsive spirit was soon in companionship with the pulsating life of all around him. In him were the elements of the poet, the musician, the adventurer and the leader. His life was dominated by the religion of the Puritans. Heaven and hell were facts as undoubted as summer and winter. The sovereignty of God admitted of no doubt. However dark might be the ways of his government, his justice could not be questioned. No limp and flimsy sentiment, such as this, that God would never allow any of his creatures to be eternally lost, was ever inhaled by the Alline boy. He carried the accumulations of the guilt of twenty-seven years on his heart and conscience, guilt unpardoned, unforgiven. He knew it. He admitted it. In this way his boyhood and early life passed away. In the night when he heard cattle tramping about the house, he would fancy that the Indians had come to tomahawk and scalp the family, it was not so much the hatchet or scalping knife he dreaded, but the eternal hell into which he would be plunged.

So soon as he became a young man his power of leadership asserted itself and was acknowledged. No one in the community could tell a story, sing a song or dance like Henry Alline. He must be at the head of all social gatherings. Outwardly his life was the gayest of the gay, but secretly and deep down in his heart there was a terrible religious struggle. In this way years, in which gaiety and gloom were strangely mixed, passed over his head. Occasionally there were flashes of hope. Finally, however, he came out of darkness into light. It was a positive translation. Coincident with his deliverance came a message from heaven, preach the gospel to dead sinners. "Lord send me, I will go," was his reply.

But the Puritan sentiment that the minister should be thoroughly educated had possession of his mind. This held him back for about a year. At the end of that time he became convinced that the adversary was leading him to make ineffectual attempts to gain an education so as to keep him from going out at once to warn sinners to flee from the wrath to come. He decided to leave this secluded spot and evangelize the country. The Falmouth church gave him a license to preach. With this in his pocket he looked abroad upon what is now these Maritime Provinces, and saw the religious condition of the people. There were then in the whole country about 9,789 souls. These were in places made vacant by the

expatriated French who had numbered about 17,000. It was in 1776 that Mr. Alline made a survey of the country with a view to engage in the work of evangelization. Yarmouth, Annapolis, Cornwallis, Horton, Falmouth, Newport, Liverpool, Barrington, Amherst, Sackville, Onslow, Peticodiac and Maugeville were peopled chiefly with New England Puritans. Among them were a few Quakers, Presbyterians, Lutherans and Calvinists. Lunenburg was settled chiefly by Lutherans; the Church of England was dominant at Halifax.

At first the Congregationalist churches had been well supplied with ministers from the New England colonies. At Liverpool there was Rev. Israel Cheever, graduate of Harvard in 1749; at Chester Rev. John Seacombe, graduate from the same College in 1738; at Cumberland Rev. Caleb Gannet, who graduated in 1763; at Cornwallis Rev. Beniah Phelps, a graduate of Yale in 1761; at Barrington Rev. Mr. Wood was pastor; at Halifax Rev. W. Moore, the first from New England, the other from Ireland; Rev. Mr. Murdoch, Presbyterian, was at Horton; Rev. Mr. Lyon at Onslow; Rev. Daniel Dimock, Baptist, was at Newport, and Rev. Nathan Mason, Baptist, at Sackville. There may have been a Congregationalist minister on the St. John River. These men were not all on the ground when Henry Alline started out.

In his judgment the Church of England ministers were blind leaders of the blind. Presbyterianism had fallen into spiritual deadness. The Congregational churches were no better. Even the Baptists and Newlights sorely needed an awakening.

With this end in view he strapped on his saddle-bags and mounted his fine horse and dashed out into this spiritual night, commissioned with a message of life and light from the throne of God. Two classes were prepared to hear him with little or no prejudice, the Newlights and the Baptists. In 1763 Rev. N. Mason and his little Baptist church from Swansea had come and settled in Sackville. The Suttons had preached and baptized in Newport. Rev. E. Moulton, great grandfather to the widow of Senator McMaster, had preached and baptized at Horton and Yarmouth. In the population there was a mixture of races and a greater mixture of religious beliefs. It was a day when prejudices were strong and religious toleration very weak. Alline ignored all obstacles. He went from place to place singing like a seraph and preaching like an angel. Awakenings, revivals, opposition and not a little tumult came as a result. Have little regard, said the evangelist, to forms and ordinances. Get the life, the life of God in your souls. The English church has elaborate rites and ceremonies, but no religion. Puritan ministers make much of organization and the authority of the minister, but they have not the life, all need the new light. Flee from the wrath to come was his message to dead churches, dead ministers and dead sinners generally. The dry bones were stirred. Many sinners were converted.

This puerile evangelist had not the constitutional strength to endure the strain on his physical strength. The hectic flush soon appeared on his cheek. The cough, generated by repeated colds and exposure became more alarming; but the courage, zeal and self-sacrifice of the preacher waned not. From the day that he preached his first sermon in Falmouth till eight years after, when he delivered his last message from his dying bed, at the house of the Rev. Mr. McClure, at Northampton, he ceased not to call sinners to repentance. In those short eight years, beside preaching continuously when at home in Falmouth, Newport, Horton and Cornwallis, he travelled seven times over Annapolis county, preaching day and night. Then followed a journey through Cumberland and places along the Peticodiac River. Another visit to Annapolis County was extended and took in Yarmouth, Barrington, Cape Sable, Ragged Islands, Port La Tour, Liverpool, Milton and Port Medway. Then away he rushed up the St. John River; and on his return visited places in Eastern N. B., Cumberland, Prince Edward Island, Truro, Onslow and Londonderry. Following this was another journey through Annapolis, Yarmouth, Liverpool, Petite Riviere, Lunenburg and Halifax.

His ministry, which began in 1776, came to an end in 1784. In this time, in addition to his many journeyings and ceaseless preaching, he originated a system of shorthand in which he did much of his writing. He wrote and published a large hymn-book. One of these hymns is found in the hymnal:

"Amazing sight the Saviour stands  
And knocks at every door.  
Ten thousand blessings in his hands  
To satisfy the poor."

He also wrote and published some controversial works. His journal published after his death is still preserved. Something further may be said in another article of the effect of this ministry on the history of the Baptists in these provinces. Here let it be said that the eight years into which Henry Alline poured the rich treasury of his life, made a new epoch in the religious life of this province. The effect can be clearly traced. It has not been spent yet. Neither will it be before the judgment. The omniscience of the exalted Christ, the head of the church, sees the full fruitage of that martyr's ministry on the faith-life of the people of the Maritime Provinces. It has pulsed in every revival that has been since that day. It will go on throbbing till the end.

All this we trace back to the Alline Hill, in Falmouth.  
"The hill of Zion yields  
A thousand sacred sweets,  
Before we reach the heavenly fields  
Or walk the golden streets."  
And so does the Alline Hill in Falmouth.

### Y. M. C. A. Juniors.

Ours is an age of new and rapid developments. A seed thought takes root and grows more quickly now than in former years. This is illustrated in the various societies and organizations that have come into being, and have attained such large proportions in recent times, and especially among the young people. The numbers and influence of Christian Endeavor, Epworth League, Y. M. C. A., B. Y. P. U. and other kindred bodies are phenomenal. Among the latter societies is the Boys' Branch of the Y. M. C. A., composed of boys of ten years

and upwards. They hold their weekly meetings in the town where they are organized, their camp by the seaside or lakeside in the summer, and their annual Conference in some populous town; in early winter.

These Boys' Branches have become quite numerous in the New England States, and large benefit to the boys has been the outcome.

The movement in these Maritime Provinces began four years ago, under the leadership of Mr. Edgar M. Robinson, of St. Stephen, in a summer camp of thirty boys, at Passamaquoddy Bay. During the past year, three camps, numbering over two hundred boys, were held at L'Etang, N. B., the Amherst Shore, and Chester, N. S. The camps are well organized under experienced camp leaders, who watch for the safety and welfare of the boys in their various pastimes of boating, bathing, fishing, etc. These camp gatherings last about a fortnight, are inexpensive and promote the moral and physical health of the boys. A row of tents by the seashore, (each containing a limited number of boys and in charge of an adult leader), a large tent where meals are prepared and served, and a large convocation tent for evening meetings, present a fine appearance, especially to boys, and afford healthful conditions for a holiday outing.

The first Maritime Conference of the Boys was held last year at Amherst, the last one at Moncton, beginning Thursday, December 30, and closing the following Sunday evening. About two hundred boys attended, chiefly from St. Stephen, Calais, Fredericton, St. John, Sussex, Chatham, Moncton, Amherst, Pictou, Truro, Halifax and Wolfville. Three sessions were held each day and evening. All the day sessions were private. The first three evening sessions were public and were addressed by specialists from abroad, including Rev. G. W. Hinkley, of Good Will Farm, Maine; Dr. F. N. Seerley, Springfield, Mass.; and George G. Peck, of Newburgh, New York State; also by Dr. Bruce, of St. John, and others. It was my privilege to attend and to note carefully the proceedings of the eleven sessions held, and I give it my deliberate judgment that these meetings from first to last were of exceeding value to the boys in attendance. Among the subjects of the papers, discussions, and addresses were: "Assurance, its Ground and Consequences," "Good things in the Gymnasium," "Happy Times in the Boys' Room," "The Cigarette and the Boy," "Sunday Uses and Abuses," "A Pure Life for Every Boy," "Character and the Boy," "What Every Boy owes the Church," "Personal work possible for Boys." The brief, but pointed papers, prepared in several instances by boys, the earnest, thoughtful discussions that followed, and the instructive addresses and appeals of those who were appointed to conduct the discussions, could not fail to leave lasting impressions upon young minds and hearts.

The consecration service Sunday morning, the large testimonial meeting Sunday afternoon and the farewell service Sunday evening, were meetings of deep earnestness and spiritual power. The simple, heartfelt utterances of the boys were genuine. There was little of the artificial conventional or stereotyped. The large Sunday afternoon meeting was probably the beginning of the Christian life to a score or more of Moncton boys, as well as to many who went as delegates and visitors.

Leader Robinson's consuming desire to help the boys upward, and his unselfish efforts and sacrifices in their behalf, attract the boys not only to him, but toward noble Christian character and service. Among his co-workers of kindred spirit are G. E. Williams and A. W. Robb, of St. John; J. A. Irvine and J. Howard Crocker, of Halifax; W. J. McCleary, of Yarmouth; Irving L. Woodman, of Providence, R. I.; and Dr. F. W. Barbour, Fredericton. These summer camps and yearly conferences are deservedly growing in public favor, because parents realize that it is a good thing to promote the physical and moral welfare of a boy by placing him near the springs of life. The conference was a source of noble inspiration, priceless information, and timely warning to every boy in attendance. I. B. OAKES.  
Wolfville, January 10, 1898.

### Italy: Its People and Its Prospects

BY PROF. SAMUEL C. MITCHELL.

The Italian nation has recently gone to housekeeping, and one has the same delight in noting its success as we all feel in watching the first experiment of this kind of a newly married couple. After 300 years' subjection to the rule of Spain, France, and, worst of all, Austria with Metternich at her council board, the Italians rejoice in their nationalization. How lovingly the mind lingers upon each step and person in the unfolding history of that accomplishment. The splintered and prostrate condition of Italy at the close of the Napoleonic wars; the baffled hopes for independence, centering in the little kingdom of Sardinia, the only native dynasty; the daring enthusiasm of the picturesque knight-errant, Garibaldi, the astute diplomacy of Cavour, the courage of Victor Emmanuel II.; the strange friendships with Napoleon III. and Bismarck, as it suited the ambition of each to use Italy as a tool for his own ends; the disaster of Novara and the glory of Solferino; the stirring political debate, embittered by religious rancor; the gradual addition of one principality after another to the national union, until the arch of unification was all complete save the keystone; and finally Rome, abandoned in 1870 by the French, falling into its rightful place, crowning and solidifying the whole work—all the elements of dramatic interest enter into the story of this triumphant achievement, the most thrilling in recent centuries. No wonder that statures to the heroic men who took part in this long struggle are raised in all portions of Italy by a people

grateful for superb structures is only the first. Other evidences point. Waste streets are being repaved, new public buildings are being erected, the canal have been eliminated, new establishments are being founded. Marion Crahan, but little more borne out by present conditions ago, that you which have taken the forces—by youth.

It is hardly Germany and the fact that the nation in the same efforts. Germany Prussia had national strength, recognized by the people, joying the advanced education. The dollar war and magic rapidity by foreign princely houses unprogressive.

Italy is heavy gold coin is so enormous debt on extensive, cost building, by a above all but taxed; 26 per centure, and hence coal is found in land, a fact which trial advanced.

King Humboldt. On the other hand, high-minded all people. Sardinia. The Naples married able and true not only abating their flocks to the national goal take an active In this way the pope in Italy, extreme vigor of recognizing that insisting that I refuses to leave existing govern-

Many Italian that of the Fre nations to make the army be might take place the burden of enforced militia legislation, and trade relations is suffering by buy its products triple alliance more and more war," but also in the ascendancy however, that Italy, in spite of It seems hard patriots as Mar perish or to pro-

PRINCE The Italians and are eager with which the them. But the low ebb morally, sequently gene The men in g and especially relentless oppo women are still its superstitions A celibate cl of Catholicism church. As an



grateful for their restored freedom and unity. The superb structure now building on the Capitoline at Rome is only the finest of many such national monuments. Other evidences of a new life are not wanting at any point. Waste districts have been reclaimed, in the cities streets are being paved and large sewers put in, many new public buildings are going up, railroads have penetrated the country in every direction, monasteries in general have been closed, priestly influence has been largely eliminated from the government, and public schools have been established and education made compulsory as an engine for redemption from ignorance and superstition.

Marion Crawford says that Italy makes great progress but little improvement. That smart saying is hardly borne out by the facts. It is when you compare the present condition of Italy with its condition thirty years ago, that you get to understand the beneficent changes which have taken place. The nation is young and it has the forces—buoyancy and enthusiasm—which belong to youth.

GERMANY AND ITALY.

It is hardly fair to compare the results of unification in Germany and Italy, though one is tempted to do so by the fact that both countries achieved their nationalization in the same year and to some extent by co-operative efforts. Germany in 1870 had much to begin on. Prussia had been gradually gathering about her the national strength, and was herself a strong state, energized by the progressive spirit of Protestantism and enjoying the advantages of an unrivaled system of public education. In addition to this Germany had a billion-dollar war indemnity, which France handed over with magic rapidity. But Italy in its start was a land wasted by foreign oppression, rent by internal dissensions of princely houses, and steeped in priestly ignorance and unprogressiveness.

DEBT AND TAXES.

Italy is heavily in debt, the currency is depreciated and gold coin is scarcely seen in the peninsula. The enormous debt on the part of the government was caused by extensive, costly, and, as some think, ill-advised railroad building, by a powerful standing army and navy and above all by corruption in legislation. Everything is taxed; 26 per cent is levied on the products of manufacture, and hence but few industries are springing up. No coal is found in Italy. It has to be imported from England, a fact which counts heavily against Italy's industrial advancement.

King Humbert, they say, is none too strong mentally. On the other hand, Queen Margherita is a capable, lovable, high-minded woman, who is admired and loved by all people. She seems to be the star or genius of the nation. The Montenegrine princess whom the Prince of Naples married not long since is regarded likewise as an able and true woman. The priests, who until recently not only abstained from voting, but also tried to persuade their flocks to do likewise, are now beginning to feel that the national government is permanent, and so are led to take an active part in determining the issues in elections. In this way the question of the temporal supremacy of the pope in Italy is being quietly dropped and the extreme wing of the church party is falling into line in recognizing the new order of things. The pope, of course, insisting that he is a prisoner in the Vatican, which he refuses to leave, withholds any acknowledgment of the existing government.

POLITICAL FERMENT.

Many Italians are beginning to sigh for a republic, like that of the French, while a few voted in the recent elections to make Crispi Crispini dictator. It is hinted that should the army be withdrawn by a foreign war, a revolution might take place in Italy. This latent desire arises from the burden of taxation, from the irksomeness of the enforced military service, from the known corruption in legislation, and from the eagerness to re-establish friendly trade relations with France. Northern Italy especially is suffering by reason of the unwillingness of France to buy its products. There is no longer any heart in the triple alliance with Germany and Austria. Italy looks more and more to England not only for the "sinews of war," but also for political guidance. England is strongly in the ascendant, as is evinced on every hand. I believe, however, that the national cause is making progress in Italy, in spite of the great odds against which it contends. It seems hard to believe that the heroic efforts of such patriots as Mazzini and Garibaldi are so soon either to perish or to prove fruitless.

PRIESTCRAFT AND RELIGIOUS FAILURE.

The Italians are quick-witted, polite, compassionate, and are eager to seize the increased school advantages with which the present government is rapidly providing them. But the nation is without religion and seems at a low ebb morally. There is but little home life, and consequently general immortality both of men and women. The men in general dislike the church, while the army, and especially the officers, bitterly hate it because of its relentless opposition to the national government. The women are still held under the terrors of the church and its superstitions.

A celibate clergy has contributed most to the success of Catholicism as an organization, and to its failure as a church. As an army wielded by a central will the

sacerdotal orders have everywhere added to the material resources of the papacy, but they have stripped religion of its spiritual power and violated its moral teachings. It is stated that the poisoned chalice is not unknown today in prelatic Rome. The Jesuits rule all to suit themselves. The Vatican is a political arena, a field of pure politics, uninterfered with by religion or conscience. There are 7,000 priests in Rome. Preaching in Italy among Catholics is almost obsolete. I wonder how far this single fact accounts for the intellectual torpor of the people, and the indolence of the priests. It is chiefly through the confessional that the priests influence the people. The finest looking men that I saw in Italy were the officers in the army and the younger priests.

WANTED, NATIONAL MORALITY.

The whole problem is a moral one. The nation has to be moralized. Preaching and the distributing of the Bible are by no means all that is needed now, though they are fundamental agencies in the ultimate regeneration of the land. The work carried on in this way by southern Baptists under the direction of Dr. George B. Taylor at Rome, and Dr. John H. Eager at Florence, has met with gratifying success. The best grip, perhaps, is now gotten by Protestant schools, which takes the child ere it has been drilled in superstition or turned morally inside out. The thing to consider in Italy is not merely how to convert a sinner, but also how to make a nation, a people basally sound in morals and in ideals. There is a vast opportunity just here for educational missionary effort. The Protestant schools and colleges are doing effective work. Two dominant facts in Italian life greatly favor the power of such schools. First, the intense national spirit has alienated the masses of the people from the schools under the influence of the Catholic church. They desire instruction loyal to the new order of things. Secondly, the strong English bent of the nation at this time inclines the most influential families to have their sons taught the English language, and fall under English influences. The colleges of the Presbyterians and Methodists at Rome have, so I was informed, more applicants from the sons and daughters of leading Italian families than they can accommodate. Heretofore I have been at least indifferent, if not inwardly opposed, to Italian missions. I am no longer so, for an acquaintance with the facts has converted me. This century-trodden people, now struggling to free themselves from ignorance, superstition and political inefficiency, appeal to the enlightened sympathies of all free peoples.—Standard.

Richmond College, Virginia.

Sentiment in Religion.

BY REV. C. E. MAXWELL.

