

# Messenger and Visitor.

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**Expansion.** When the United States Senate came to vote on the treaty of peace with Spain, the yeas numbered 57 and the nays 27, giving the two-thirds majority required for adoption, with just one vote to spare. Even among those best acquainted with the situation, there was great uncertainty as to the result until almost the last moment before the vote was taken. It appears to be generally conceded that, but for the outbreak of hostilities at Manila, a day or two before the day set for final action upon the treaty in the Senate, the vote of that body would have been adverse to adoption. But the difficulty of withdrawing from the Philippines and acknowledging the independence of the country, in the face of the hostile action of the Filipinos, appealed to some of the senators with a force which other arguments had not possessed. The advocates of the expansionist policy will no doubt be disposed to regard the outbreak of hostilities at that particular juncture as a providential occurrence indicating the path of destiny. The treaty has not yet been adopted by Spain, but it probably will be in due course of time. It is evident that the United States must now deal with the Philippines as it has undertaken to deal with Cuba. The country will have to be brought to a condition of peace, and provision made for its government. What that government will be ultimately, remains in doubt. At the present time there would be strong, perhaps decisive, opposition to a policy of annexation or of a permanent protectorate in the case of Cuba, and still more in respect to the Philippines. But having gone so far as it has, the United States cannot withdraw its hand from these countries until it shall have given them something in the way of government which will give good promise of fairly meeting their requirements. It is evident, therefore, that the United States is undertaking in this matter large duties and responsibilities. Many prudent citizens of the great Republic feel strongly opposed to their country entering into these new relations with the world. It will indeed test the American form of government in a new way, but one can see that there may be large rewards for good service performed along this new line of things. With the enlargement of the field of political thought and action, there will come a broader experience, a sobering sense of responsibility, larger sympathies with other peoples and other forms of government. If much is given much also will be received, and there is therefore good reason to hope that the results will show this new departure to be in the line of providential leading.

**Opening of the Imperial Parliament.** The Imperial Parliament was opened with the customary ceremonies on Tuesday of last week. The speech from the throne is not more startling than such speeches are wont to be. There is a studious avoidance of subjects upon which the public mind is agitated. There is the usual reference to the peaceful relations happily existing between Great Britain and foreign countries, with mention of recent events in the Soudan and Crete, and the hope is expressed that the Cretan problem is in a fair way of solution through the appointment of Prince George of Greece as high commissioner of the powers in Crete. There is reference to the Czar's peace conference and the acceptance of the invitation to attend it. The doings of the Anarchists are noted. There is sympathetic reference to the assassination of the Empress of Austria, and some change in the law of Great Britain in respect to anarchists is foreshadowed. Concern is expressed over the continuance of the bubonic plague in certain districts in India in spite of the effective measures taken to suppress it and the

devotion of the officials. Cape Colony is complimented upon its patriotism as demonstrated in the recent vote for naval defence, and sympathetic allusion is made to the industrial troubles in the West Indies.

**Australian Federation.** The conference of the Colonial Premiers of Australia, recently held at Melbourne, appears to have resulted in such an understanding respecting certain unsettled questions connected with the Australian Federation bill as will secure the success of the confederation scheme. Respecting the capital of the proposed confederation and its situation, it is agreed that it shall be in New South Wales, the principal Colony, but that it shall be at least a hundred miles from Sydney, the present capital, and that, like Washington, it shall be federal territory. Pending the erection of a capital building, Parliament is to meet at Melbourne. The Parliament is to consist of a Senate and House of Representatives, and an absolute majority of the members of both Houses shall decide all differences that may arise between the two. This is the method which Sir Wilfrid Laurier has proposed shall be adopted for settling differences between the two branches of the Canadian Parliament. There is, however, this difference—the Australian Senate is to be elective, while ours is not. In other points than those above noted, it is stated, the plan of federation stands as before. The project was first formally considered by the colonies at a convention which met Adelaide about two years ago, and at which the colonies of Victoria, New South Wales, Tasmania and South and West Australia were represented by delegates. The draft of a Federation bill was agreed upon and last year went to the Colonial Legislatures, in which it met with opposition, and principally in New South Wales. It was found difficult to satisfy the smaller colonies, in reference to representation, without depriving the larger colonies of rights, to which their larger population and wealth entitled them. In New South Wales the difficulty was connected with the revenue policies of the different colonies, and it was held that the fiscal policy contemplated in the federation bill would work disadvantageously to New South Wales. In the view of the Premiers of the several colonies, it appears, the difficulties have now been so far removed as to assure the acceptance of the bill by the respective Legislatures.