Bulwer Lytton has said that "the poetry of life is as true as its purpose," by which he meant to convey the idea that sentiment is a real factor in life, and he was right. That which a man feels is as much himself as is that which he thinks, and is as important. Some people are prone to consider all sentiment as evidence of mental weakness. Their idea is that the weak feel, the strong think. This is one-sided. The truth is, that the really strong man both feels and thinks. There are weak sentiments, 'tis true, but there are also weak thoughts, and there are many emotions. Sentiment is a factor in life, and as such deserves our best attention. No man can afford to ignore this quality of his being. Christianity is true to life. If 'twere not true, 'twere false. It cannot ignore a single human faculty, and so sentiment must be a factor in our religion. A religion that discards feeling is unfit for humanity, and those Christians, so-called, who are simply cold and logical, are making a great blunder.

But there is little need to emphasize the sentimental side of either life in general, or of its religious features. The danger is all the other way. We are inclined to make too much of the emotional. This side of life goes on in spite of the sneers of the self-styled, strong-minded man, who would, he imagines, have nothing but "solid thought." This "strong man" will love, hate or feel strong emotions of some sort, in spite of every effort of his own to crush it. The mass of mankind make much of the emotions, they yield to them, and are swayed by them as a needle is drawn by a magnet. Few people think; everything feels. For this reason the disturber of feelings is often a popular hero, while the real thinker must be content unnoticed. For this reason the truly great man, those who have really shaped the destinies of the human race, have rarely been popular in their own time. So in religion. Men will continue to go on getting up a kind of exhilarating excitement and calling it religion. Men will go on trying to find Christ and expecting the sum total of it all to be feeling. How often do we need to exhort people not to look for feeling!

But sentiment is not religion. There is a great deal of matter-of-fact, every-day common sense in it. We need to emphasize, that there is an un-sentimental side to religion. Who has not seen people that wanted to be worked up to a peculiar state of excitement and call that enjoying religion? And generally, anything else than that is nothing to them. Many of these people can be made to shout gloriously in a meeting, but are entirely

worthless to the church. It is always true of the sentimental sort, that they will never do anything unless they feel like it. They are always a fickle set, and you never can depend on one.

There is a flower that grows on our prairies which we call the rain lily. In the flower gardens East they pet it, call it long names, and go into ecstasy when it blooms. It is tender, delicate, beautiful. But it only blooms when it rains, and grows only just before it blooms. So many a wintry day you cannot even mark the place of one on the fields. This is the sentimental Christian. There is also another plant, not so attractive, not so much made of, but it is always here. It will grow anywhere, and no drought can kill it. It may be used for food for either man or beast, or may supply both with water. Moreover, it can always be found. We call it a cactus, and this is the un-sentimental Christian.

Both these natures combined would be glorious, and they both should be cultivated in every heart garden. Neither are preachers faultless in this line. So many have made the mistake of thinking that the Holy Spirit deals only with their emotions. They depend unconsciously on these for effect on the congregation, and unless the excitement that ought to characterize any successful speech comes, they are not willing to recognize the Holy Spirit at all. While the fact is that the very confusion into which one sometimes gets, may be the work of the Holy Spirit, in humiliating self, and may do more good than all the admired sermons or worldly, successful addresses.

Let us emphasize the fact that the Holy Spirit may superintend the most concentrated thought as well as the deepest emotions. Many have an idea that an extemporaneous sermon will have more of the Spirit in it than a written one. Why? Only because it usually works more on the feelings through the delivery, and tacitly implies that God will help a man in delivery, but not in study, which is that he is in the emotions, but not in the thought.

Dejected Elijah setting under the juniper tree was not more forsaken by Jehovah, than when he slew the prophets of Baal. The fact shows that the presence of the Holy Spirit does not depend on our state of feeling. We may indeed not recognize him at all by this means. Much is said about health power. I believe strongly in the idea, but oh, let us have more brain power with it! If we feel deeply, that will impress itself on others, or to use that trite expression, will have some heart power. But it will all be silly nonsense unless we think deeply. Dr. Broadus advised a young preacher to read Butler's analogy, and preach to the negroes, and that was splendid advice. He meant for him to make full use of his intellectual and emotional being. We need more thinkers, not cold, keen, logical, intellectual engines, which is Huxley's ideal; but we want thinkers, warm-hearted and emotional men, but vigorous thinkers nevertheless. He who both feels and thinks in the strongest way will have the greater power.—Texas Standard.

Temple, Texas.

Tonic for the Tired.

Watch the faces as they go by you on a crowded street, and just notice what a tired look many of them wear. If we could read all the hearts around us, we would find multitudes who are weary in spirit, and sometimes sigh for a pillow in the grave. Some are tired out with life's hard struggles—with bearing the heat and burden of the day. Others persist in piling up anxieties as high as an old-fashioned peddler's pack. They carry a huge load of care as to how they shall make both ends meet, and how they shall provide for all hungry mouths and scanty wardrobes. One is tired from trying to do too much and another of waiting for something to do. A grievous burden of spiritual despondency makes Brother Small-faith's heart ache, and puts an extra wrinkle on Sister Weakback's countenance. Here is a disciple who is tired of waiting for success, and there is another who is tired of waiting for answers to prayer.

Do you suppose that the dear Master does not see all these tired bodies and exhausted nerves and weary hearts? To those who are honestly run down with honest toil he says: "Come yet apart into a quiet place and rest awhile." God puts a night of sleep after every day of work for this very purpose of recruiting lost force. To Christians with small purses he kindly says: "Your life consisteth not in the abundance of the things ye possess. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich. My grace is sufficient for thee: at my right hand are treasures forevermore." There is not really money enough in this land to give everybody a fortune; but there are promises enough in the Bible and grace enough in Jesus Christ to make everybody rich to all eternity. Just think what a millionaire a man is who has a clean conscience here and a clear hope of heaven hereafter. To poor Brother Small-faith and sorrowful Mrs. Weakback he gives a wonderful lift in these words: "Lo! I am with you alway. No man shall pluck you out of my hands. It is my Father's good pleasure to give you the kingdom."—Theodore L. Cuyler, D. D.

Prospects

to housekeeping, its success as we of this kind of a subject to Austria with Italians rejoice in the mind hangers folding history of and prostrate con- soleonic wars; the ering in the little dynasty; the dar- night-errant, Gar- ri, the course of the friendships with ted the ambition of ends; the disaster the stirring politi- ancor; the gradual ther to the national has all complete save unnoered in 1870 by place, crowning and elements of dramatic triumphant achieve- ments. No wonder took part in this long Italy by a people



## Messenger and Visitor

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### New Light From Old Sources.

In an article recently published in the Sunday School Times, Professor Sayce, of Oxford, gives an interesting account of an archaeological discovery made last year, near the Egyptian town of Nagada which is situated on the west bank of the Nile and some twenty miles from Thebes. At that place M. de Morgan, the late Director of the Service of Egyptian Antiquities, discovered a tomb which Prof. Sayce thinks there is sufficient evidence for believing to be that of Menes, the first king of the first Egyptian dynasty. The main building, which was of considerable size, was divided into a large number of chambers. In the central and largest of these chambers the body of the dead had been laid, afterwards the body and the articles buried with it had been calcined by fire, as in a kiln. Why the tomb of Menes should have been built at Nagada instead of Abydos, some forty miles below on the Nile, which is known to have been the burial place of the kings of the first dynasty, is not easily explained. Prof. Sayce thinks it may have been because the king fell in battle while fighting against the Libyans. However this may be, the articles found in the Nagada tomb correspond to those found in the tombs of the kings of the first dynasty at Abydos, and demonstrates that the civilization of Egypt had at that time reached an advanced stage, indicating that it must have been an inheritance from a still older civilization. The system of hieroglyphic writing was fully developed, and many of the characters had become conventional in form. Art too was already far advanced. Tools and weapons of bronze moreover are met with in great abundance. "The copper," Professor Sayce says, "probably came from the mines of Sinai; the tin with which it is mixed must have been derived either from India and the Malayan Peninsula, or from Spain and Britain."

Dr. Sayce maintains that evidence from the modes of burial employed by the first dynasty of Egyptian kings goes to confirm the supposition based upon the character of the religious and intellectual life of the people as revealed by the monuments, that the Egyptian civilization was an inheritance from Babylonia. The use among the early Egyptian dynasties of the Babylonian seal cylinder, and of clay, as writing material, points in the same direction. Such a mode of writing, Dr. Sayce holds, was natural in a country where there was no stone, and clay was plentiful, but could never have been invented in the valley of the Nile, where "stone was plentiful, while the sandy loam of the cultivated land was but ill-adapted for receiving the impress of a seal." It is also noted that this theory of the Babylonian origin of the Pharaonic Egyptians confirms the Old Testament teaching that it was from the Plain of Shinar that civilized man was scattered abroad upon the face of the earth. "It is one more illustration of the fact that archaeology has of late been impressing upon us that civilization is an inheritance and not an independent development."

In the old world we have as yet found no evidence of the savage rising by his own spontaneous efforts to culture and civilized life." Professor Sayce does not fail to count the recent discovery on his score against the "criticism so called," which only two or three years ago was denying that Menes had ever lived. "And yet this 'semi-mythical' Menes now turns out to have been a very real person, living in the full blaze of recorded history, in an age when the art of writing was known and prac-

ticed, and there was intercourse between Egypt and distant lands. His tomb and his name have alike been found, and some of his actual bones are now in the museum of Giza. The truth of tradition has once more been vindicated by Oriental archaeology, and the skepticism of the critic has been put to shame by the spade of the excavator."

### Our Father's Care.

The first verse of the Bible lesson for the current week is quite as much a conclusion from what has gone before as a starting-point for what follows. The passage should be studied as a whole. Jesus had been speaking to his disciples of God and of their relations to him, as the supreme and most significant fact of their being. The great fact which he would have them make a corner-stone of their faith and a first principle in their philosophy of life is that God is their Father in Heaven. The great thing for them is to realize that holy and blessed relationship, to live in the light and the joy and the strength of it. If God is their Father, what they most need is not to have great wisdom in themselves, but to be guided by the divine hand and kept from evil. If God is their Father, they may confidently ask and expect, from Him their daily bread, and they do not need to vex their souls to make provision for the future, or to devote their best energies to gathering wealth. If God, their Father, is in Heaven, then their hearts and their treasure must be there also. And here comes in the caution against the deceitfulness of riches. Where a man's treasure is there his heart will be. See that what you have of worldly good is of the nature of daily bread to you, and not a stored-up treasure in which your heart is delighting and your soul is trusting. Men are easily deceived in this matter; they are prone to persuade themselves that they can love God and love money, that they can serve both God and mammon. Jesus says with great emphasis that this is impossible; and warns men against darkening the light that is in them by failing in their fidelity to the truth they know, and against making themselves practically enemies to God by giving him only half their hearts. It is God *or* mammon, not God and mammon.

The admonitions of this lesson are not opposed to industry and forethought on the part of men, but to a worrying anxiety for earthly needs, which tends to draw away the mind from things spiritual, and implies distrust in the ability or the willingness of the Heavenly Father to provide for the needs of his children. Nature has lessons for us at this point. The birds and the flowers should teach wisdom to men and women overwrought with care and labor for the things that minister to temporal needs. "Behold the birds . . . that they sow not, neither do they reap, . . . and your Heavenly Father feedeth them." Our Lord does not say—Be ye therefore like the birds, and neither sow nor reap, nor make any provision for your needs. He did not mean to discourage reasonable forethought and industry. The birds are industrious. They use such wisdom as God has given them to obtain a supply for their needs. So men should do. It is God's law for man that in the sweat of his face he shall eat bread. We may be sure that our Lord did not mean to discourage men from honest toil and a thoughtful care for their families.

But the lesson which he means to teach is one of cheerfulness, and trust in God. That is the lessons which the birds teach, they do not worry, they never borrow trouble. They seem to say, The hand that made us will surely provide us food. And so they sing as they work, and work as they sing. And God does care for them. This does not mean that no trouble or misfortune ever overtakes the birds. They have their enemies which persecute and sometimes kill them, and when the great cold storms come, they may die by hundreds. But still it is true God cares for the birds, the sparrow does not fall without his notice. He keeps the bird families through the summers and the winters, and through long migratory journeyings. From year to year, from century to century the bird life of the world is preserved, and today, as in the days when Jesus was in the world, the birds live and sing, gathering their food from God, and teaching men lessons of cheerfulness and trust. And so too of men. God keeps his human children. They may have enemies and suffer persecution. They may have trouble and be cut off by disaster and disease. Jesus does not

mean to teach his disciples that they will always have a nice comfortable time, if only they trust in God. It was to be very different from that. Still it is true that mankind are the objects of God's special care. He has preserved them through all the centuries, and from generation to generation the number increases of those who hallow the Father's name and declare his love. And God will keep his great family until his divine and gracious purposes connected with human life upon the earth shall be accomplished.

And what do men gain by being anxious and worrying over anticipated evil? The bird sings today, though the storm come tomorrow, and, if it did not sing, that would not prevent the coming of the storm. If trouble is coming, men cannot prevent it by being anxious; but we can, and often do, make ourselves miserable by anticipating evils that never come. The best preparation for trouble is to cultivate a cheerful trust in God. The supreme object of our endeavor, Jesus teaches, should be to have fellowship with the Heavenly Father. Those who seek his kingdom and his righteousness need not worry their souls about their temporal conditions. The Father understands their needs and will not forget His children.

### Editorial Notes.

—The results, which are just out, of the 1896-7 competition in New Testament Greek, conducted by the American Institute of Sacred Literature, shows that the first prize was won by Fred T. Tapscott, McMaster, '97. For this competition, which is open to undergraduates in Arts of Universities in the United States and Canada, contestants were enrolled by Cornell, Harvard, Columbia, Yale and thirty-three other Universities and Colleges, and Mr. Tapscott's success in taking first place is creditable to him and to his teachers in Greek, Professors Campbell and Farmer, and to McMaster. The amount of the prize is one hundred dollars.

—A few weeks ago the resignation was announced of Dr. John Hall, for thirty years pastor of the Fifth Avenue Presbyterian church, New York. It was supposed that Dr. Hall's action would be final in the matter, but in compliance with an unanimous and very enthusiastic vote at a great meeting of the congregation, Dr. Hall has consented to withdraw his resignation and to continue in the pastorate as long as strength shall be given him for its duties. It is understood that an assistant minister will soon be chosen so as to lighten the pastor's labors as much as possible. Dr. Hall has long been one of the most prominent figures of the American pulpit. He adheres closely to conservative lines in theology. He is a man of great physical and intellectual force and of tremendous industry.

—The Watchman points out that the spiritual temptations to which an Evangelist is exposed are very great and that, as a rule, it is not a service for which young men are specially fitted. It is perilous to a man's own spiritual life to be habitually dealing with the emotions of others for the sake of accomplishing a purpose. "It is fatally easy for an Evangelist to fall a victim to spiritual pride and self-conceit, to disregard the rights of others, to entertain disproportionate views of truth and insensibility to acquire a purely professional attitude toward his work." These statements are, however, of a cautionary character and not to be understood as arguments against men properly qualified engaging in Evangelistic work, or against such men being employed at certain times in connection with the regular ministry, and as supplementing the pastor's labors.

—"The distinctive service that an Evangelist can render a congregation," says the Watchman, "is in leading its members who are perfectly familiar with Christian truth, but have never acted upon it, to a decision for Christ. The power of leading men to decide is a peculiar gift. You see it in an expert salesman. He knows how to bring his customer to a decision. He does not do it altogether by what he says; sometimes his silences are as effective as his words. A man who has this power sustains a peculiar psychological relation towards the one whom he wishes to impress, and by virtue of it he gives the will of the one with whom he is dealing a little push that carries the man to a definite decision. Successful Evangelists have this power.

Moody pursued with an audience did when he qualities that made him a this power, education of them. It for mathematics this gift into tered to by a qualification will cross over

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At 3 p. m. v very able and Brookline, Tr joy and profit t McMaster is and Redden. H. Davis, '93, R. McNally, '9 C. W. Allen an



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Moody pursues almost the same method in dealing with an audience, or with individual souls, that he did when he was selling boots or shoes. The same qualities that made him an extraordinary salesman made him a great Evangelist. Pastors often lack this power, and it is not their fault; no training, education or spiritual attainments can give it to them. It comes by nature, like a gift for music or for mathematics. Introduce an Evangelist who has this gift into a congregation which has been ministered to by a man who has almost every other qualification for his work but this, and multitudes will cross over the threshold of a Christian decision.

It is sometimes both pathetic and amusing," remarks The Outlook, "to hear the entirely unconscious expressions of conceit which come from the lips of those who have no thought of betraying their own self-satisfaction. This vein of conceit runs, as a rule, through all our comment upon other people; as we sagely reflect on their habits, manners and characteristics, we continually pay inferential compliments to ourselves. If we say of a neighbor that he has great tact and skill in dealing with people, that he avoids collisions and secures his ends by pervading friendliness and courtesy, we are quite likely to add: 'I can't do things that way. I have to speak out and let people know precisely what I think;' the inference being, of course, that there is a kind of heroic truthfulness in us which our neighbor lacks. It is suggestive to note that the man who lays this particular balm to his heart is very often the kind of man who is always stirring up useless and foolish animosities by lack of courtesy and consideration. The man who delights to call himself plain and blunt is often called by his neighbors discourteous and rude; and his neighbors are very often sound in their judgment. The possession of tact does not imply the faintest touch of insincerity, and the man who 'always speaks his mind' is often very offensive without possessing any superior sense of truthfulness."

Day of Prayer at Newton.

As the "day of prayer for colleges" came around, books were cast aside, Greek and Hebrew roots were given a much-needed rest, and in a body, according to custom, we met in our new and beautiful chapel, at 10 a. m., in prayer. After a season of prayer and a few appropriate remarks by our President, reports were called for from the various institutions of learning in which the students have taken their preparatory courses. All reports were encouraging, but we Acadia men, especially, were greatly encouraged by the report from our beloved Alma Mater. Eleven institutions were represented, and of the sum-total of conversions of students during the last year nearly half were reported from Acadia. The report from America's largest University (Harvard) was not as encouraging, from a religious standpoint, as from many of the smaller institutions.

Having heard from the colleges, again we prayed that our Heavenly Father would come into the lives and hearts of both professors and students in Academies, Universities and Seminaries all over the land. That those out of Christ might be led to do homage to the King of Kings, while those who strive to do the will of the Master may have their spiritual lives widened and deepened in order that His kingdom may be advanced.

After dinner the men from Acadia and McMaster met in the room of our brother, N. E. Herman, and after discussing the needs of Baptist colleges in Canada, we prayed earnestly that God would supply those needs, and that those men who had the welfare of the institutions at heart might be guided and encouraged in their work. Prayer was especially made in behalf of the man who for so many years has held the wheel at Acadia, and for the two new Presidents, Doctors Trotter and Wallace. As we looked back over the years that have fled, over the happy periods spent at our beloved institutions, remorse seized us as we realized how little we had done for our King, and how much we might have accomplished had we, with fully consecrated lives, held up Jesus more openly before the world. But we thanked God for the privileges and advantages that we have enjoyed, and with hearts full of memories of the past, we craved a blessing for these institutions which have been so blessed of God in the years gone by.

At 3 p. m. we again met in the chapel to listen to a very able and appropriate sermon by Dr. Barbour, of Brookline. Truly the day of prayer has been a day of joy and profit to us.

McMaster is represented here by Messrs. King, Spidell and Redden. Acadia men are: N. E. Herman, '95, J. H. Davis, '93, S. R. McCurdy, '95, J. L. Miner, '95, C. R. McNally, '97, A. C. Archibald, '97, W. B. Bezanson, C. W. Allen and A. C. Shaw.  
On behalf of students,  
A. J. ARCHIBALD.  
Newton, Jan. 27th.

"St. Martins Seminary Indebtedness."

DEAR EDITOR.—Another church reports: "Will do our part. Collectors have been appointed, etc., etc." This, from Hillsboro, is cheering. Bro. Camp says "We will feel better when this debt of honor is paid."

Received during the week, \$25 from William Wheeler, Esq., St. John.  
Respectfully yours,  
G. O. GATES, Sec'y Com.

Resolution of Sympathy.

Whereas, It has pleased the Disposer of all human events to remove from our midst our respected and loved companion, Sanford F. Doleman; and

Whereas, Our deceased fellow-student was held in high esteem by all the members of our College community; and

Whereas, All our hearts have been stirred by the suddenness of this grievous experience in view of the bright prospects which seemed to await the departed; therefore

Resolved, That we, the Athenæum Society of Acadia University, place on record our high appreciation of the deceased as we met him in the various relations of College life, and our sense of the great loss we have sustained in his sudden and early removal. In the general life of the school he was invariably gentlemanly and affable; in the conduct of the meetings and in the various details of the work of our society he was ever ready to assume his share of responsibility and a generous portion of labor; as a resident of Chipman Hall his manner was so uniformly courteous and cheerful that there are indeed many sighs because of the "vacant chair" and "the sound of the voice that is still," as Business Editor of our College Magazine, he performed his duties with true business accuracy and forethought, to the entire satisfaction of the student body, in an undemonstrative manner it is true, but none the less acceptably to his fellows and no less thoroughly and effectively. Above all, through the many experiences of daily life there was manifest so true nobility of bearing and such genuine Christian deportment, that the consolation is generously afforded that from the great Master of Rewards our departed friend and associate has not simply received admission to larger and more exalted privileges, but also the roll of honor, and the plaudit "Well-done;" further

Resolved, That this resolution be published in the journal of the society, the Acadia Athenæum and in the MESSENGER AND VISITOR; and further

Resolved, That a copy of the same be sent to the parents of the deceased, as an expression of the deep sympathy of the society in their sad bereavement, and of the hope that in the assurance that the life which just closed among us was a truly noble one; and in the consolations of the gospel those whose eyes cannot refrain from tears may find real comfort and cheer.

L. A. FENWICK, President.  
Wolffville, N.S., Jan. 24. A. L. BISHOP, Secretary.

Surprising Things in the West.

BY W. C. V.

If you could transport yourself to our country just now, Mr. Editor, you would meet with many strange things. Your first surprise, I doubt not, would be a cause of grief to you. You would naturally leave your "Bike" at home at this season. But that blunder would be a source of regret; for bicycles scud along the streets all winter nearly as numerous as in summer. The snow here does not stick.

A second surprise would cause you joy unless you have forgotten your college days. Here in the West one can witness intercollegiate foot-ball contests from September to May. To return to my text in old-time fashion — The snow here does not stick. It is also a bewildering thing to a newcomer to leave his house on a bright morning, remarking to a friend, "Isn't this lovely," then to discover before going a mile that the "ne plus ultra" of his nose has grown white and callous.

Another article to be mentioned among the unexpected is the number of Maritime people who are settled here. Among the pastors are Mellick, Litch, Crosby, McLane, Freeman, McDonald and Vincent. Bro. Grant has gone East, but only for a season. This ought to be numbered with the surprising things, that once a man has labored in the West, he cannot be content in the East. The opportunities for Christian service are so abundant. One can form no conception of this country until he has been here. I wish all our Maritime members could spend a summer here as an inspiration to their Northwest mission work. That your readers may see how universal is this feeling among those who have been here, I enclose a short article, written by Bro. E. J. Grant, for our Northwest Baptists, which will interest Eastern Baptists also:

"The obligation of eastern Baptists to support western missions is the obligation of the strong to the weak; of the parent to the child; of the disciple to get in the most effective possible work for his Master.

The position of the denomination in the west at the present hour, is that of an overgrown boy, whose needs are much greater than his ability to provide for himself, but who, if properly cared for in youth, will in a few

years be a mighty man reaching out strong arms to the needy.

It is difficult for the brethren in the east to fully appreciate the present needs and future prospects of the work here. We have a large foreign element, with many different forms of religion, but for the most part without a saving knowledge of Christ, and yet open to the reception of the truth, as not a few bright examples already won for Christ abundantly testify. But there are other, and it may be, stronger grounds of appeal to eastern Baptists, to support western missions. It must not be forgotten that the vast majority of the people here are from the Eastern Provinces. There is scarcely a community in Ontario or the Maritime Provinces, that has not its representative here. These for the most part are young people and many of them are not Christians. They are away from home influences, and exposed to every kind of temptation. Now when we appeal to eastern Baptists to support western missions, it is really an appeal on behalf of their own sons and daughters; their kindred and acquaintances.

Space does not permit us at present to tell how great are the needs, and how nobly the little churches here are endeavoring to meet those needs. One thing seems clear to us, that no mission field in the world promises richer or more speedy return than does this. Pastors, churches of the east, this is the time to take possession of the west; this is the day of your opportunity."

Toronto and McMaster Notes.

In "Ben Hur," the "wise men from the East," are represented as having started, each, from his own abode independently. But having met at a certain junction, it was discerned that they all had the same object in view, and were all following the same star. Whether this be true of the Magi or not, a similar thing must be true regarding the several Toronto correspondents, who, have of late met in the MESSENGER AND VISITOR. It may be that they portend an era of broader fellowship between Ontario and the Maritimes. At all events, another journey—in metaphor—is hereby ventured upon, and should you have too many pilgrims with messages to dispose of, you may cause this to depart from the sanctum, by some "other way," than your valued columns.

BAPTIST CHURCHES.

In Toronto there are 18 Baptist churches. There are also about that many missions—churches in prospect. The aggregate membership is 4,824. Jarvis St., Dr. J. B. Thomas pastor, leads the van in membership, having 880. All the larger churches can be said to be flourishing, while the smaller are lifting their heads and panting for a front place in the race. Walmer Road, Rev. W. W. Weeks pastor, and Bloor St., Rev. C. A. Eaton, M. A., pastor, each having about 600 members, stand next to Jarvis St., and with their able and eloquent leaders, hold an enviable place in the Christian work of the city.

As an evidence that the Baptists are to the front, and are being felt, the following is instanced: In the recent municipal election, a plebiscite was taken on all tax exemptions. The result was 12,000 in favor of the abolition of the same. When a prominent citizen—not a Baptist—was interrogated as to the result, he replied quite sharply "There are too many Baptists in this city." All exemptions may not be abolished now, but the vote will have its effect in time.

J. MANTON SMITH.

The Baptist Ministerial Association is an active body, and holds bi-monthly meetings. Recently they invited Evangelist J. Manton Smith, of England, to the city to labor with the Baptist churches. Meetings are now being conducted in College St. church. Large audiences greet Mr. Smith every evening, and it is said success is attending the efforts. Mr. Smith was often associated with the late C. H. Spurgeon, in the work of the Metropolitan Tabernacle. He preaches and sings the gospel with tender power, and believes in working through Christian churches, especially of his own denomination.

THE PROHIBITION QUESTION.

It may not be known that Principal Grant, of Kingston, has by his communications to "the Globe" against Prohibition, done himself little honor. Several sections of his own denomination have already declared against his position, and for some time "the Globe" has been unable to give space to rejoinders, which, if they have not demolished everything, the Principal included, show that the champions of Prohibition are not afraid of action. It is believed that as the Principal has been silent since Christmas, he has fired his last volley.

THE UNIVERSITY.

McMaster University is enjoying a most prosperous year in all departments. Chancellor Wallace is regarded fully equal to the obligations of wise administration. About 450 students are in attendance, which is an outstanding evidence of the enterprise and loyalty of the denomination, to the Baptist principles and ideals of Christian education.

While all other branches of study are given their due importance, it is greatly to the credit of the institution that English literature is receiving exceptional attention at the skillful hands of Dr. Rand and his assistant, Prof. McLoy. Dr. Rand has the rare faculty of arousing enthusiasm and love for the English classics in all his classes, and it is considered an unusual privilege to attend his lectures, in which he is always at his best.

Toronto, Jan. 25th.

J. HARRY KING.



## \* \* The Story Page. \* \*

### An Experiment that Paid.

BY S. JENNIE SMITH.

"My dear people," the pastor added, after a missionary sermon that was delivered with even more than his wonted earnestness, "we have fallen short considerably in our missionary collections for this year. Let each of us, old and young, try to make up the deficiency. I never knew a child who couldn't do something for this cause if the effort were really made. But we must settle the matter with our own conscience. That will tell us what we can afford to give for the Lord's work."

That afternoon the subject was taken up by the superintendent of the Sabbath School, and dilated upon by the teachers, and thus it happened that the question, "What can I do in the matter?" came to the members of Miss Drew's class with a force that demanded attention.

"I don't know what I can do," Lillian Broderick said in answer to a direct appeal. "I never can save a cent. My allowance goes as fast as I get it, and all I have managed to accomplish so far is to do my share toward the regular church and Sunday School collections."

Miss Drew understood Lillian thoroughly. She knew that although the girl was kind-hearted and generous almost to a fault, she also spent more money in unnecessary trifles than did any other scholar in her class. She believed, too, that all of her girls could do something toward paying off the church debt if they really tried, and she thought of a plan that might help them along.

"We have been requested to make an extra effort," she said in answer to Lillian's confession, "and believing that considerable can be done when we really set out to do it, I should like to try an experiment."

Then she handed each of the girls a small box, on which these words were written: "Resolved, when tempted to spend money foolishly, to put it in the missionary box."

"But the question is, What would you call foolish spending?" asked Nina Gray, seriously; "there is such a difference of opinion in regard to what is necessary."

"We must answer that question for ourselves. You are all intelligent girls, and have, I believe, a goodly share of sound, common sense. Besides, you each have an inward monitor to consult. You understand best what you need to spend. I can't settle that matter for you. Now are you all willing to try the experiment and sign the resolution?"

Why, yes, every member of the class was willing to sign the resolution, but the majority of them were inclined to believe that they never spent money foolishly. "I scarcely have any to spend at all," remarked Jeannette Thayer, the poorest girl of the number. "My mother buys my clothes, and I am not apt to have the handling of money."

"Of course we are not to be called to account for what we haven't," were Miss Drew's parting words; "but, girls, I want you to be true to yourselves in keeping this resolution."

The following afternoon Lillian Broderick and her friend, Nellie Burns, happened to be passing through a railroad station. There was the customary "put-a-cent-in-the-slot" machine, and take out tutti frutti chewing gum," and Lillian turned to obey the request.

Before she could accomplish her purpose Nellie's hand detained her and Nellie's voice said, "Don't Lillian."

The girl looked around in surprise and inquired, "Why, not? Have you, too, turned against chewing gum? I heard that Rosa Cloud had."

"Yes, I have. The fact is, I happened to hear two men saying the other day that if girls knew how they looked going around chewing gum, they would never acquire the disgusting habit. They believed it lowered them to the level of animals, and was as bad as boys chewing tobacco. I never before thought how it appeared to other people, but I haven't chewed a bit since. However, it wasn't so much on that account that I stopped you. I thought of our resolution. I couldn't stand silently by and see you break it."

"It would be spending money foolishly, wouldn't it?" assented Lillian. "But the amount—I should almost be ashamed to put a cent in the box."

"Why so? It would be a beginning, you know; and then you've promised."

Lillian couldn't deny the fact, so, when she returned home, she dropped into the missionary box the cent that she had saved. "Poor little cent!" she said, with a smile, "you must be lonely in there. I would throw in a ten-cent piece to keep you company, only I want to see how much I am tempted to spend foolishly. If it proves to be a small amount I can add to it afterward, perhaps."

The next time that Lillian found herself about to indulge in a useless expenditure of money, she was going past the ferry-house and noticed a friend inside at the farther end. Ever ready for a pleasant chat with those she loved, she concluded that she would pay the fare and go in, for otherwise she would not be allowed to enter. Just as she took the three cents in her hand she thought

came to her, "I suppose this would be spending money foolishly, for I don't need to talk to Clara now. She will be sure to call before the day is out, and then I can say all that is necessary," and Lillian resolutely turned her back on the ferry-house and went home to put the three cents in her missionary box.

Up to this time, Jeannette Thayer's box had remained empty. Not once had she caught herself spending money foolishly, for she had no money to spend. Jeannette never suffered for any of the necessities of life, but she wished sometimes that she could have a little spare change like many of her companions did. "There is so much that I could do with even a small amount," she said to herself one day, and, as if in answer to this desire, she found a fifty-cent piece lying in the road that very afternoon. There were no houses near, and no people around at the time, so Jeannette hadn't any way of finding the owner. In that case it belonged to her, she knew, but she kept it for a few days, to see if anybody seemed to be looking for it. Then she began to wonder which she would get of the many things for which she had longed. She thought over each article separately, and concluded that she had no special need for any of them. Now that she could really buy something, they didn't appear as desirable after all. "I must do the very best I can with the money," she reflected, "for it may be some time before I have any more."

Once during that time of indecision, she thought of her missionary box, but only to determine that, as she hadn't been tempted yet to spend the money foolishly, there was no reason why it should be used for that purpose. Finally she made up her mind. Around the corner was a photographer who took tin-types, six for fifty cents. Jeannette had often looked at his sign and longed to be a customer. A short time before the whole family had been taken in a group, but the girl had never had any of her pictures to give to her own particular friends, for the few that were taken had been claimed by relatives. Now was her chance. So after fixing herself up with more than usual care, she started around to the photographer's. She set off eagerly, but somehow when she arrived at the door she hesitated about going in. The idea of having her picture taken didn't seem like such a good one after all. "It's rather foolish, too," she began to say to herself; "tin-types are not usually decent, and, besides, no one really needs my picture, and—well, I declare! I have actually caught myself in the act of spending money foolishly, and that piece must go in the missionary box."

Jeannette laughed softly to herself as she turned to go home, and she felt glad of the decision she had made, for the weighty question was no longer on her mind, and then, too, she would not be compelled to take the box empty to her teacher.

On the way she met Laura Pardee. Laura was another of Miss Drew's scholars, and as she also was much interested in the missionary box experiment it was natural that the subject should be discussed by the two girls.

"It is wonderful how much money people spend foolishly when they are not thinking about it," Laura went on; "why, several times I have stopped myself buying little things that I didn't need at all, only they just happened to take my fancy at the time. I have saved twenty-five cents and it does me more good to know that it is in the missionary box than it would if I had spent it for all those things. Do you know I think this is an experiment that pays, for besides making up the deficiency, we are beginning to consider our own actions more."

Then Jeannette told how she had saved her fifty cents, and Laura related the experience of one or two other girls with whom she had talked. In the midst of the conversation Lillian Broderick came along and inquired, "What are you two having such a good time about?"

"About our missionary boxes," answered Laura. "How is yours getting along?"

"Famously. It's been the best accuser that I ever had. I wouldn't have believed that I so often spent money foolishly if I hadn't started out to try this experiment. Why, girls, I have been a regular spendthrift, and the money went mostly in such little bits that I never noticed it going. I have saved forty cents already, and I have been thinking how much I must have spent before we tried this plan. It's really wicked, and I'm going to be on the lookout after this, for in a year I could save quite a sum out of my allowance, and yet enjoy myself all I need to. And what do you think? Mamma and papa are trying it too, and they have saved a good deal. Papa is apt to be very thoughtless about little sums of money, and I supposed I inherited the trait from him. Well, good-by, I see somebody at our front door, and I must hurry along for I believe it is Clara Deamond."

It was Clara, and she soon learned from Lillian all the facts about the missionary box experiment, for Clara was not in Miss Drew's class, although she attended the same Sabbath School that her friend did. In the course of half an hour she became as enthusiastic over the matter as Lillian herself, and she went home with a determination to have that kind of a missionary box in her own

room. Somehow the idea spread rapidly after that day, and when the time arrived for the special missionary collection the good pastor was surprised at the amount given.

"I believe it is all owing to Miss Drew's experiment," remarked the superintendent, and then he was called upon to explain, for the idea had not yet reached the parsonage. "And Miss Drew's class did nobly," he said in conclusion. "They brought in the largest amount. My niece, Laura, is in the class, and she told me all about it. She remarked that she thought it was an experiment that pays, and I agreed with her."

"Yes, indeed, and so do I," the pastor said heartily; "it will pay in more ways than we can imagine."—Christian Intelligencer.

### \* \* \* \* \*

### Jo's Late Christmas.

Very bright and smiling looked Jo as she started out for the high coasting hill, dragging "Flyaway" by its rope behind her. She had not gone far when she met Aunt Mirabelle Sparks in her great fur-lined cloak and wonderful poke bonnet. Everybody always stopped when they met Aunt Mirabelle, for Aunt Mirabelle always had something to say, something that was sure to be pleasant, and that was very apt to be wise.

"Why, now, here is another of my little girls," she cried, looking down at Jo's dimpling face with the friendliest eyes in the world. "They are all out today, bless their dear young hearts. I am not so old myself that I can't remember when Jack Frost was the merriest playfellow in the world. What a splendid sled you have!"

Jo looked back at it with pride. "Uncle Charley gave it to me last Christmas," she said.

"A Christmas sled, eh? Then it ought to be a very unselfish and generous one, ought it not dearie?"

Jo went more slowly after she had passed Aunt Mirabelle, and her face was more sober. Of course she knew what the old lady meant. Perhaps it was because people had learned to expect Aunt Mirabelle's gentle little sermons that they were so quick to take them in.

"Well," said Jo to herself, with a prick of her conscience, when she looked back over the long weeks since Christmas morning, "I can't remember about Flyaway being unselfish or generous; and I don't believe I'd forget it if it had. Nobody has ever ridden on it but just my own self—cept Posy; and, of course, I would let Posy."

Posy was Jo's dearest friend. No pleasure could have been completed unless shared by her.

Not far from the hill was a small brown house where Stasia Beckwith lived. Stasia was out in the front yard when Jo came along. If it had not been for Aunt Mirabelle, Jo would have hurried by with a careless "Good morning." It was only yesterday that she had said with a toss of her head, that she was "not much acquainted with Stasia Beckwith."

"Good morning, Stasia. Aren't you coming coasting?"

"No."

"Why not?"

"Because."

It was a very plain answer to Jo. Stasia's sled, clumsily made out of a store box, had, during all these winter frolics, been a conspicuous object on the hill, among the trim runners of the other little girls.

"And we didn't try to keep the difference from showing," Jo was thinking now as she stood silent. "We made fun of it to ourselves, and I guess Stasia suspected us."

She could think no more, for Stasia suddenly broke out on her:

"My brother Tom set up nights after his work to make that sled for me for Christmas. He said he was bound I should have some fun like other girls. He was real pleased with it when it was done. He said it didn't look as nice as some, but he supposed that didn't matter providing it travelled right."

"Poor Jo! She had nothing to say. She could only stand still, and wish and wish that it hadn't mattered. We could have kept it from mattering as well as not if we had tried."

"I knew you girls were laughing at it," Stasia went stormily on. "But after Tom had worked so hard, and felt so proud, I wasn't going to throw it up to him that I was ashamed of his gift. He's gone away now, and until he gets back you can keep the hill to yourselves and your fine sleds. But when he does get back I'm coming again I'll have you to know."