**Outline of the Bill.** A brief outline of the bill is as follows: "The Australian federation bill vests the legislative authority in the Queen, who will be represented by a Governor-General, and in two Houses of Parliament, the members of each being elected on the basis of manhood suffrage, and each elector having only one vote. Each colony will return six members to the Senate, each elected for six years. The House of Representatives will consist of 64 members, elected for three years, twenty-four by New South Wales, twenty-three by Victoria, seven by South Australia, five by West Australia, and five by Tasmania. The Australian Parliament will have power to make laws regulating trade and commerce with other countries and among the several parties to the agreement; regulating taxation, but not so as to discriminate between States or parts of States, or between persons or things passing from one State to another; regulating also bounties on the production or export of goods, borrowing money on the public credit of the federation, postal, telegraphic, telephonic, and other like services, naval and military defence, navigation and shipping. The executive Government is to consist of seven Ministers, with salaries aggregating £12,000 per annum. The expenditure of the Federal Government is estimated at £1,500,000 per annum. Each State will for the present retain possession of its own railways, subject to the control of an Interstate Commission, and so long as this is the case the Federal Government will not have charge of the public assets."

**The Fighting in the Philippines.** The fighting at Manila and in its vicinity has resulted in considerable loss to the United States forces and very much larger loss to the Filipinos. A despatch received at Washington from General Otis, dated February 9, places the American loss in killed, wounded and missing at 268, of whom three officers and 56 men were killed. There seems to be no statement respecting the loss of the Filipinos, which can be regarded as accurate, but their killed probably number thousands to the Americans' hundreds. The natives appear to have fought with a good deal of spirit, but neither in respect to arms or discipline of course are they any match for the Americans. It is pitiful to read of a body of the more barbarous islanders who came to fight the invaders with bows and arrows. On Friday, the 10th, the Americans advanced against the Filipinos, and there was a sharp battle at Calocan, in which the natives were worsted and forced to retire. Aguinaldo is said to have taken up a position at Malabon and this position will be the next point of attack for the American forces. It is stated that a number of the leading men among the Filipinos visited General Otis last week with a view to securing some settlement of their trouble, but nothing came of the interview, the American commander giving them to understand that nothing short of the submission of Aguinaldo could be accepted.

## The White Man's Burden\*

BY RUDYARD KIPLING.

Take up the White Man's burden—  
Send forth the best ye breed—  
Go, bind your sons to exile  
To serve your captives' need;  
To wait, in heavy harness,  
On fluttered folk and wild—  
Your new-caught sullen peoples,  
Half devil and half child.

Take up the White Man's burden—  
In patience to abide,  
To veil the threat of terror  
And check the show of pride;  
By open speech and simple,  
An hundred times made plain,  
To seek another's profit,  
And work another's gain.

Take up the White Man's burden—  
The savage wars of peace—  
Fill full the mouth of Famine,  
And bid the sickness cease;  
And when your goal is nearest  
(The end for others sought)  
Watch sloth and heathen folly  
Bring all your hope to naught.

Take up the White Man's burden—  
No iron rule of kings,  
But toil of serf and sweeper—  
The tale of common things,  
The ports ye shall not enter,  
The roads ye shall not tread,  
Go, make them with your living  
And mark them with your dead.

Take up the White Man's burden—  
And reap his old reward—  
The blame of those ye better,  
The hate of those ye guard—  
The cry of hosts ye humor  
(Ah, slowly!) toward the light:  
"Why brought ye us from bondage,  
Our loved Egyptian night?"