Jo opened her mouth and tried to speak. Then suddenly dropping Flyaway's rope, she put her mittened hands to her face and burst out crying, while Stasia watched her uncertainly. She soon brushed away her tears, however, and going inside the Beckwith gate for the first time in her life and close up to Stasia, said, with a little catch in her voice:

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I don't know which is the best. And all of us girls are just—just too mean to live, or be ladies, or any thing."

Stasia was not proof against such vigorous repentance. She began to mutter something about "Never mind she needn't have cared."

"Yes you need. Don't 'scuse us. Just forgive us if you can. That is every bit we deserve, and we don't deserve that. And—" Jo paused; then added very persuasively, "Come on over to the hill with me, and let's have a good time together."

Stasia scowled. She was afraid that Jo might guess how her lonesome little heart warmed at the suggestion.

"I don't go where I ain't wanted—except for Tom." "But we do want you. All of them will when they know about it. I am going to tell them just as quick as I get there. And then we'll all feel so ashamed, and if you stay away we can't beg your pardon, and get it made up and off our minds, so as to enjoy the afternoon."

Stasia wondered whether she could yield gracefully. "Do please come," begged Jo. "You got your sled Christmas, too. Aunt Mirabelle Sparks says Christmas sleds ought to be very unselfish and generous; and I guess being easy to forgive is just the same thing as generosity. It is like Christmas, anyway."

"All right, then," said Stasia, slowly, backing away to the house to get ready.

When she came out again Jo was a few steps down the road, holding fast to the store box sled, while Flyaway's rope still lay in the snow where she had dropped it.

"We are going to trade sleds this afternoon," she called out, trying to speak as though it were the most natural thing that could be.

"O, no, you mustn't," said Stasia, very decidedly.

"But you have to," said Jo, jumping up and down and laughing gayly. "You can't catch me."

Her voice went up in a little squeak as she shouted her challenge, and off she went at full speed, leaving nothing for Stasia to do but snatch up Flyaway's rope and scud after.

There was great astonishment amongst the flock of little folks on the hill when the two girls made their appearance. Nothing was said, however, until Jo had started Stasia and Flyaway, with a beautiful send-off down the white incline. Then, gathering her friends about her, with her best eloquence she told the story, summing up all with Aunt Mirabelle's moral. The result was that Stasia's afternoon was a triumphal progress, and sent her happily home to tell her mother: "I do believe, mother, I am going to have some good times now, like the rest of the girls."

And Jo, putting Flyaway up in its place in the shed, said to herself: "It is a pity for you to begin keeping Christmas so late, but it would be more of a pity, I suppose, to stop after you had begun. It is only the candies and trees and nuts that are meant for just one day; the real Christmas part of Christmas is meant to last for—why, forever I guess."—Presbyterian.

#### Put the Bright Bits Together.

"It seems to me," said Marion Gray, "that I haven't many good times or opportunities, either. When the girls came home from vacation trips, I heard about Lou's summer and Kathie's summer; and here is Isabel going off for the autumn. I've had nothing but scraps all along."

"Have you ever seen any of Mrs. Sinclair's pretty silk knitting?" asked the older friend to whom Marion complained about her scraps. Mrs. Sinclair was a lovely, white-haired invalid, shut out of most of life's activities and shut into few pleasures and alleviations, while pain bore her constant company through long days and nights.

"Oh, yes," answered Marion, thinking her friend rather unsympathetic and wide of the mark in thus flying off at a tangent to Mrs. Sinclair. "I've seen her put her knitted strips together to make her pretty cushions. I admired her work so much that she promised to make me a porch cushion if I would bring her some bright bits of silk."

"When you bring them to her she will put them together," said Mrs. Gale. "Scattered scraps amount to nothing, but she knits in the smallest strips and bits, and although she uses black, too, you don't notice it, except as bringing out the other colors which give expression to her work. She does that, too, in her shut-in days. All the little incidental pleasures and attentions that come to her she treasures, counts up, and puts together. You know how cheerful she is, though she certainly has nothing but scraps of brightness in her life. Do as she does, Marion, and put your bright bits together. You will find that there are plenty of them, if only you do not leave them dropped and often forgotten along your way."—Our Boys and Girls.

Educated natives in Japan and India are beginning to realize the value of Christian home life. A Japanese gentleman lately remarked: "The religion that makes the purest and happiest home will always be the best for any country. If Christianity does that it is the right religion for Japan."

## The Young People

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

### B. Y. P. U. Prayer Meeting Topic—February 6.

"No Condemnation." Rom. 5:1-2. 8:1-4.

This is a glorious, exultant theme. When Jesus saves, He saves completely and forever, "And I will make an everlasting covenant with you." Isa. 55:3.

I. There is no condemnation because Jesus bore the curse for us. Gal. 3:13. He assumed our burden of sin, and bore it in His own body on the tree. 1st Peter 2:24. By so doing, He has "put away sin by the sacrifice of Himself." Heb. 9:26. Sin it was that first brought condemnation into the world. And now if "the Lamb of God has taken away the sin of the world," John 1:29, there can be no more condemnation.

II. There is no condemnation because the believer is clothed in the righteousness of Christ. The Psalmist declares of him "who shall stand in God's Holy place," that "he shall receive righteousness from the God of his salvation." Ps. 24:5. "Abraham believed God and it accounted to him for righteousness." Rom. 4:5. Clothed in that righteousness which becomes ours the moment Christ becomes ours, by our being united to Him by faith, even the eye of God can see no sin on us, though there may be sin in us.

III. There is no condemnation because we are justified, or declared to be just in the eye of the law of God. "Therefore being justified by faith," justification is the sovereign act of the King himself. It is the declaration in heaven's court by God himself, that the pardoned sinner is righteous by virtue of his union with his Saviour. And "if it is God that justifies who is he that dares to condemn." Rom. 8:33, 34.

IV. There is no condemnation because the penitent believer's sin is blotted out forever. It is "cast into the depth of the sea." It is "removed as far as the east is from the west." It is "remembered no more." As we sometimes sing:

"My sin not in part but the whole,  
Is nailed to His cross and I bear it no more."

Surely then, if sin has been so completely taken away, there is no more "condemnation to those who are in Christ Jesus."

Lastly, there is no condemnation because the believer is in Christ. His life is hid with Christ in God, Col. 3:3. "At that day ye shall know that I am in my Father and ye in me, etc." John 14:20. We are "members of His body, of His flesh and of His bones," united to him in the same way that He and the Father are united; "That they may be one in us," John 17:21. It is impossible to separate them from the love of Christ. It is plainly declared that they "shall never perish." John 10:28, 29.

No condemnation! If we have fully accepted Jesus let us believe it. Let us give to the winds our fears. Let us spend no time in doubting castle. Rather let us rejoice in that freedom with which Christ makes us free, devote ourselves with a holy enthusiasm to His service and to the work to which he calls us.

D. H. SIMPSON.

### Dartmouth B. Y. P. U.

You have not heard from our Union for almost a year, but we are still living. Our meetings are fairly well attended. We have taken up the Sacred Literature Course with Dr. Kempton as leader. Our committee for the Conquest missionary course gave us a very interesting and instructive lesson on Africa in November led by Miss Johnstone; the blackboard lesson taught by Miss Hume took up the geography, inhabitants, religions and missions of Africa. In December we held a Temperance meeting. A programme was prepared by our Union consisting of music and recitations. Rev. Geo. A. Lawson, from West End church, gave an excellent paper on Temperance. We have 31 Active and 21 Associate members. The officers for the year are: President, Carrie E. Gaetz; Vice-President, Byron Bishop; Secretary-Treasurer, Mr. D. G. Whidden.

### Main Street B. Y. P. U.

Our Union has begun another year's work and our earnest desire is to be "filled" with the Holy Spirit that we may be able to do more and better work for the Master than ever before. In the past year twelve new members have been enrolled, making a total membership of 131. The treasurer's report shows total amount raised during the year, \$254.38; expenditures, \$220.62, leaving a balance on hand of \$33.76. We have a Junior Union numbering 130, with Mrs. N. C. Scott as leader. Our officers for the year are: President, A. W. Gay; 1st Vice-President, J. W. Morrell; 2nd Vice-President, Harry Cowan; Treasurer, F. L. Flewelling; Recording-Secretary, Herbert Gordon; Corresponding-Secretary, Mrs. A.

C. Haines; Organist, Miss Lillian Granville. Our committees are appointed and are already at work. We are glad to report a larger number of names enrolled and greater interest taken in the Sacred Literature Course than in previous years. With Pastor Gordon as leader we find the study most interesting and helpful.

COR.-SEC'Y.

January 24th.

### Halifax North B. Y. P. U.

We have entered upon another year's work with its privileges and possibilities before us. We want to be diligent in serving the Lord and in winning souls for His Kingdom. God has taken one of our number unto Himself, but the sweet influence of her life will be with us and help us in the hour of temptation. Our Union has decided to raise the required amount allotted to the church for the support of a missionary for the county. This is a good work and we want to be engaged in it. We have not had our annual meeting this year but will have it later, as we are busy preparing for our church jubilee. Acknowledge the sum of one dollar for Union funds from Annie Checkley of Northampton, Mass. More anon.

M. M. HUBBLY, Cor.-Sec'y.

### The Union at North Williamston.

The Union at North Williamston, Annapolis Co., has received the first lecture in the pastor's lecture course. Rev. E. E. Locke, of Middleton, spoke to them on the evening of Dec. 28th on "The Roman Empire in Paul's Day." The lecture was much appreciated and will give them a great impetus in their study of the Sacred Literature Course. The pastor's lecture course is being pushed in the County energetically.

J. W. BROWN.

### Halifax District B. Y. P. U.

A mass meeting of the District Baptist Young People's Union was held in the West End church Friday evening, January 21st. President D. G. Whidden in the chair. Routine business taken up and District assumed the responsibility of aiding in the support of a County missionary. Rev. Z. L. Fash conducted evangelistic service for three quarters of an hour; subject, Love the supreme motive. Rev. W. E. Bates, of Haverhill, Mass., addressed the meeting, illustrating his remarks with several touching incidents, showing the greatness of love by self sacrifice and devotion for the cause of Christ. Rev. Addison F. Browne, visiting Halifax for a few days, gave a brief and inspiring address, urging upon the young people greater consecration in the cause which they had espoused. The president of North Union sang an appropriate song, Saved by grace. A large number was present notwithstanding the cold.

M. M. H.

## Our Juniors.

### A Child's Thought of God.

BY ELIZABETH BARRETT BROWNING.

They say that God lives very high,  
But if you look above the pines  
You cannot see our God: and why?

And if you dig down in the mines  
You never see him in the glory;  
Though from him all that gold shines.

God is so good, he wears a fold  
Of heaven and earth across his face  
Like secrets kept, for love, untold.

But still I feel that his embrace  
Slides down by thrills, through all things made,  
Through sight and sound of every place.

As if my tender mother laid  
On my shut lids her kisses' pressure,  
Half-waking me at night, and said:  
"Who kissed you through the dark, dear  
gnesser?" —Selected.

### What is in My Heart?

Sometimes we hear it said of persons, "They are talking shop," meaning that their hearts are so full of business that they cannot keep but talking about it on all occasions. You cannot be associated with a person long without learning from the speech the condition of that person's heart. If the heart is vile, filled with envy, bitterness, hatred, selfishness, these evils will soon be manifest in the speech; for the mouth is a great betrayer of the heart secrets.

Fill the life with pure thoughts, holy desires, lofty ambitions, love, gentleness, kindness, and the mouth will soon speak, revealing the abiding-place of these heart treasures.

May we often breathe this prayer from the heart, as well as sing it with the lips:

"Take my heart and let it move  
With the impulse of thy love:  
Take my lips and let them be  
Filled with messages for thee."

Robert F. Y. Pierce.—Baptist Union.



Foreign Missions.

W. B. M. U.

MOTTO FOR THE YEAR:

"We are laborers together with God."

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

PRAYER TOPIC FOR FEBRUARY.

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

We have been praying during the past month "for Mission Bands and their leaders." We look now for the answer to our prayers in encouraging reports from Mission Bands and increased interest and zeal in those who have them in charge. Glad to know of so many new Bands being organized and of Junior Unions taking up the Mission work with more thoroughness and regularity. A brighter day will dawn when our children are intelligent missionary Christians, giving time, study and thought to this important subject. These are the working months while the children are at home. Remember we have taken Mission Bands this year as the special work of our W. B. M. U. What is each sister doing to help and encourage those who are engaged in this service? The missionary enterprises of the coming generation depend largely upon this work. It is our privilege to mould the minds of the children in the home, the Sunday School and Mission Bands, so that the coming generation will exhibit an activity in missionary work such as the modern world has not yet seen. God help us to do it faithfully.

Perhaps it would be of interest to the readers of the W. B. M. U. column to know that the Brussels Street Baptist Sabbath School, St. John, are engaged in Foreign Mission work at home on a comparatively small scale. We have, in connection with our school, a Chinese department. The origin of which is as follows: About three and a half years ago, at the morning service, the usual quarterly collection was taken for Foreign Missions. On the afternoon of that day, as our associate superintendent and Bible class teacher were wending their way to Sabbath School together, when passing a Chinese laundry a few doors below the church the Bible class teacher remarked: "What an inconsistent people we are, this morning we gave an offering for Foreign Missions while here we have the heathen at our very door and have not even invited them in." So suiting the action to the word the teacher stepped in, extended a cordial invitation to the celestials, which was readily accepted. The few who came at first brought others. Their attendance was regular for over two years, when it was deemed advisable to organize a Chinese department. Accordingly, on the 20th of September, 1896, we commenced our mission, with a superintendente, secretary, thirteen Chinese pupils and thirteen teachers. They appear eager to learn, very attentive to their lessons, frequently showing their appreciation and gratitude for instruction imparted by little acts of kindness. For instance, when it is the season for the Chinese sacred lily to be planted, they will procure a number of them and when well grown or nearly ready to bloom they will bring one to each teacher to adorn her room. Christmas they will present a dainty little gift to each one. During the summer months our pupils numbered eighteen, but as autumn and winter approached three of them left to start business in other parts of the province. At present we have fifteen. As to our method of instruction we commenced with the alphabet, and now seven of our pupils read well in the Bible; the remainder fairly well. They appear to understand quite readily their teachers' explanations. When visitors enter the room they pay no heed, but keep right on with the study. I have been told this is a characteristic of a Chinaman, to mind his own business. In this way they are an example to many. Our teachers are faithful to their trust, often expressing their interest in the work, which grows more and more fascinating. We commence our lesson at the opening of the school, in order to have as long as possible for instruction; close the session by singing the hymn "Jesus loves me," "The Sweet Bye and Bye" or "Jesus lover of my Soul," the object being to have them learn these hymns, or rather the words, perfectly. Then we have a prayer by a teacher, after which we repeat the Lord's prayer in unison. Several of the Chinamen join us. Our visitors during the year have numbered sixty-three, including three superintendents from abroad, one Methodist minister and a young lady en route to Foo Choo, China, as a missionary under an American Board. We feel assured that progress has been made during the year and our earnest desires and prayers are that God will add His blessing, enabling us to so teach that their dark minds may be enlightened, so that our next report may contain the joyful tidings that some of our scholars, if not all, have accepted our Lord and Saviour, Jesus Christ. Mrs. J. N. GOLDING, Supt. Chinese Mission.

Windsor, N. S.

The annual public missionary meeting of the Women's Missionary Aid Society was held in the Baptist Tabernacle, Windsor, N. S., Wednesday evening, January 19. Our President, Mrs. J. Nalder, occupied the chair, and conducted the meeting in a most pleasing manner. Meeting opened with singing, reading of Scripture by Mrs. J. Mosher, and prayer by the pastor. Reports of the year's work were then read by the Secretary and Treasurer. These were most satisfactory and showed a

society fully "alive unto good works," with a "pocket-service" amounting to \$331.05 for the past year. Another good hymn, in which the congregation joined heartily, was followed by the reading of recent letters from our missionaries in Telugu land, which proved exceedingly interesting, and which brought us into closest touch with our mission work. With deepest gratitude we also announced the receipt of \$10 from Mr. and Mrs. Gullison, and \$20 from Mr. and Mrs. Churchill, for the benefit of the Windsor Baptist church. After the singing of a duet by Miss M. Vaughn and Mrs. Shaw, we listened to a number of very helpful and instructive "extracts" on missionary work, which had been enclosed in envelopes with the thankoffering of each individual and placed upon a plate at the door. The goodly number present, and the liberal offering of \$21.86, both testify to the fact that the Windsor Baptists are none the less interested in the giving of the gospel to those who know it not, because of their own misfortune of a few months ago. CLARA K. SHAW, Sec'y.

The W. M. A. Society of the Charlottetown Baptist church held its fourth annual Thankoffering Service November 24. All the sisters of the church had been invited to attend by personal invitation, and quite a large number were present. The Rev. A. A. McLeod, returned missionary from Ramachandrapuram, was with us and addressed the meeting on some of the different phases of the work in India, especially referring to the condition of India's women. The address was very interesting and practical. The speaker gave opportunity for any one in the audience to ask questions, and in this way much valuable information was obtained. The Society feels encouraged by the addition of six new members and hopes to be able to report before the year closes that more of the sisters are becoming interested in this grand work of sending the gospel to those who have it not. The amount of the offering was \$15. The Mission Band, which was organized in September in connection with the Sunday School, is proving a success. On November 14 the Band gave a concert on the work at "Grande Ligne," which was enjoyable by all present. The programme presented by the children was very interesting and told of the noble work being done by the faithful workers at Grande Ligne. L. L. CORRY.

Amounts Received by the Treasurer of the W. B. M. U. from January 6 to January 13.

Matsqui, B. C., the little daughters of Mrs. Herbert Page, F. M., \$6.50; Five Islands and Lower Economy, F. M., \$4.16; Collection Pro. Sec. meeting, \$3.84; Florenceville, F. M., \$2.50, H. M., \$2.50; Tancook, F. M., \$2.40; Lauretton, F. M., \$1.61; 1st Harvey, F. M., \$6.45, H. M., \$7.80; Reports, 30c.; Apple River, F. M., \$3.; 2nd Chipman, Mission Band, F. M., \$12.; Osborne, F. M., \$4.70; Reports, 30c.; Bay View, Port Maitland, F. M., \$10.; Melvern Square, F. M., \$5. support of S. Sara, Miss Wright's Biblewoman, \$10; Reports, 25c.; St. John, Brussels Street, Mission Band, support of Chinnie David, \$50.; Avondale, Newport, F. M., \$4. H. M., \$11. Tidings, 25c., Reports, 20c.; Clyde River, F. M., \$2.50, H. M., \$2.50, Tidings, 25c.; Wolfville, F. M., \$13. H. M., \$7.; Port Elgin, F. M., \$3. collection Co. Sec. meeting, F. M., \$2.; Falkland Ridge, F. M., \$2.; H. M., 25c., Reports, 10c.; Sussex, E. Allison Trites, F. M., \$3.; Lockeport, F. M., \$11.62, H. M., \$3.49. Tidings, 50c., Reports, 25c.; Lewisville, Sunday School, support of Biblewoman Siamma, under Mrs. Churchill, \$35.; Doaktown, F. M., \$2.70; Upper Queensbury, \$1.60, N. B. H. M., \$1.65, Tidings, 25c.; East Jeddore, F. M., \$6.; Wolfville, Mission Band, F. M., \$5.71; Lewisville, support of Sonnia in Mrs. Churchill's school, \$9.; Reports, 30c.; Alma, Tidings, 25c.; Lewisville, Tidings, 25c.; Liverpool, F. M., \$5. result of Crusade Day, F. M., \$8.; Bridgetown, Mission Band, support of a boy in Mrs. Churchill's school, \$15.; Albany, F. M., \$6. H. M., \$1.50; Homeville, F. M., \$2.75; Glace Bay, F. M., \$1.50, donation, F. M., \$1. H. M., \$1. result of concert, F. M., \$4. H. M., \$2.70; Hopewell Cape, F. M., \$2.90; Walton, F. M., \$1.25, Reports, 15c.; Athol, H. M., \$10.; Little Bras d'Or, F. M., \$3.50, G. L. M., \$1.25, H. M., 50c., Reports, 10c.; Diligent River, F. M., \$3. Tidings, 10c.; Steeves Mountain, H. M., \$4.; Belleque, F. M., \$12.; North Range, F. M., \$6. Tidings, 25c., Reports, 15c.; St. George, F. M., \$3.50; Halifax, North Church, F. M., \$18.; Chipman, F. M., \$10.; DeBert, F. M., \$12. H. M., \$5.25; Caledonia, F. M., \$6.; Gaspereaux, Mission Band, F. M., \$6.15; Hantsport, F. M., \$3.38, H. M., \$2.10; St. Stephen, Mite Boxes, H. M., \$6.11; Halifax, Tidings, \$25c.; Amherst, Sunday School, F. M., \$18.50, H. M., \$9.50; Jeddore, toward Mr. Morse's salary, \$2.17; Digby, Junior W. M. A. S. Tidings, 25c.; East Point, F. M., \$6.55, Mite Society, F. M., \$8. Reports, 25c.; Mrs. James Bruce, special thank-offering, F. M., \$4.; East Point, bequest of the late Mrs. Elijah McVane, F. M., \$30.; Truro, Prince Street, F. M., \$11.74, H. M., \$5.58, Reports, \$55c.; Truro, Prince Street, L. J. Walker, in memory of his daughter, Mrs. Hanson, to support Mrs. Churchill's Biblewoman Neilla, \$25.; Buttertont Ridge, F. M., \$7.75; West Jeddore, F. M., \$4. Tidings, \$25c.; Alberton, F. M., \$2.75; H. M., 50c. Mission Band, F. M., \$1.02; Centreville, F. M., \$4.75; H. M., \$2. Miss Newcombe's salary, \$1. Tidings, 25c., Reports, 25c. Mission Band, Mr. Morse's salary, \$5.84; Acadia, F. M., \$6.75, H. M., \$2. G. L. M., \$1. Reports, 20c.; Tidings, 25c.; Billtown, F. M., \$3, H. M., \$2.50, Reports, 60c.; Barton, H. M., \$4.

CORRECTION.—In MESSENGER AND VISITOR of December 29, Clementsfort is credited F. M., \$4; should read Brooklyn West, F. M., \$4.

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

Amounts received by the Treasurer of the W. B. M. U. from January 18 to January 26:

Canso, F. M., \$8.; Guysboro, Edna Curtiss Morse, aged 22 months, Hazel Gordon Morse, aged 3 months, toward Mr. Morse's salary, \$1.; Port Greville, F. M., \$4. Reports, 50c.; Tidings, 25c.; Aylesford, F. M., \$7.25; New Germany, F. M., \$5.; Hebron, F. M., \$12.49; Mount Hanley, F. M., \$7.50, Mission Band toward Miss Newcombe's salary,

\$5.25; Lower Aylesford, F. M., \$18.31, H. M., \$2.90; Tremont Mission Band, F. M., \$5.79; Meadowville Mission Band, F. M., \$2.; Freeport Sunday School, support of Eva Allaby in Mrs. Churchill's school, \$10.; Indian Harbor, F. M., \$2.25; 2nd St. Margarets Bay, F. M., \$2.75, H. M., \$1.33; Deep Brook Mission Band, toward Miss Newcombe's salary, \$3.; Dartmouth, F. M., \$4.95, special offering, F. M., \$6, H. M., \$6.05; Halifax, 1st church, F. M., \$20.; Springfield, F. M., \$7, H. M., \$2.; Pennlyn, F. M., \$5.; Halifax, Tabernacle Church, F. M., \$8.50, H. M., \$6.25; Berwick, F. M., \$19.58, H. M., 6.30, Reports, 30.; Gaspereaux, F. M., \$16.48, H. M., \$4.92, G. L. M., 60c.; Bridgewater, F. M., \$3, Tidings, 25c.; Chelsea, F. M., \$2.; River Hebert, F. M., \$1.72, H. M., \$1.60.; Boylston, Tidings, 25c.; Cavendish, F. M., \$6.91, Reports, 25c., Tidings, 25c.; Belmont, Mrs. Campbell, F. M., \$1.

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

Foreign Mission Board.

NOTES BY THE SECRETARY. Worth Thinking About.

When a Christian begins to think about world-wide missions, he is impressed with the magnitude of the enterprise. Before this he has had but a faint conception of the missionary problem which God has given to his church to solve. Having thought about the subject, he now sees hundreds of millions of souls in China, living in superstition, sin and idolatry. When he turns to Africa, he finds, after investigation, how fittingly that great continent has been termed, "Darkest Africa." The more he studies India and her peoples, he discovers how firmly these are held to the faiths that were hoary with age when Jesus was born. Mohammedanism, the student of missions learns for the first time, is the most active and violent enemy to Christianity. He soon discerns, too, that not only is the work to be done, very great, but that the Christians in the home land are unable to cope with the task that is set before it. He is mortified and even humiliated to find that even good men and women are strangely indifferent to the tremendous needs, and still more humiliated to find some of them at least, opposed to missions, and especially to missions to the dark places of the earth. Even if he does not become a pessimist, it is very natural that he should cry out from the depths of his soul, "Who is sufficient for these things?" However, it is not wise nor is it right to dwell too much upon the magnitude and difficulties of missionary work. These are enough to deter the most enthusiastic worker. There are others and more hopeful sides upon which we do dwell at times. The bells of hope and good cheer are ringing all over the world.

"Ring out the darkness of the land. Ring in the Christ that is to be."

Protestantism is now the most vigorous form of Christianity. It stands for regeneration and education. The Christians of different names are putting more life and energy in their efforts to carry the gospel to the ends of the earth, as their Lord has told them to do. They are recognizing the fact that his will is to be obeyed. There is no option in the matter. It is "Do this" or cease to prate about "the joys of Christ's salvation" as a present, personal possession.

You see this in the interest taken by our young people in connection with the Christian Endeavor Societies and the Young People's Baptist Unions. These are in the work as never before, and the most hopeful sign of the times is the interest taken by our young people in the work of giving the gospel to those who do not have it. Because it has been clearly shown that the best way to get people interested in work around them is to get them interested in work away from them. Try it. Student volunteers are rising up and saying in ever increasing numbers, "Here am I, send me."

Seven years ago there was not in all the world an organization devoted exclusively to the study of missionary problems. Chautauqua methods are now applied directly to missions. The Cross-Bearers' Missionary Reading Circle is designed to assist the men and the women who are not willing to live in a great world without a knowledge of the religious progress. Everybody ought to have a hand in the movement, for a world-wide proclamation of the gospel of Jesus Christ. We should either go, or let go. Some of us can do one, but cannot do the other. Some of us can do both. Depend upon it, our interest in this work will depend upon our knowledge of its requirements. And this knowledge will depend upon our information. People of God, awake to your privileges, for the possibilities are exceeding great.

J. W. M.

Pure Blood

Every thought, word and action takes vitality from the blood; every nerve, muscle, bone, organ and tissue depends on the blood for its quality and condition. Therefore pure blood is absolutely necessary to right living and healthy bodies.

Good Health is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Strong Nerves Hood's Sarsaparilla is the great blood purifier. Therefore it is the great cure for scrofula, salt rheum, humors, sores, rheumatism, catarrh, etc.; the great nerve, strength builder, appetizer, stomach tonic and regulator. Hood's Sarsaparilla cures when others fail.

Hood's Sarsaparilla

Is the best—in fact the One True Blood Purifier.

Hood's Pills are prompt, efficient and easy in effect. Cure all liver ills. All druggists, 25c.

Feb... A... Wh... some blood ment... AYE... alpha sarsa... in re... famil... S... has b... d'sea... rheu... sonin... these... story... —wh... Dr. J... book... sick... what... do, I... fellow... will... thous... Denomin... 1st S... do, chur... Harbor... church, ... Brother, ... \$13.35; B... \$27.70; ... Canard S... Sundry C... Edifice F... \$5.31; A... wick ch... Henchy, church, ... DeBert c... \$22.34; ... church, ... \$170; do... \$170; do... \$5; Guy... Rawdon... A. S., \$2.7... B. Y. P. U... J. F. Morr... church, ... \$10.50; ... church, ... Morriss... Before re... Half... ends with churches... Do not... ing mon... office in... 25cets for... Wolfvi... Jan. 24... Gu... This or... with the... On Tuesd... preached... mon. Th... money me... on Wedn... Dresser, ... were he... deepening... church w... M. G. Cu... Beala, ap... undertak... the blessi... the after... cred an... of the p... discussed... apportion... work wa... Pastor B... methods... season of... until 7.30



# A

What does A stand for? When some friend suggests that your blood needs A sarsaparilla treatment, remember that A stands for AYER'S. The first letter in the alphabet stands for the first of sarsaparillas; first in origin, first in record, first in the favor of the family. For nearly half a century

## Ayer's Sarsaparilla

has been curing all forms of blood diseases—scrofula, eczema, tetter, rheumatism, erysipelas, blood poisoning, etc. There's a book about these cures—"Ayer's Curebook, a story of cures told by the cured,"—which is sent free on request, by Dr. J. C. Ayer, Lowell, Mass. The book will interest you if you are sick or weak, because it tells not what it is claimed the remedy will do, but what your neighbors and fellows testify that it has done. Will it cure you? It has cured thousands like you. Why not you?

### Denominational Funds, Nova Scotia, from Jan. 7th to Jan. 22nd.

1st St. Margaret's Bay church, \$1.62; do, church Edifice Fund, 38cts; Indian Harbor church, \$3; 2nd St. Margaret's church, Church Edifice Fund, \$1.25; "A Brother," Sable River, \$5; Coldbrook S. S., \$13.35; Brazil Lake, \$17.43; Canard church, \$27.76; Upper Canard S. S., \$5.77; Lower Canard S. S., \$16.47; Rev J. C. Morse, D. D. Sandy Cove, \$5; Tiverton S. S. Church Edifice Fund, 50cts; Great Village church, \$5.31; Archie Bligh, Hilltown, \$1.34; Berwick church, \$15; do special \$5; R. C. Hendry, Pleasant River, \$5; Lewis Head church, \$5; "M. L. P." Barrington, \$5; DeBert church, \$12; Antigonish church, \$22.34; Sydney church, \$13.15; Tracadie church, \$4; Wolfville church, per S. S., \$170; do church, \$2.80; Maccan church, \$5; Guysboro East District meeting, \$8.25; Rawdon church, \$7; New Germany W. M. A. S., \$2.75; Liverpool church, \$7.80; do, B. Y. P. U., \$4.80; do, Junior Union, 64cts; J. F. Morrow, New Glasgow, \$1; Margaret church, \$5; Temple church, Yarmouth, \$10.50; do, Junior Union, \$5.30; Kingston church, \$22.12; Aylesford church, \$23.65; Morristown section, do, \$11.47.—\$474.84. Before reported, \$2146.74. Total \$2621.58. Half of the Convention year 1897-1898 ends with this month. Several of the churches have not yet been heard from.

**EXPRESS ORDERS.**  
Do not send express orders when remitting money. There is no express order office in Wolfville and the Bank charges 25cts for every order cashed.  
Wolfville, N. S.: A. COHOON, Treas. Den. Fund, N. S.  
Jan. 24.

### Guysboro East District Meeting.

This organization met in its second session with the Guysboro church, Jan. 11 and 12. On Tuesday evening, Pastor Beals of Canso, preached a warmhearted evangelistic sermon. This was followed by a good testimony meeting. After a devotional service on Wednesday morning, led by Bro. F. P. Dresser, the reports from the churches were heard. These indicated a general deepening of interest. The Manchester church was reported pastorless. Bro. John M. G. Cunningham, upon request of Pres. Beals, spoke of work he had been led to undertake in the vicinity of Guysboro, and the blessing it had brought to him. At the afternoon session, Pastor Morse delivered an address entitled, "The moral dignity of the missionary enterprise." This was discussed by several. Following this, the apportionment of funds for denominational work was taken up and accomplished. Pastor Beals then spoke of fields and methods for Home Mission work. After a season of prayer the meeting adjourned until 7.30, when Pastor F. P. Dresser

preached an earnest gospel sermon. In the afternoon several expressed a desire to lead a better life. Fifteen delegates were present and several visitors from the various churches. Offering for Convention Fund \$8.25.  
R. OSOOND MORSE, Sec'y-Treas.

### Personal.

Rev. Mockett C. Higgins has accepted, a call to the pastorate of the Carleton church, St. John, and as we understand, enters upon his work at once. The MESSENGER AND VISITOR desires to extend to Mr. and Mrs. Higgins, a very cordial welcome to St. John and trust that all their relations here may be very happy ones.

### Notices.

In the Luettger murder trial at Chicago on Wednesday, Otto Klatt testified that about eleven o'clock on the night of May 1 last, while driving past the Luettger residence a woman came out of a house which he believed was Luettger's and crossed the street in front of his team. The woman had a package under her arm.

The next session of the Shelburne County quarterly meeting will convene with the Baptist church in Shelburne town, on Tuesday and Wednesday, Feb. 8th and 9th. The first meeting Tuesday, at 2.30 p. m. An interesting programme has been prepared, and we are looking for a large blessing upon our meetings. Let every church and B. Y. P. U. in the county send delegates, and all come praying that God's cause may be extended and souls saved as a result of the services. Collection for denominational work.  
N. B. DUNN, President.

The next quarterly meeting of Pictou and Colchester Counties will be held with the church at Onslow, February 14 and 15. The meeting opens on Monday evening and continues through three sessions on Tuesday. Addresses of special interest will be given. The Secretary of Foreign Missions is expected to be present.  
O. N. CHIPMAN, Sec'y.

The next district meeting of Kings Co., N. S., will be held (D. V.) at North Kingstons, Tuesday, the 8th of February. A good bill of fare has been provided, and it will be for the interest of the brethren at large to attend all the sessions. The morning session is to begin at 9.30 with an half-hour devotional service. The afternoon session begins at 2.30 and the evening at 7 o'clock. A session of the County B. Y. P. U. will be held on Monday evening, the 7th of February, of which due notice will be given by the County Secretary. Delegates going by rail to the district meeting, or to the meeting of the B. Y. P. U., will be returned free on standing certificates, to be procured at the starting point, 15 or 16 days in advance. If there be less than ten they will be returned for half fare.  
M. P. FREEMAN, Sec'y.

## BAPTIST Book Room,

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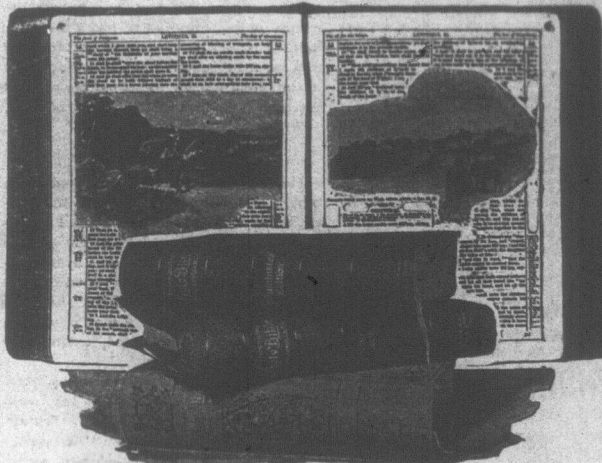
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may serve the E-gyp'tians? For it had been better for us to serve the E-gyp'tians, than that we should die in the wilderness. 18 And Moses said unto the people, Fear ye not, stand still, and see the salvation of the LORD, which he will shew to you to day: for the E-gyp'tians whom ye have seen to day, ye shall see them again no more for ever.

14 The LORD shall fight for you, and ye EXACT FACSIMILE OF THE TYPE.

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September 13, 1897

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

AVONDALE, Pictou Co., January 14, 1898. Messrs. C. Gates, Son & Co. Dear Sirs,—This is to certify that my father had an attack of the La Grippe, about four years ago. The doctor was called and said he could do nothing for him as he was so old, being then 84, but when there is life there is hope, and having your Bitters and Syrup in the house, we began to give them to him, when he got better, and after about three months he was entirely recovered. He is now in his 84th year and is well and hearty. Your CERTAIN CHECK speedily cured a neighbor woman of Cholera-morosa. My grandchild, about two months old, was taken with Diarrhoea, and was taking doctor's medicine for some weeks, but it continued getting worse and it became chronic, so that the child got to look like an old person; it was plain to be seen his little life was fast ebbing away. Now I had your CERTAIN CHECK in the house but not at that time being acquainted with its use I was for some days afraid to give it to a child so young and weak. I was convinced if the child did not get immediate relief it would die, so I held its mother to put 2 or 3 drops of the CERTAIN CHECK in its bottle (as it drank from the bottle) and in about 24 hours it was noticed the child was a little better, this was continued for about a week when it was all right, and is today a healthy child. I am, Gentlemen, Yours very truly DAVID MURRAY.

Sworn before me this 14th day of January, 1898. ANGUS McDONALD, J. P.

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### The Home

#### The Best Reference.

A story is related of a young man, many years ago, who went into a store in New York seeking a position as a clerk. Standing in the counting-room, he was informed that he was not wanted.

"But," said he, "I have the best of references," one of which was from a most highly-respected person. He began turning over his valise to find the letter of recommendation, when a book rolled out on the floor.

"What book is that?" sharply asked the merchant.

"It is the Bible," was the answer returned.

"And what are you going to do with that book in New York?"

The unabashed young man looked calmly into the face of the merchant and said:

"I promised my mother I would read it every day, and I shall always do so."

When the wealthy merchant heard these words, he told him that he had a place for him. He held his place, and won his way to a partnership in the business, by fidelity to the promise made to his mother to read the Bible. Be true to the Word of God.—Selected.

#### For His Mother's Sake.

The florist's boy had just swept some broken and withered flowers into the gutter, when a ragged urchin darted across the street. He stooped over the pile of mangled flowers, and looking them carefully through, came at last upon a rose seemingly in better condition than the rest. But as he tenderly picked it up, the petals fluttered to the ground, leaving only the bare stalk in his hand.

He stood quite still, and his lips quivered perceptibly. The florist's boy, who had been looking at him, said: "What's the matter with you anyway?" he asked.

The ragged little fellow choked as he answered: "It's for my mother. She's sick and she can't eat nothin', an' I thought if she'd a flower to smell it might make her better."

"Just wait a minute," said the florist's boy, as he disappeared. When he came out upon the sidewalk he held in his hand a beautiful half-opened rose, which he carefully wrapped in tissue paper.

"There," he said, "take that to your mother."

He had meant to put that rose on his mother's grave, and yet he knew that he had done the better thing. "She'll understand," he said to himself; "and I know this will please her most."—Epworth Era.