Take up the White Man's burden—  
Ye dare not stoop to less—  
Nor call too loud on Freedom  
To cloke your weariness,  
By all ye will or whisper,  
By all ye leave or do,  
The silent sullen peoples  
Shall weigh your God and you.

Take up the White Man's burden—  
Have done with childish days—  
The lightly-proffered laurel,  
The easy ungrudged praise;  
Comes now, to search your manhood  
Through all the thankless years,  
Cold, edged with dear-bought wisdom,  
The judgment of your peers.

\*From 'McClure's Magazine' for February.

The Minister's Attitude Toward Divorce and Re-Marriage.

The moralists of the United States are very much agitated at the present time concerning a member elect of Congress from Utah, named Roberts. He is lowered in the estimation of the good people of the east in being weighted down by three wives, whom he acquired under the laws of Utah before it became a state of the Union. This is contrary to the laws of the United States, and petitions are coming to Congress from all quarters of the republic pleading with that body for a law to prevent Mr. Roberts from taking his seat. Without discussing the merits of this matter, attention might well be called to the many persons remembered with two or three wives or husbands acquired under laws of different states of the Union, but directly opposed to the laws of God as set forth in the New Testament.

Cases of divorce are uncommon in the Dominion compared with the prevalence on this side of the line, but the question is none the less important, for the proper time to exterminate an evil is not when it has grown well established, common, and fashionable, but rather in its infancy, when sentiment is against it, and our knowledge of the injury which it does is not covered by its connection with so many prominent families.

The social aspect of the subject is important, but does not interest us on this occasion so much as the religious. Suffice it to say that a considerable percentage of the children now in reformatory institutions are the offspring of divorced parents: and when we remember that all social evils may directly or indirectly be traced to the family relations, we can perhaps appreciate the injury done by the social system which tolerates divorce.

In looking at the religious aspect of the subject, the first question for Baptists who take the Bible as the rule for faith and practice is, "What does the Bible say?" Let us look at six references to the subject in the New Testament.

Matt. 5:31, 32. This, and following passages, exclude the need of any reference to the Old Testament. Here Jesus gives the statement of his view of the subject as follows: "Every one that putteth away his wife saving for the cause of fornication maketh her an adulteress: and whosoever shall marry her when she is put away committeth adultery." The evident meaning of this passage is,—Every one who puts away his wife, except on the ground of fornication when she would already be an adulteress, exposes her to the crime of adultery by the accorded privilege of re-marriage. Here, without doubt, divorce and re-marriage are both out of the question, for the divorced person who re-marries commits sin, and the husband who puts her away causes her to sin.

Matt. 19:3-12. Here Jesus, after speaking of the relation of the sexes through creation, says, "Whosoever shall put away his wife except for fornication and shall marry another committeth adultery." The marginal reading, as taken from some ancient authorities, puts instead of "committeth adultery" the words "maketh her an adulteress." If we use the margin we have a passage analogous in meaning to the above, Matt. 5:32; but taking the common reading, the phrase "except for fornication" is a condition of and qualifies "put away," and thus, although giving no authority whatever for re-marriage, is the one implication in the New Testament concerning the admission of divorce.

Mark 10:2-12, is in many respects identical with Matt. 19:3-12, but its conclusion leaves no doubt concerning Jesus' teaching against divorce and re-marriage when he says, "Whosoever shall put away his wife and marry another committeth adultery against her, and if she herself shall put away her husband and marry another, she committeth adultery."

Luke 16:18. Re-marriage, regardless of which is the guilty party, is criminal, for he says, "Everyone that putteth away his wife and marryeth another committeth adultery: and he that marryeth one that is put away from a husband committeth adultery." So much for the gospels; let us now turn to the teachings of the apostle Paul.

Rom. 7:1-3. "For the woman that hath a husband is bound by the law to the husband while he liveth: but if the husband die she is discharged from the law of her husband. So then if while the husband liveth, she be joined to another man, she shall be called an adulteress: but if the husband die, she is free from the law, so that she is no adulteress, though she be joined to another man." Here death alone is given as a dissolution of marriage, and re-marriage is spoken of as a breaking of the law.