#### A Lady is Always a Lady.

Ruth Ashmore, writing on "The Simplicity of the Grande Dame," in The Ladies' Home Journal, asserts that "a lady may stand behind the counter, be mistress in her own home, or busy all day at a desk, but no matter what her position in life is, she never swerves, and unconsciously she always impresses those who are around her with the fact of her gentleness and her simplicity. The lady gains her strength not from riches, not from her high position, not from great learning, but from good common-sense. Any one of us may learn this if we will take a good model and copy it. No lady is free-and-easy in her manners. She does not, however, go to the other extreme and become stilted, but she tends rather to quietness and to a slight reserve, since, when she takes a friend, she proposes to keep her. She does not become intimate with you after twenty-four hours' acquaintance, put you in a place of a confidante in forty-eight hours, and in a week's time tire of you. The lady knows you first merely as an acquaintance, and then, if she finds you interesting, or if she thinks she can in any way be of use to you, she permits you to come gradually into her life, and between you may grow up a friendship that may last through life, even unto death."

\*\*\* \* \* \* \* Do What You Can.

A mechanic or a clerk may say, "I can't

get an hour a day." Then take half an hour. That will give you eighteen volumes per annum. "But I can't read fifty pages an hour, or twenty-five in half an hour." Then read fifteen in half an hour. That will take you through twelve volumes of four hundred and fifty pages per annum, and if your books are well selected, in ten years your knowledge will be greater than that of many college graduates ten or fifteen years after they leave college. Never be guilty of the folly of neglecting to do little because you cannot do everything.—Dr. Buckley.

\*\*\* \* \* \* \*

Once, in a little cottage by the sea, a fisherman's wife sat mending her husband's net, which had been torn by the rough waves. Her face was sweet, but it was sad, and more than once a tear dropped on to the coarse fishing net. The fisherman's wife was troubled because a few days before she had learnt that her boy Charlie was drowned at sea. He had gone out with the fishing smack, there had been a storm, and he had not since been seen or heard of. The mother felt as though her heart was breaking, and she could hardly believe her ears when a well-known voice called from the doorway, "Mother!" And she looked up to see her boy alive and well. "My boy was dead, and is alive again; he was lost and is found," said the mother, as she clasped him in her arms, and listened to his story of the storm, and of his narrow escape. She could understand the disciples' joy and wonder as they welcomed their Lord, who had so lately been taken from them as it seemed forever.

If girls were taught to carry small jars of water on their heads without spilling a drop of it, Indian or Italian fashion, they would gain a greater grace and suppleness of carriage than any system of blackboards or dumb-bells could give. It would strengthen the muscles of the back and expand the chest.

Plants are placed in the cellar to rest, not to grow. Nothing is more harmful to them when thus stored away than water, and it should never be given unless to keep the soil from becoming dust dry. In early spring, if the buds on the plants are seen to be starting a little, do not give water, which would only favor their growth, but keep as dry and cool as possible until time to take them out of the cellar.—Vick's Magazine.

\*\*\* \* \* \* \*

The British admiralty has just issued a list of the whereabouts of the warships of Great Britain in the Far East. It shows that the first-class twin screw armored cruiser Undaunted (of 5,600 tons, 8,500 horse power and 12 guns) and the twin screw sloop Algerine (of 1,050 tons, 1,400 horse power and 6 guns) are at Kiao-Chow bay.

Living tortoises, with their backs covered with jewels, attached by a gold chain to ladies' dresses, are the rage in Paris. They cost about £16. The Society for the Protection of Animals is agitated over the matter.

\*\*\* \* \* \* \*

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



The Sunday School

BIBLE LESSON.

Abridged from Peloubets' Notes.

First Quarter.

THE CALL OF MATTHEW.

Lesson VII. Feb. 13.—Matt. 9: 9-17.

Read chapter 9. Commit verses 12, 13.

GOLDEN TEXT.

Follow me, Matt. 9: 9.

I. THE CALL OF MATTHEW.—A miracle of grace. V. 9. This incident is recorded here, although it took place in the previous spring, some months before the conversations which follow, for the purpose of introducing those conversations.

9. AND AS JESUS PASSED FORTH, from his house in Capernaum, where he had healed a paralytic (vs. 1-8). He went to the seashore (Mark 2: 13), probably on the northeast of the city toward the mouth of the Jordan. HE SAW A MAN, a publican (Luke 5: 27), NAMED MATTHEW. Luke calls him Levi, the name he went by when engaged in business, before his conversion. SITTING AT THE RECEIPT OF CUSTOM. Toll-house (toll booth, in Edinburgh), or custom house, for the collection of the taxes on fish, or duties on the merchandise which passed along the great roads to Jerusalem, Tyre and Damascus, and the East, which centered at Capernaum. The Romans taxed heavily almost everything, every tree, every house, every door, every column, all property, real or personal. Cicero speaks of the toll houses erected by the publicans, "at the approaches to bridges, at the termination of roads, or in the harbors for convenience of collection.

The Publicans. Our word publican comes from the Latin publicani, those who gathered the publicum, or public state revenue. Roman knights were usually at the head of this work, but farmed out the collection of the taxes to under officers, who, in the New Testament, are termed publicans. These were usually "the lowest and worse class of the native population, since no others would assume a task so hateful. They were required to pay over to their superiors the exorbitant sum fixed by the law, and depended for their profit on what they could make by fraud and extortion."

AND HE SAID UNTO HIM, FOLLOW ME, both in heart as his Saviour, Teacher, and Master, and literally by taking his place among our Lord's constant attendants. Without doubt, Matthew knew about Jesus. He had heard his teachings, seen his works, recognized his character and claims. The question as to whether he would become his disciple must have been thought over earnestly before this definite call came.

AND HE AROSE, from his place in the office, and FOLLOWED HIM. Without doubt, leaving his business in competent hands. There were plenty to do the work.

II. THE BANQUET AND RECEPTION AT MATTHEW'S HOUSE.—Vs. 10-13. 10. AND IT CAME TO PASS. Some weeks after the call of Matthew, and his subsequent choice as one of the twelve. JESUS SAT AT MEAT IN THE HOUSE OF Matthew (Luke). MANY PUBLICANS (see on v. 9) AND SINNERS. Disreputable sinners and outcasts, notorious offenders. The Pharisees were quite as great sinners, but in another way. CAME, probably at Matthew's invitation, to meet JESUS. . . . AND HIS DISCIPLES, in order that they might come under their influence, and be saved. They were the better class of publicans, the more hopeful ones, as we learn from Mark that they followed Jesus. SAT DOWN. Reclined at the dining table with Jesus, and were not mere lookers on.

11. AND WHEN THE PHARISEES SAW IT. The Pharisees were not guests, but freely came into the house and looked on, according to the custom of the East. WHY KATETH YOUR MASTER, teacher, WITH PUBLICANS AND SINNERS? "The substance of their charge was not that he taught sinners, but that he ate with them, that is, mingled with them on terms of social equality.

12. WHEN JESUS HEARD THAT. He either overheard their words, or the disciples reported them. HE SAID UNTO THEM. He made two answers to their criticism, one from analogy (v. 12), the other from the Scriptures (v. 13). THEN THAT BE WHOLE. Strong, healthy, hale, as the Pharisees imagined they were morally. It is only THEY THAT ARE SICK who need a physician. So that the very things on account of which the Pharisees objected and found fault with Jesus were the reason why he should go among publicans and sinners. WHAT THAT MEANETH. He quotes from Hosea 6: 6. Compare its spirit in 1 Sam. 15: 22; Psa. 50: 8-15; Isa. 1: 11-17; Amos 5: 21-24. I WILL HAVE. I wish in my people, MERCY, deeds of kindness to those in need, pity and help for the sinful, AND NOT SACRIFICE, the external forms of religion, without the heart and the deeds they signify. FOR I AM NOT COMER TO CALL THE RIGHTEOUS, those who are already good, BUT SINNERS TO REPENTANCE, for they need the call. The contrast is not between

Pharisee and publicans, but between two kinds of character. By going among the publicans Jesus was accomplishing his mission, the very thing the Pharisees themselves ought to have been doing.

III. NEW METHODS FOR NEW TIMES.—Vs. 14-17. 14. THEN CAME TO HIM. At the same banquet of Matthew. WHY DO WE AND THE PHARISEES FAST OFT, BUT THY DISCIPLES FAST NOT?

The reply was by a familiar illustration. 15. CAN THE CHILDREN OF THE BRIDECHAMBER. Jesus' reply means that fasting, to be real, must not be a mere form, but the outward expression of a deep and sincere sorrow for sin. He, the Bridegroom, was with his disciples, and they should rejoice rather than fast. BUT THE DAYS WILL COME, etc., when at Jesus' death they will feel like mourning, so sad and troubled that fasting will be the natural expression of their hearts.

16. NO MAN PUTTETH A PIECE OF NEW CLOTH, unfilled, unshrunk, rather than "undressed," as in R. V., which is an unfamiliar manufacturer's term. But the cloth, just as finished as it ever would be, would yet shrink in the wearing. UNTO AN OLD GARMENT, as a patch. TAKETH FROM THE GARMENT, etc. The patch, exactly fitting the rent in the old garment, would shrink more and more, till the older and weaker cloth gave way under the strain and the rent became larger than before.

17. NEITHER DO MEN PUT NEW WINE INTO OLD BOTTLES. R. V., rightly wine-skins, i. e., skins of animals from which the body is withdrawn leaving the skin whole, except the neck, which becomes the mouth of the bottle, and the legs, which are tied up. "Our word bottle originally carried the true meaning, being a bottle of leather. In Spanish, *bota* means a leather bottle, a boot, and a butt. In Spain, wine is still brought to market in pig-skins. In the East, goat-skins are commonly used. ELSE THE BOTTLES BREAK, with the pressure of the gases produced by the process of fermentation upon leather weakened and cracked by age."

The principle applied. 1. The old garment and wine-skin represent the old Jewish dispensation with its sacrifices and ceremonies, its national laws and regulations. The garment represents the outward forms; the wine, that which is within the inward spirit. Both were best for their purpose in their time. But the new life and spirit of the gospel, with its freedom, its hope, its sacrifice on the cross, its new leader, and new light, and love, must break away from the old forms, and do its work by new methods, new teachings, and a new spirit.

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I was sleepless for nights, my digestion was bad, and I would feel a pain in my stomach every time I ate anything. Day after day I suffered the most intense agony and I often wonder I didn't go crazy. I took endless medicines given me by medical men, and getting worse, I became utterly disheartened.

One day my deliverance came. A lady who had suffered just as I had told me that Paine's Celery Compound had cured her. I used the Compound as a last resort, and it simply made a new woman of me. The pain vanished; my eyesight, which was impaired, returned, and I felt myself growing well, and I never felt happier in my life. I am now well and strong, and my health and happiness are due to Paine's Celery Compound. I will always gratefully remember the medicine that cured me, and will speak a good word for it.

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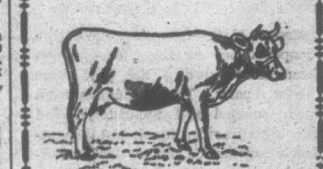
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From the Churches.

OAK BAY, N. B., Jan. 24.—One more was baptized last Sabbath, making 15 in all. We expect 8 more to follow soon.  
PASTOR MORGAN.

MAIN STREET, ST. JOHN.—The series of evangelistic meetings are being continued this week, well attended and full of interest. One was baptized at the close of the evening service, Sunday.

MARGARRE, C. B.—Please allow me space to express my very warm appreciation of the kindness of the many warm-hearted friends at N. E. Margaree, in presenting me with a very fine topcoat. May God's richest blessing rest with these friends.  
W. A. S.

DOAKTOWN.—A number of the friends of Bro. and Sister Archibald met at their home on the evening of Jan. 6th, to celebrate the 50th anniversary of their marriage. An enjoyable time. The many friends of our brother and his dear companion in N. S. and N. B. and some far across the sea, will be pleased to hear of the health and happiness of this aged couple.  
PASTOR.

BUCTOUCHE.—I beg to acknowledge through your paper the donation made me by the church of this place, the first of the month, when the people met in the school house and presented us with their gifts, which amounted in all to about eighteen dollars. The prayer of their pastor is that God may abundantly bless them.  
Jan. 1st. W. E. CARPENTER, Lic.

JACKSONVILLE, N. B.—We have had eight funerals in 10 months, some very sudden deaths. Our Christmas tree concert was a success. Two donation visits recently made at the parsonage amounted substantially to \$87, mostly in cash. Last Sabbath, in the driving storm, through an opening seen in the ice, we went down into the water. Others are coming soon by letter. The outlook seems more encouraging, thank God.  
Jan. 27. P. N. ATKINSON.

AVONDALE, N. B.—Since last report we have received the gift of an organ for our new edifice, when completed. Two young women are the donors. Another young sister has given, willingly, of her own hard earned cash \$20, in aid of the work. Operations have been suspended until warmer weather and more means are at hand, although we need the building now very much. Amounts small or great addressed to me will be gratefully acknowledged and worthily appropriated in aid of this work. Friends, please do not conclude that our needs are less, because the committee decide to pay as they go. We want to keep believing and receiving.  
Jacksonville, N. B. P. N. ATKINSON.

WESTPORT, N. B.—Since last report we have reopened our meeting house which had been closed during the past three months for repairs. The inside has been sheathed, painted and upholstered and new furniture provided for it, and the outside has been shingled and repaired otherwise, thus making a comfortable and respectable place to worship God in. For the way in which this work was carried on, we are very much indebted to Deacon Henry Glaven, chairman of committee, who was indefatigable in his efforts to make the work a success in every way. We are very thankful to Almighty God for the harmony and unanimity that existed, while this work was being done. We observed the week of prayer in union meetings. Pray for us.  
Jan. 24. C. E. PINNO.

BRIDGEWATER, N. S.—It is a month since I came to this people. They have been months of toil, but labor has been required. The Master has approved of our united efforts in this church, in the salvation of the unconverted. Our services are all well attended, those on the Lord's Day showing the necessity of a larger church building. The most encouraging feature in our work is the increased interest shown in the prayer meetings. When Christians know how to pray and delight in this service, there is going to be the power of God manifested. We began the year as usual, with the week of prayer. The earnestness in which the Christians engaged in worship and the anxiety for salvation shown by some of the unconverted, induced us to continue the meetings. This we did for two weeks. God has blessed our efforts in encouraging quite a number to acknowledge their Lord and Master for the first time. We regret very much that we have no baptistry in

our church and have therefore to wait until the ice breaks up in the river, before we can follow the Lord in all His commands. These weeks of waiting, however, may be used by God as a means of strength to the weak ones and we are expecting to learn of others deciding for Christ. May God help them to decide at once.  
E. P. CHURCHILL, Pastor.

ALMA, P. E. I.—We were made glad on last Lord's day by hearing an excellent sermon by Rev. H. Carter who showed no abatement of his former vigor after his long and serious illness, which he bore with a patience and buoyancy of spirits truly admirable under such trying circumstances. He holds to the old truths of the gospel with unflinching faith and loyalty. His labors among this western group of Baptist churches has been blessed of God in the salvation of souls, and during his sojourn among us he has won golden opinions not only among his own church people, but among outsiders of almost every class. During his illness he received many tokens of sincere kindness of a substantial nature from many friends in various sections of Prince County. And Sister Carter, his beloved partner, has ever manifested a deep and loving interest in the Kingdom of Christ and has proved a most efficient laborer in the Master's vineyard. We regret very much that they are about to leave us. Our loss will be others gain, for the congregation securing the services of such a brother and sister will have abundant reason to rejoice in the acquisition, and we rejoice with his friends in the thought that he has been restored to a fair share of health and future usefulness.  
W. G. CLARK.

January 14th.  
CHARLOTTETOWN.—At our December conference the church granted a license to preach to Bro. S. J. Cann who is now studying at Wolfville. Interest in our B. Y. P. U. work has been greatly increased during the fall months. The class in Sacred Literature is very enthusiastic over the work. Bro. A. W. Sterns, for 22 years Superintendent of the Sunday School, has resigned, much against the wishes of all. The School attendance and interest is most encouraging. The annual report of the church indicates that the congregation has raised during the past year \$2,203.07 for all purposes. This together with the amounts contributed by the various societies makes a total of \$2,413.47. During the four and one quarter years of the present pastorate 62 have been added to the church—49 by baptism, and 13 by letter. During this time \$9,672.74 have been raised, (this does not include the amounts raised by the societies in the church). This is equal to \$2,275.88 per year. The officers appointed for the ensuing year are as follows: Ushers and collectors, K. Vanderstein, Geo. Simmons, J. A. Webster, E. D. Sterns and H. Bethune; treasurer, A. F. Webster and J. P. Gordon; assistant; auditors, J. K. Ross, R. H. Jenkins and D. Howlett; clerk, E. D. Sterns; officers of the Sunday School, T. P. Gordon, assistant superintendent and J. A. Webster secretary. C. W. CORRY, January 21st.

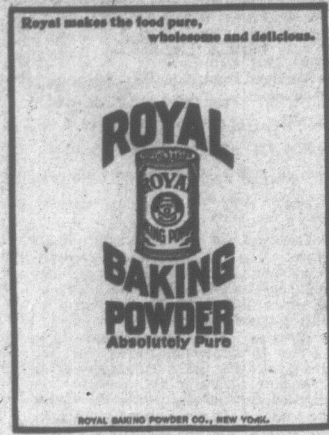
LOWER GRANVILLE.—I have already spent two years and three months with the Lower Granville Baptist church, during my pastorate there has been 32 additions to the church, by baptism, by letter and experience; I have attended 28 funerals and married 14 couples. We have collected for outside objects, denominational work and so forth, \$86.46, and we have put \$57 worth of repairs on the parsonage property and have \$28 in hand for repairs on the church. The Goat Island section of the church is in a good healthy condition. A weekly prayer meeting has been sustained ever since the revival a year ago last spring. We cannot speak so well of the other sections, the favorable time of year has arrived again for special work as the fishing vessels are about all hauled up and the men are at home, we will begin special meetings next week, Lord willing. Brethren pray for our success and that many precious souls may be converted to God.  
Yours in the Lord,  
JAS. A. PORTER.

PORTAUIQUE AND UPPER ECONOMY.—This church has three church buildings, one at Portauisque, one at Upper Economy, and one at Bass River, the last named being practically the centre of the field: Owing to changed local conditions, the building accommodation is more than ample. The membership is not large or wealthy, still it endeavors to meet its li-

abilities and to do its proportion towards denominational objects. One aged sister, Mrs. Susan Fulton, has set her heart on giving her means, beyond living expenses, to missions; and thus, last year, she devoted one hundred dollars to that object, a similar amount will likely be given this year, and at her decease, her property is to go mostly in the same way. In addition to a continuous exodus, local influences are not helpful to Baptist growth. The more honor to those who stand fast and loyal to their Lord, "Maintain the honor of His word, the glory of His cross." The recent home-going of Sister Margaret J. Fulton and Brother Thomas Theodore Smith, leaves us so much weaker, but their hallowed influence will long remain. The mighty God still lives. On Christmas Eve the Bass River Sunday School children had a pleasant entertainment. On the pastor's birthday, Jan. 11th, he was kindly remembered by friends, a five dollar bill and a half a dozen chairs, bringing cheer and encouragement to the heart of pastor and wife. A hundred dollars was raised last year towards reduction of debt on the Bass River church building, and it is hoped that another hundred for the same purpose will be forthcoming soon. The W. A. Society is composed of faithful sisters, and the year-old Mission Band will bear forward Immanuel's banner.

ST. STEPHEN.—The Union Street Baptist Church, St. Stephen, held a successful roll-call on the 13th inst. The pastor presided. The attendance was large. Following the Clerk's careful statement of the membership of the church, came interesting reports from the Sunday School, Baptist Young People's Union, Ladies Church Aid, Women's Missionary Aid Society, Mission Band, Young Ladies' Auxiliary and the church Treasurer. These reports were brief, concise, clear and each indicated that good work had been done. The Sunday School has an enrollment of 265, and an average attendance for the past year of 212. Through the efforts of the Young Ladies' Auxiliary, a handsome new piano was presented to the church. The financial showing all around was excellent, \$2000 being raised for all purposes. Deacon Edw. Hughes referred to the church's small beginning 28 years ago, and its present healthy condition. The chairman expressed appreciation of his position as pastor of a beloved people, and congratulated the church and himself on the zeal and worth of his Cabinet, which includes Deacons Edw. Hughes, Edw. Price, Parker Hanson and C. A. Laubman. The church roll was called by the Clerk, when 179 out of a total membership of 224 responded, some by an appropriate passage of scripture, some by a brief declaration of their continued love and loyalty to the church, and a number of interesting letters from absent ones were read. Dr. Padelford in a cheering speech, extended fraternal greetings from the Baptist church of Calais. The work of 1897 was well rounded out. It is not, of course, to the perfect satisfaction of any one, and especially of those who know the most about it and have done the most of it, but there is much to quicken gratitude and to awaken renewed efforts for the new year. Discord, strife and division are unknown among us. A spirit of intelligent purpose and genuine consecration prevails. Decisions are being made for Christ. We desire to make the present year the best the church has ever had.  
Jan. 28. W. C. GOUCHER.

ANTIGONISH, N. S.—It is now about two months since we began our ministry with this church. Our three years pastorate at Summerside was very pleasant, and we trust profitable both to the pastor and to the flock. It was not easy to leave a people from whom we had received so many tokens of Christian love and esteem, but we felt that a change of climate would be beneficial, both to the health of myself and family. We are now most pleasantly and comfortably settled in our new home. When I accepted of the call here, the church at once decided to put a furnace in the Parsonage. This adds much to our comfort. The finances of this church are conducted wholly in accord with the teaching of the New Testament. All the expenses are met by voluntary weekly offerings. This has been the practice for years. On the first day of January, the Treasurer, Mr. C. Edgar Whidden, presented a full and clear statement of the financial condition of the church. No debts hang over the head of the church as each new year is



entered. During the week of prayer, the Baptists and Presbyterians united in special services. On the Sabbath evening following, I baptized a young married man in the presence of a large number of people representing four or five different denominations. This brother came out from the Episcopal body. He passed through quite a struggle in coming to the decision, but he said to me before he was baptized, the battle is won, and it was no cross now. Our new Sunday School Superintendent, Mr. J. Payson Clark, son of the Rev. J. Clark, is doing good work in this department. Let me here correct an error of the Year Book. The name of the clerk of the church is J. Payson Clark and not J. Payson. Correspondents please note this fact. Mr. and Mrs. C. B. Whidden are spending the winter in North Carolina. They are greatly missed in all the services and work of the church. His many friends will be glad to learn that Mr. Whidden's health is gradually and steadily improving.  
Jan. 26. W. H. ROBINSON.

P. S.—Since the week of prayer, we have been holding some special services with a measure of encouragement. Will all the friends of this church pray for the prosperity of Zion in this town?  
W. M. R.

FREDERICTON.—At the recently held annual meeting of the church a number of reports were presented indicating the results of efforts along various lines during the past year. Rev. J. D. Freeman gave a report of his own work during the year 1897, showing that he had made 925 pastoral visits, preached 104 sermons, conducted 150 prayer and social meetings, a Bible class on Sunday afternoons, and a Sacred Literature class every second Tuesday evening. Besides this he and Mrs. Freeman had received a large number of persons at the parsonage on Monday evenings and she has accompanied him on two or three hundred of his visits. He said he never felt so much in love with the work of the gospel as now, and loved this church better than he ever did before. The report of the treasurer of the benevolent fund, Mrs. H. C. Creed, was next presented. From this

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it appeared that \$121.91 had been received from collections for this fund during the year. A number of poor families and individuals had been aided from this fund. Mrs. R. H. Phillips, secretary-treasurer of the Sisters' Committee on Church Work, reported the total receipts of that department \$91.29, part of which had been expended in improving the condition of the class rooms, and the balance paid over to the treasurer of the church. The work of the Woman's Missionary Aid Society was reviewed in a very carefully prepared report by Mrs. Phillips. The recent death of Mrs. Charles Spurden and the loss sustained by her removal were tenderly alluded to. The treasurer of the Society, Miss E. J. Phillips, reported \$74.90 raised for Foreign Missions and \$57.52 for Home Missions which sums were forwarded to the general treasurer. One of the most pleasing reports was that of the Wright Willing Workers Mission Band, read by Miss Etta Phillips. The Band sent a barrel of useful articles as a Christmas present to Rev. Mr. Mueller and family, of the German mission at Winnipeg. The B. Y. P. Union reported through Miss Ella Clark, secretary. During the first part of the year the series of thirty lessons on the life and teachings of Christ were completed. Thirteen members of the class wrote the examination upon the course. The committees have been actively engaged in their appropriate work. Tender reference was made to the lamented death of Miss Ellen Spurden who was always a faithful and earnest worker. Mr. Horace Eastman, the efficient secretary of the Sunday School, read a full and detailed report of the condition and progress of the Sunday School, which has recently been thoroughly graded and has also a home department numbering 75, of which Mrs. W. G. Clark is superintendent. The statistical part of Mr. Eastman's report showed that the average attendance at the Sunday School in 1897 was 153, and the largest number 217. This number has largely increased since the grading system was introduced. The superintendent of the school, Mr. J. W. Spurden, also spoke of the very gratifying success attending the recent change in organization, and appealed to all present to give their aid, sympathy and prayers to the work of the Sunday School. The report of the clerk of the church, Mr. H. C. Creed, showed that the total membership on December 31 was 522, and the number resident in Fredericton and vicinity about 325. Seven members died during the year, and eleven were dismissed to other churches. Mr. Creed had prepared a tabulated summary of the statistics of the church covering the last twenty years, from 1878 to 1897 inclusive, during which period he has been the clerk or secretary. The membership reported in 1878 was 312; in 1897, 527. The total number baptized in the twenty years was 444; other additions, 154; total, 598. One hundred and seventeen members had died, and 244 had been removed from the roll in other ways. The grand total of all moneys raised by the church during the period was \$78,241.35, or an average of \$3,912.07 yearly. Of this sum a total of \$14,675.86 was contributed to denominational and other objects outside of the local church support. The last report was that of the treasurer of the church, Mr. F. W. Porter. From this it appeared that the sum of \$2,629.62 was raised and expended in 1897 for salaries and current expenses in connection with the church here, besides \$569.45 contributed to the convention fund, which includes Foreign and Home Missions, denominational education, etc. After the reports were disposed of, steps were taken looking to paying off a deficit in the funds, so as to make a good start for the year. A subscription list was opened, and subscriptions to the amount of about \$450 were given on the spot, the sums ranging from \$5.00 to \$100.00. Hon. A. F. Randolph headed the list with \$100, and J. T. Clark gave the last \$100. Thus ended a most successful meeting.

MARRIAGES.

WOODING-BRYANT.—At the home of the bride, Jan. 24th, by Rev. J. T. Eaton, B. H. Wooding, Esq., of Wallingford, Conn., to Carrie Thorstone, daughter of the late James Bryant, of Smith's Cove, Digby Co., N. S.

BANKS-FITCH.—At Greenwood, Kings Co., N. S., Jan. 19th, by Rev. H. H. Saunders, W. Burton Banks to Carrie W. Fitch, both of Greenwood.

LASKEY-SHERWOOD.—By Pastor Atkinson of Jacksonville, Jan. 23rd, at the residence of John McCreedy, Esq., Enoch B. Laskey to Amelia Agusta Sherwood, all of Avondale, N. B.

CAMPBELL-MCLEOD.—At the home of the bride's mother, Jan. 5th, by Pastor C. H. Haverstock, of Pugwash, William Campbell, of Pugwash, to Maggie McLeod, of Centreville.

DEATHS.

ERB.—At Kingston, Kings Co., N. B., Jan. 13th, of consumption, Amanda, aged 14 years, beloved daughter of Warren and Agusta Erb. Her end was peace. May Divine grace be imparted to the bereaved. (Weekly Telegraph please copy.)

FULTON.—At Little Bass River, Jan. 1st, Mrs. Levi Fulton, an esteemed member of Portauquique and Upper Economy church, aged 61 years. "The memory of the just is blessed."

SMITH.—At Bass River, Jan. 18th, Thomas T. Smith, aged 62 years. He was a member of Portauquique and Upper Economy church. A brother faithful and beloved.

GOOD.—Charles Good, a highly respected and influential citizen of Jacksontown, N. B., and friend of the Baptist cause there, fell instantly dead at Woodstock on Dec. 28th. One brother, James, and two daughters, Clara and Helen, are the nearest mourners. The old home where the ministers so often harbored is broken up.

HANNAH.—After having an operation performed upon his ear, Percy Hannah, aged 23 caught cold and died suddenly at the home of his widowed mother, Jacksontown, Jan. 18th.

DUNBRACK.—Suddenly at his home in Meaghers Grant, on Jan. 4th, Bro. James Dunbrack, in the 60th year of his age. Bro. Dunbrack was baptized by Rev. E. T. Miller and was among the first to unite with the church in the Grant. The funeral was very large. The services were conducted by Pastor Fred W. Clay, assisted by Rev. Mr. Polley, Presbyterian.

TAYLOR.—At his residence, Taylor Settlement, on Dec. 29th, Alexander James Taylor, in the 70th year of his age. Bro. Taylor never made a public profession of religion but he left behind that assurance that he was trusting in the finished work of Christ. Sister Taylor, four daughters and a son survive him. His end was calm and peaceful, falling asleep to rise on the resurrection morn.

TRUEMAN.—On Jan. 8th, Mrs. Harriet Granby Trueman, widow of the late Thomas F. Trueman, and daughter of the late Dea. Thomas Prince, of Moncton, passed peacefully away after a short illness, aged 81 years. When nearly 12 years of age she was converted and united with the 1st Baptist church of Moncton, then under the pastorate at the late Father Joseph Crandall, on removing to St. John, some years after, she had her membership transferred to the Leinster Street Baptist church. She not only believed but rejoiced in the free sovereign grace of God, it being her delight to converse in this glorious doctrine and to live it out in her life as wife, mother, friend and member of the Church of Christ, so that it may be said of her she adorned the doctrines of her Saviour. The funeral, which was largely attended, was conducted by Rev. J. A. Gordon, assisted by Rev. John Read and Rev. J. T. Burhoe.

COURSER.—Deacon John B. Courser, of Prince William, York Co., N. B., passed to his eternal reward from the home of his son, Charles Courser, of South Bay, St. John Co., on Saturday morning, Jan. 22nd,

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at the ripe age of 90 years and 10 months. Deacon Courser united with Prince William Baptist church in 1832, and for 66 years was a faithful follower of Jesus. At his death he was the oldest living member of the Prince William church. Mr. Courser was born and lived all his long life in Prince William, with the exception of the last three years which he spent with his son at South Bay. His faith was firm until the close and he leaves the memory of a blameless life. Pastor Seely of Prince William was assisted in the funeral services by Rev. G. R. White, of Fairville, who preached an appropriate sermon.

BURT.—At Jacksonville, Car. Co., N. B., on Dec. 9th, Mrs. Eliza, widow of the late John Burt, passed peacefully away at the ripe old age of 81 years. Her removal takes from the community one of its oldest and most respected inhabitants, and from the Jacksonville church one who had been a worthy member therein since its formation. Four sons and one daughter, three of whom live in their native county while the others reside in Massachusetts, mourn the loss of a wise and affectionate mother. But they sorrow not as those who have no hope, for they have the confidence, begotten by their beloved mother's evident faith in the Son of God and by her devotion to duty as to the Lord, that her death to scenes of earth meant her entrance upon the inheritance incurrutable, undefiled and unfading.

Rev. Milledge Lewis.

After an illness of some two years, caused by a cancer on the lip, Mr. Lewis departed this life at Sisson Ridge, Victoria Co., N. B., on November 26, 1897. The information we have been able to gather as to Bro. Lewis' life and work in the ministry is of a very meagre character. It appears that Mr. Lewis was at his death fifty-four years of age. It is stated that he was ordained at New Cannan in 1872. The Year Book gives the date of ordination as 1873. We also learn that he organized the church at Lumsden, Albert County, in 1876 and labored there 18 years, moving thence to Sisson Ridge in 1894. His illness prevented his continuing in the work of the ministry, but by a consistent life he continued to glorify God until his death. A clipping from some paper, the name of which is unknown to us, from which the above information is gathered, says: A loving wife and seven children are left, five of whom with the mother live in this place. The funeral was held here on Nov. 28th and an instructive sermon preached by Rev. D. F. Millin from a text chosen by

deceased, viz., 2 Cor. 5:1. Much sympathy is felt by the community at large for the bereaved family, and they have a comfort in knowing he has gone to hear the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord" "for he doeth all things well."

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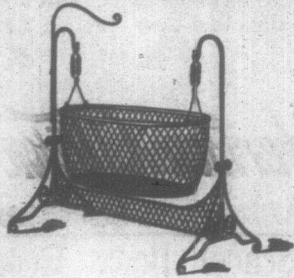


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**News Summary.**

The Canadian hide dealers are petitioning the Dominion government to compel the official inspection of hides throughout Canada.

Morris Frazee, foreman in the rolling mill at Acadia Mines, dropped dead on Tuesday while working in the lumber woods near his house.

One night last week Halifax fishermen had great luck just off the mouth of the harbor. Over 200,000 pounds of fish, chiefly cod and haddock, were taken.

Application was made at the Surrogate Court, Toronto, on Tuesday for administration of that part of the estate of the late Andrew Inches, of Fredericton, which is invested in Ontario and valued at \$57,044.

The Boston Post declares that the D. A. R. steamer Prince Edward has not exceeded 16 knots an hour, while her contract called for 19 and that she may be thrown back on the builders, the Earl Shipbuilding Co., Hull, England.

The Restigouche Salmon Club will apply to parliament for an act to bring the club under the jurisdiction of the Dominion, so that it may better carry on its operations in both the provinces of Quebec and New Brunswick, where its interests chiefly lie.

The executive committee of the London engineers has issued a circular advising the men to accept the employers' terms. A ballot of the men has been fixed for Thursday next, and it is probable that work will be resumed on the following Monday.

C. W. Young, who has been president of the New Brunswick Red Granite Co., at Calais, for the past three years, has purchased the entire business and will run it under the old name. Mr. Young has also purchased the shot tower which is situated near the granite works.

The P. E. Island Supreme Court has sentenced two boys, Henry and Power, three years in Dorchester penitentiary for larceny; James McAleer, five years for larceny; Wm. Welsh "Smiler," one year in the common jail with hard labor; James McIntyre, two years in Dorchester for gross indecency.

A band of one hundred and fifty Seminole Indians is on the war path in Oklahoma territory and is leaving behind it a trail of blood. They are avenging the work of the white mob that burned two Seminoles at the stake on Friday last, and have already massacred twenty-five men, women and children.

The severest storm in years raged around Newfoundland on Tuesday. It stopped trains, blocked the coast with ice and prevented all navigation. A whole fleet of vessels is ice-bound at St. John's. Many sailing vessels and the Allan liner Numidian from Portland found it impossible to make port owing to the ice.

Kennebec Journal: The price of potatoes is much higher now than it has been for some time, the increase being about thirty-five cents a barrel. This increase is due not a little to the fact that Aroostook dealers are doing a very large business in seed potatoes throughout the southwest. One Houlton dealer recently shipped a carload of the best varieties to the head of one of the Indian tribes in Indian Territory.

There was a cast the other day at the Londonderry Iron Works of a water pipe which the company claim is the largest pipe of the kind ever manufactured in Canada. The pipe is forty-two inches in diameter made of Nova Scotia iron, and weighs nearly three tons. It was ordered for a culvert on the P. E. Island railway. The largest water pipe heretofore cast was thirty-six inches in diameter, and the casting of this monster forty-two inch pipe was watched with some anxiety, but the process was very successful.

The old steamers City of St. John and Alpha, which have performed good work in their day, are soon to be laid aside so far as their present routes are concerned for a speedier and more up-to-date steamer. The Yarmouth Steamship Company has purchased the steamer Express in England, which was launched last May. She is 202 feet long, 24 feet beam, 10 1/2 deep, 428 tons, built of steel, and a large promenade upper deck 65 feet long fitted with seats. She has two distinct sets of engines, one to each paddle wheel, and can make a speed of 15 1/2 knots. The steamer was built for passenger service between Morecombe, Isle of Man, and North Wales. She will be placed on the route between Halifax, the south shore of Nova Scotia and St. John in the early spring, taking the place of the steamers City of St. John and Alpha.

BUY  
**Coleman's Salt**  
THE BEST

**A Lumberman's Life.**

**CONSTANTLY EXPOSED TO INCLEMENT WEATHER.**

**He Falls an Easy Victim to Rheumatism and Kindred Troubles—A Twenty Years' Sufferer Tells How he Found Relief.**

From the Richbuckto, N. B. Review.

Mr. Wm. Murray, of Cormiersville, N. B., is an old and respected farmer, and a pioneer settler of the thriving little village he now makes his home. While Mr. Murray was yet a young man, he, together with his father and brother, founded one of the best mill properties to be seen in those early days. The mills consisted of a saw-mill and gristmill, and were operated and managed by the two brothers. Labor saving appliances being then comparatively unknown, the young men were exposed to the dangers and difficulties almost unknown to the present generation. One of the greatest evils in connection with the business was exposure to wet and cold, which, though unheeded at the time, have crippled this victim with rheumatism. In a late conversation regarding his disease, Mr. Murray told the following story of his long misery and final cure by the use of Dr. Williams' Pink Pills: "For over twenty years I have been a sufferer from rheumatism. I attribute the cause of the disease to the time when as a young man I worked at our mills. In the winter we would haul logs on the pond where the alternate thaws and frosts of early spring would imbed them in the ice and slush. When the time came for starting up the mill I would go out on the pond sometimes in water up to my knees and work away from morning till night chopping logs out of the slush and ice. I was generally wet from head to foot, and every second night of the week I would, without changing my clothes, stay up and run the mill till daybreak. So you see I was for two days at a time in a suit of partially wet clothes, and this would last till the ice had melted in the pond. After a few years rheumatism fastened itself upon me as a reward for this indiscretion, and ever increasing in its malignity it at last became so bad that for weeks in succession I could only go about with the aid of crutches. At other times I was able to hobble about the house by the aid of two canes, and again at other times it would ease off a little and I was able to do a little work, but could never stand it for more than a couple of hours at a time. The least bit of walking in damp weather would overcome me, and I remember one stormy night when I tried to walk from Cocagne Bridge to my home, a distance of five miles, that I had to sit down by the roadside six times to ease the terrible pain that had seized my legs. During all those years of agony I think I tried all the patent medicines I could get a hold of, but they did me no good at all. I consulted doctors, but my sufferings remained undiminished. In the fall of 1895 I went to a doctor in Buctouche to see if there were any means by which I might at least be eased of my suffering. The doctor said frankly, "Mr. Murray, you cannot be cured, nothing can cure you." I was not satisfied and then I determined to try Dr. Williams' Pink Pills. I procured half a dozen boxes and began taking them at once. I soon felt a change for the better and after my supply had been finished I got another half dozen boxes and continued taking them according to directions. That dozen boxes was all I took and you see me now. I am alive and smart and can do any kind of work. I did my farming this spring and could follow the plough for days without feeling any rheumatic pains. Yes, Dr. Williams' Pink Pills did me a world of good and I strongly recommend them for the cure of rheumatism. Dr. Williams' Pink Pills create new blood, build up the nerves, and thus drive disease from the system. In hundreds of cases they have cured after all other medicines had failed, thus establishing the claim that they are a marvel among the triumphs of modern medical science. The genuine Pink Pills are sold only in boxes, bearing the full trade mark, "Dr. Williams' Pink Pills for Pale People." Protect yourself from imposition by refusing any pill that does not bear the registered trade mark around the box.