1 Cor. 7:10-16. "But unto the married I give charge, ye not I but the Lord. That the wife depart not from her husband (but and if she depart, let her remain unmarried or else be reconciled to her husband) and that the husband leave not his wife." In this passage re-marriage is unmistakably prohibited, and the apostle charges the husband and wife not to separate. If they do separate they are either to remain unmarried or be reconciled to one another again.

What is the conclusion from the above passages? All, without exception, show that re-marriage is not contem-

plated under any considerations; and all with one exception show that divorce from any cause whatever is discountenanced and forbidden; this one exception, Matt. 19:9, being a passage of doubtful rendering, whose parallel, Mark 10:11, 12, gives no ground at all for divorce.

The Bible is far more explicit on this subject than on many others, some of which we hold as our most cherished doctrines; and with this word before us, two things seem necessary for the ministers:

1. To refrain from marrying any couples either one of whom is a divorced person. Let the courts which separate a couple join again the one or the other; at least let the minister of the gospel keep his hands clean.

2. To teach the people, who perhaps have never given the matter a thought, but have taken for granted what the law allows must be morally right.

In justice to himself a minister should never officiate at the marriage of a divorced person, no matter what the circumstances may be. It seems from the standpoint of sentiment that divorce should be at times allowed. "What!" we say, "has that woman to remain bound all her life to a brute of a husband?" Yes, the individual must suffer for the good of society. If liberty were given one person to break the marriage vow on great provocation, it would become license for others to break it with little or no provocation, which is at present the case in some places. We should be very careful in speaking of breaking the marriage tie, when we see divorce granted on such trivial charges as the following:

"The defendant does not wash himself."  
"The defendant uses tobacco."  
"The defendant is a bore in telling stories, for he puts in so many details."

"The defendant cut off my bangs by force," etc., etc. A divorced man went to a Connecticut pastor wishing to have a marriage performed. The minister asked him why he had not gone to the courts which granted the divorce, to which he replied, "The woman wanted to be married by a minister." "Didn't the minister who married you the last time pronounce you man and wife until death separated you?" inquired the pastor. "Yes," was the reply. "Well," said the minister, "if you want someone to lie for you, you'll have to go somewhere else." A man or woman who once breaks the solemn vow cannot be trusted to keep it a second time.

Very few evils have their reform so completely in the hands of the clergymen of today as does this; for marriage by the courts cannot become popular. The Roman Catholic church does not recognize divorce on any grounds. The Episcopal church recognizes divorce only on what it calls Scriptural grounds, viz., adultery. Now what will the evangelical clergy do when the opportunity is presented to them in the infancy of the evil? Shall this evil be crushed? or shall we say, "Oh, that is not our affair, we'll leave it to the courts"? It is our affair, for it is our Father's business, and the social and religious results of this evil for generations to come rest with the attitude taken now by the ministers of the gospel.

GEORGE B. CUTTEN.

Montwese, Conn., January 23.

A Crisis.

Are We to Go on or Stop for Lack of Funds?

There is no object in disguising the fact that matters financial have reached a very acute stage. The report of the treasurer at the last meeting of the Board showed that there was a liability of \$3000. As a result the Board was forced, much against the wish of every member, to reduce grants right and left. There is no doubt but that every church in the Convention that has been affected will feel this very keenly. It may be that the pastors will feel it even more keenly, though this should not be the case. But the Board has no alternative. There could be no purpose gained by promising aid if it were next to certain that this aid would not be forthcoming. Further than this, it was felt that superhuman effort must be put forth in order that the amounts now promised may be paid. We have no time for comparisons now between churches, as to the amount each is giving. We are convinced that each is giving all that it feels it can, but there is perhaps a bare possibility that every church, rather every member of every church, may feel that he can give a little bit more. This feeling that one can give depends upon another feeling—the feeling of what God has given for us. And now we appeal to the brethren throughout all the churches of the Convention to remember again the tender mercies of God, and the love of His Son, how "for our sakes he became poor, that we through his poverty might become rich." We cannot afford to close the fields now open, and there are scores of fields ready to be opened that we dare not enter because of lack of funds. As stated in the circular sent to the various churches, we want \$2,500 at once. What shall we be able to report from your church in our next issue? Will you direct us to keep our missionaries in the field, or shall we recall them, saying that we cannot guarantee their support?