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

Burin, N.B.  
LEWIS S. BUTLER.

**Make No Mistake.**

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

**Chamomile Pills**  
Can Do for You!

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

**Smith's Chamomile Pills**  
FOR SALE BY ALL DRUGGISTS.

FRANK SMITH, DRUGGIST,  
ST. STEPHEN, N.B. and CALAIS, Me.  
PRICE 25 CENTS. FIVE BOXES \$1.00.

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

THE BEST MOUTH TONIC  
IN THE WORLD  
**Odorama**  
THE  
PERFECT TOOTH POWDER  
IT LEAVES THE MOUTH IN A  
MOST DELICIOUS STATE OF  
FRESHNESS. DRUGGISTS 25 CENTS

**ODOROMA**

IMPARTS  
Beauty to the teeth,  
Fragrance to the breath,  
And that rosy, healthful color to  
the gums.

O-d-o-r-o-m-a pronounced by expert chemists.

THE PERFECT TOOTH POWDER.

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

ALL ABOUT  
**-FURS-**  
A LITTLE  
6 PAMPHLET  
ST. ISSUED  
6 BY  
**DUNLAP, COOKE & CO.**  
Manufacturing Furriers,  
AMHERST, N.S.  
TELL YOU HOW TO JUDGE  
**GOOD FURS.**  
WRITE THEM FOR PRICES.  
Victoria St.—Amherst, N.S.  
Hastings St.—Vancouver, B.C.  
Wholesale Manufactory,  
26 EMERY ST. MONTREAL.



The Farm.

A World Reformer.

Said Farmer John to Joiner Ned: "Come put a back-door on my shed," Says Joiner Ned to Farmer John: "I cannot put your back-door on.

The Guild I'm interested in For the abolishment of sin, Meets at my house this very day, And so I cannot get away."

"Well, after you've abolished sin, Come down to-morrow and begin; I want that back-door on my shed," Said Farmer John to Joiner Ned.

"To-morrow, neither, can I come. The Friends of the Millennium Meet at the house of Deacon Kent And I am first vice-president."

"Well, then, next Wednesday, without doubt, When your millennium's started out, Just let it take its course and spread, And put that back door on my shed."

"I read an essay Wednesday, John, Before the Culture Club, upon 'The Easiest Method to Restore Our Long-Lost Eden Here Once more'; To foster peace, abolish war, And render virtues popular."

"Well, get your Eden here all right By sundown, prompt, next Wednesday night, And then, next Thursday morning, Ned, Come put that back-door on my shed."

"The Anti-Hanger Club convenes Next Thursday, down to Hiram Green's, And I have promised to orate On how to crush and extirpate Man's tendency for fish and meat, His groveling desire to eat."

"But won't you come down by and by, We'll say two years from next July? You'll have your various schemes put through, You'll have the universe anew; Come down, then, with your tool-kit, Ned, And put that back-door on my shed."

"I think," said Ned, "I'll take that chance If you will pay me in advance; For my wife says that we've no meat, And no flour in the house to eat; This cash may save domestic strife And kind of pacify my wife."

Selected.

For the Horse's Comfort.

The most commonly used fly net for horses is of leather and has ribs or strips running along the back with laces running crosswise, the ends hanging loose at the horse's side. The finest fly nets also are of leather and are made in the same manner, but of finer materials and finish. While the laces of the cheaper nets are rather coarse in size and cut square, those of the costlier nets are fine and smooth and round. The cheaper nets are made to go from the collar to the tail and sometimes from the ears to the tail. The fine nets are made some to reach from the saddle to the tail and some from the collar to the tail, and fine nets are made, though not often, to reach from the ears to the tail.

Fly nets in all grades are made of cotton or of linen woven like fish nets. There is a separate part to cover the neck and ears. There are also made to cover the horse's ears and the crown of the horse's head fine linen ear nets, which are handsomely finished and stylish in appearance. These various kinds of fly nets are made for outdoor wear. Even the finest of them are not very costly.

For the horse's comfort indoors there are provided stable nets made of scrim, a linen material which looks something like mosquito netting and which is thin and strong.—New York Sun.

Home and Farm.

What Wide Tires Do.—Elaborate tests of the draft of wide and narrow-tired wagons have just been completed by the Missouri Agricultural College Experiment Station, extending over a period of a year and a half. These tests have been made on macadam, gravel and dirt roads in all conditions, and on the meadows and plowed fields of the experimental farm. Contrary to the public expectation, in nearly all cases draft was materially lighter when tires six inches wide were used, than

with tires of standard width. The load hauled was in all cases the same and the draft was most carefully determined by means of a self-recording dynamometer. The beneficial effect of the wide tire on dirt roads is strikingly shown in some recent tests at the station. In trial, when a clay road was so badly cut into ruts as to be almost impassable for light vehicles and pleasure carriages, after running the six-inch tires over this road twelve times, the ruts were completely filled and a first-class bicycle path made.—Columbia, Mo., Herald.

A Cold-Storage House.

A cold-storage house should be built with the same methods, as an ice-house; as to keep cold in a house requires the same methods as to keep heat out. The walls should be non-conducting, and, while the ice is not kept in the house, but in a receptacle above it, made like an ice-house, yet to retain the coolness of the ice above the cold chamber the mode of constructing this must be the same as for an ice-house.

It goes without saying that ventilation is wholly fatal to the maintenance of a lower temperature than that outside the building. The object is to retain a temperature as near the freezing point as possible, and yet not to permit freezing. Any method of ventilation will necessarily be fatal to this. So that as the purpose of ventilation is to preserve the purity of the air in the cooler, and this may be done by other means, these must be taken; and entrance of air from the outside is to be avoided.

As the impurities that will gather in a cool chamber will consist of moisture derived from the contents of the cold closet, any method of condensing this and gathering it will be equivalent to the effects of ordinary ventilation, as it will purify the air by taking from it these impurities with the moisture of it. This is known most effectively by the use of fresh stone lime, which absorbs one-third its weight of water from the air about it, and as dry air is pure and free from all matter that may be suspended in it before it is dried, the purity of the closet is secured by this use of lime, and is then replaced by a fresh supply. The lime may be kept in a pan in the house.—Country Gentleman.

NEWS OF VICTORY.

James Thompson Cured of Diabetes by Dodd's Kidney Pills.

Dodd's Kidney Pills Have Many Startling Cures to Their Credit in Bruce County —No Medicine Made Can Approach Them.

PAISLEY, Jan. 31.—A marked peculiarity of the people of Bruce County is their firm belief in Dodd's Kidney Pills, as a sure cure for Bright's Disease, Diabetes, and all other Kidney troubles.

So many remarkable cures have been made by Dodd's Kidney Pills, in this county that the people's confidence in them is only natural.

One of those who have been rescued by Dodd's Kidney Pills, is James Thompson, of Paisley. He suffered for years, with "an extreme case of Diabetes," and was so bad he could hardly move. Almost every medicine on the market was tried, without effect. Then he tried Dodd's Kidney Pills. His recovery began at that time. Now he is fully restored to health.

Mr. Thompson is only one of many thousands who have been cured of Kidney Diseases, by Dodd's Kidney Pills. The simple, undeniable truth is that every person who has used them for any of these diseases has been thoroughly and permanently cured. This cannot be said, truthfully, of any other medicine that has ever been used. Dodd's Kidney Pills stand alone, in proud position far above any rivals.

Dodd's Kidney Pills ALWAYS CURE Rheumatism, Lame Back, Lumbago, Gout, Dropsy, Heart Disease, Female Weakness, Gravel, Stone in Bladder, Sciatica, Neuralgia, and all impurities of the blood. They are the only medicine on earth that will positively cure Bright's Disease and Diabetes. Dodd's Kidney Pills are sold by all druggists, at fifty cents a box, six boxes for \$2.50, or will be sent on receipt of price, by The Dodds Medicine Co., Limited, Toronto.



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



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

LAWTON SIMPLEX PRINTER

Simple Cheap. Saves time and labor—money too—100 letters, postal cards, copies of music, drawings, or typewritten copy in almost no time, and exact copies at that by using the... Requires no washing or cleaning, and saves its cost over and over in sending out notices. Costs but little (\$3 to \$10.) CAUTION—Other things are being made and called Simplex Printers. The only way to be sure of getting the genuine is to see that yours is the Lawton Simplex Printer. Send for circulars and sample of work. Agents wanted

LAWTON & CO. 30 VESEY STREET. NEW YORK.

OGILVIE'S Hungarian Flour.

THIS FLOUR is the Highest Grade made on this Continent.

No other Flour will make as much bread to the barrel. Bakers make 150 two-pound loaves from one barrel of Ogilvie's Hungarian. THE PRICE is now so near that of Ontario flours, that you would lose money by buying any other. IT ABSORBS more water than any other known flour; therefore, the bread will keep moist longer. HUNGARIAN is made from No. 1 Hard Manitoba Wheat (acknowledged the best in the world), and scientifically milled by the latest improved methods. MANITOBA WHEAT contains more gluten than any other wheat, and gluten is the property in the wheat which gives strength, and is much more healthful than starch, which is the principal element in winter wheat. ARE YOU using Hungarian in your home? If not, give it a trial, and you will soon become convinced that it is the best and most wholesome flour that you have ever used. THE BEST PUBLIC pastry cooks in Montreal use nothing but Hungarian for pastry, as it makes the very best pastry, if you will only use enough water. FOR BREAD use more water than with any other flour. Give it time to absorb the water and knead it thoroughly; set to rise in a deep pan, and be sure your sponge is soft enough. IF YOU follow the above directions you will have better bread than it is possible to get out of any other flour. J.S. HARDING, St. John, N. B., Agent for the Maritime Provinces.

THE E. B. EDDY CO.'S Calendar for 1898. Will not be issued till March next at the earliest. We have been too busy to find time to get up a bright and attractive calendar for our friends. If you want a copy in March send a post card request now to The E. B. EDDY CO., Limited, HULL, CANADA.



# FOR Colds

and coughs and all lung troubles

## Ayer's Cherry Pectoral

is the standard remedy.

Medical Advice Free.  
Address, J. C. AYER CO., Lowell, Mass., U. S.

### THE WONDERS OF SCIENCE.

#### LUNG TROUBLES AND CONSUMPTION CAN BE CURED.

A Convincing Free Offer.

The Slocum Chemical Company, Limited, will send three free sample bottles (Psychine, Oxygenized Emulsion and Coltsfoot Expecterant) of the great discoveries and specifics of that distinguished scientist and chemist, Dr. T. A. Slocum. They are not a cure-all, but a certain specific for consumption, lung and throat troubles and all forms of tuberculosis. If the reader is a sufferer, don't hesitate to take advantage of this free offer, but send at once name of your post office and express office to the T. A. Slocum Chemical Company, Limited, 186 Adelaide street west, Toronto, and the three free bottles will be promptly sent to you by express. They have on file in their laboratory hundreds of letters from those benefited and cured in all parts of the world, and they take this means of making known to suffering humanity their great specifics. Don't delay until it is too late, and when writing to them say you saw this free offer in the MESSENGER AND VISITOR.

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

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### AN IMPORTANT CASE.

A Pedlar Sent to Prison for Representing an Imitation Pill to be the Same as Dr. Williams' Pink Pills—A far Reaching Decision.

MONTREAL, Jan. 24, 1898.—A case of more than ordinary interest to the public came before Judge Lafontaine here today, the facts being as follows: For some time past one H. E. Migner has been going about peddling a pill which he represented as being the same as Dr. Williams' Pink Pills. The Dr. Williams' Medicine Co. placed the matter in the hands of Detective Haynes, of the Canadian secret service, who soon had collected sufficient evidence to warrant the arrest of Migner on a charge of obtaining money under false pretences. Meantime Migner had left Montreal, going to St. John, N. B. On his arrival in that city he was at once placed under arrest and an official sent to bring him back here. He was brought before Judge Lafontaine this morning on two charges, and pleaded guilty to both. It was pointed out that his offence was a grave one and left him liable to a lengthy term of imprisonment. The counsel for the Dr. Williams' Medicine Co. stated that his clients did not wish to press for severe punishment at this time; they only wished to establish the fact that representing an imitation pill to be the same as Dr. Williams' Pink Pills was a crime which left the perpetrator liable to a lengthy imprisonment. On one charge the judge then imposed a sentence of ten days, with the option of a fine of ten dollars, and in the other case a sentence of two days in jail without the option of a fine.

This decision is likely to have a far-reaching effect, as it seems to establish the principle that substitutes and those who sell imitations representing them to be "the same as" Dr. Williams' Pink Pills, are liable under the criminal code, which is in force all over the Dominion, and it will no doubt, to a considerable extent, put an end to this nefarious business, as it is evident from the fact that the Dr. Williams' Medicine Co. went to the expense of bringing this man back from so great a distance as St. John, that they intend sparing no expense to protect both the public and themselves in such cases.

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The Ontario Legislature has been dissolved. Nominations take place February 22nd, and elections March 1.

### News Summary.

The Nova Scotia Steel company, New Glasgow, is shipping its goods to British Columbia.

The Spanish public prosecutor demands a sentence upon Lieut. General Weyler of two months' imprisonment.

It is said Parliament will be asked to vote \$50,000 for the purpose of giving Canadian youths a naval training.

There were thirty four failures in the Dominion this week, against fifty-seven in the corresponding week last year.

The Czar and Czarina will receive their friends at the Paris exposition of 1900 in their own pavilion, which will cost £90,000.

F. D. Laurie, formerly of the I. C. R., was one of the candidates nominated for the mayoralty of New Glasgow Tuesday.

John E. Redmond, the Nationalist M. P. who has been lecturing in America, sailed from New York for England on Thursday.

The British government has granted two extra commissions in the Royal Artillery to gentlemen cadets of the Royal Military College at Kingston.

A Russian woman, suffering from the worst form of leprosy, has been discovered living in a private house in Tottenham Court Road, in the heart of London.

A hurricane has worked immense destruction in the district of Odessa, Russia. Whole villages have been devastated and the damage to shipping is enormous.

Charles S. Nason, for some time mechanical superintendent of the Bangor & Aroostook railway, died Friday night at his home in Bangor, aged sixty-two.

Mrs. Charles Scribner, aged eighty-seven, was burned to death at her home in Cannon, Conn., Friday, by her clothes taking fire from sparks while she was smoking a pipe.

The colonial secretary has informed the Dominion government that the request of the corporation of Toronto to have the Queen's jubilee presents exhibited in Canada cannot be entertained.

Wm. H. Watson, a student of the New York trade school, who shot and killed Joseph Miller, a fellow student, on Sunday last, and who has since been in the Tombs, was exonerated by the coroner's jury, as the shooting was accidental.

W. B. Scarf, Canadian deputy minister of patents and also deputy minister of agriculture of Canada, is in Washington to make a study of the operations of the United States patent system.

McGill University, while considered very wealthy, has a larger deficit this year than ever before, amounting to \$20,000 on revenue. The total deficit now amounts to \$449,000. The above figures are shown in the annual report just published.

After a debate which occupied the greater part of this week, the Senate Friday evening, by a vote of forty-seven to thirty-three, passed the Teller concurrent resolution, which declares in favor of making bonds and obligations of the United States payable in silver coin.

A deputation of Canadian bicycle manufacturers interviewed Hon. Mr. Fielding at Ottawa on Thursday and urged an increased duty on finished bicycles to offset the American competition, as the Canadian wheels get no show in the United States owing to the Dingley duty of 45 per cent.

At the meeting of the grand council Thursday night, the Chinese decided to approach the English and Russian governments with a proposal of compromise, each power to provide one-half of the loan on its own financial terms and the other conditions to be adjusted between them.

It is reported at Odessa that M. Zanoiev, the Russian ambassador to Turkey, holds an ultimatum in readiness to be delivered to the Porte, in certain contingencies, to enforce the Sultan's acceptance of Prince George of Greece as Governor of Crete.

Captain Sigbee, of the United States warship Maine, accompanied by Consul General Lee and Lieuts. Howard and Holesman, of the Maine, paid a visit on Thursday at Havana to General Parrado, the acting captain general, who received them courteously. They expressed themselves as well satisfied with the visit.

The ways and means committee favorably reported to the House of Representatives on Friday the bill for the entry free of duty of the Barnum & Bailey show on its return from Europe. The free home-stead bill, giving over 20,000,000 acres of public lands as free homes for settlers, was ordered favorably reported to the house.

Fourteen dead babies have been found in Weehawken and West Hoboken, N. J., within the last three weeks. There is no doubt now in the minds of the police that a far-reaching trade in murder is being done, probably in New York city. Many things lead to the belief that all these infants were disposed of by the same persons, prototypes of Mrs. Annie Dyer, the baby farmer of Reading, who was hanged in Newgate prison.

## DOHERTY ORGANS

WE TAKE PLEASURE in informing the public that we have the agency for the above mentioned Organs, which have been so long and favorably known.

It is an acknowledged fact that the TONE and ACTION of the Doherty Organs are superior to any manufactured in the Dominion, while the mechanical part is as near perfection as possible, and the appearance pleasing beyond description. Catalogues sent free on application. Terms and Prices are sure to suit. Church Organs a Specialty.

JAS. A. GATES & CO., Middleton, N. S.

## Mayflower Embroidery Silk

### IN LARGE SPOOLS

This make is pure Silk, and warranted Fast Color.

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

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

## FRED A. DYKEMAN & CO.

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

It's hard work to sell you coats — on paper—But come and see the coats and they will sell themselves!

Our Reduction Sale prices are more persuasive than ever. Overcoats, Ulsters, Reefers and Suits are included.

## FRASER, FRASER & CO.

40 and 42 King Street, CHEAPSIDE. St. John, N. B.

## People

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

## IT PAYS

to insure in the CONFEDERATION LIFE ASSOCIATION, because of its sound financial position, its moderate premium rates and its unexcelled profits to policy-holders—Policies unconditional—Guaranteed extended Insurance, paid up and cash surrender values—All claims paid immediately upon receipt of proof of death.

S. A. McLEOD, Agent at St. John.  
G. W. PARKER, General Agent.

## THE GREAT CHURCH LIGHT

FRANK'S PATENT REFLECTOR

For electric, gas or oil, give the most powerful, the safest, cheapest and best light known for Churches, Halls and Public Buildings. Send size of room, Book of Light and estimate free. L. F. FRANK & CO., 201 Pearl St., New York.

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Jubilee of  
Every imagin  
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