Knowing as I do something of the heroic and self-sacrificing efforts put forth by the noble band of missionaries, as well as the consecration of the Mission Board which meets in Winnipeg, and the wonderful blessing with which the Lord is crowning these efforts, I would most earnestly request the members of our churches and congregations in these provinces to give prayerful attention to the above clipping from the North West Baptist of Feb. 1st. Is there not something that we can do, and at once, to encourage the hearts and strengthen the hands of our dear brethren to help them not only to avert the failure that they fear, but on the other hand to help them to extend the work of the Lord in this most hopeful and perhaps the most needy and important department of our denominational work. Send your contribution to any one of the denominational treasurers either of whom will doubtless see that these amounts are forwarded at once.

Yours cordially,  
J. A. GORDON.

The Teacher of a Bible Class.

In all our Sunday Schools there is a Bible Class. The teacher of that class is filling one of the most responsible positions in the church. What qualifications does he need to make his work successful? What and how should he teach? These are important questions and require a wiser head than mine to give the proper answer. It is well, however, for us to have some conception of our work, and so I will set down what seems to me some of the necessary qualifications of the teacher, leaving the second question for further consideration.

I. He must live in conscious communion with Christ. This means more than being a member of a church—more than living a moral life. I would make it mean more than the life of the ordinary Christian. I wish to emphasize this point as essential to the necessary preparation of the teacher for his work. The teacher must have daily communion with Christ. He must live in touch with Christ, and this fellowship must be conscious. He will then have the experience referred to by Paul, "The Spirit itself beareth witness with our spirit that we are the children of God," Rom. 8:16. This communion will help him in his work in the following ways:

1. He will have a strong and continuous desire for the salvation of those committed to his care. In communion with the Great Heart, which yearns over men and longs for their salvation, he will catch the same earnest, intense desire for the conversion of others.

2. He will have an ever deepening desire to bring God's Word to his class so as to help their spiritual lives. He will thus have a definite aim, and will seek to bring out such help from the lesson in hand that will tend toward the subject in view.

3. He will have an increasing sense of his responsibilities and seek to prepare himself for the proper discharge of these duties. And finally,

4. This communion will give him a grander conception of the truth of God. His daily intercourse with Jesus is absolutely necessary for the best service. Without it the teacher's work will be perfunctory, unsatisfactory and barren of spiritual results.

II. He must have a good working knowledge of the Bible.

A teacher of a Bible Class should have at least a general idea of the whole Bible. He should have in memory an outline of the Bible history. He should be able to trace God's dealings with the race from Adam to the flood; God's choice of Abraham and his dealings with Israel; their wanderings in the wilderness and final settlement in Canaan. The period of the Judges; the rise of monarchy and its decline; the captivity and the return of the exiles. He should make a study of the sacrifices of the Old Testament so as to understand the mission of Christ into the world. In brief, he should be familiar with the Old Testament history and have a good knowledge of the leading characters in the different periods of those times. With Dr. Hurlbert's Normal Lessons or the People's Bible History what is to hinder any man or woman of becoming familiar with the Old Testament history and prominent characters? He should have some knowledge of the Messianic promises of the Old Testament. If these are committed to memory they will be exceedingly helpful in explaining many a Sunday School lesson. Then he should have even a better acquaintance with the New Testament. He should know the books of the New Testament, and at least have a fair conception of their teachings. He should know the gospels—able to give the chapters and state some great fact taught in each chapter. The miracles and the parables of our Lord should be studied. The three years ministry of Christ should be mastered and the principal events of these years properly located. In addition, the teacher should know something of the history of Palestine at the time of Christ, as well as of the Roman Empire. He should study the character and belief of the different sects among the Jews such as the Pharisees and Sadducees, etc. It is unnecessary to state that a knowledge of the history of the nations of the world at the time of Christ, will assist the teacher in unfolding the truth from Sabbath to Sabbath. But what I wish especially to emphasize here is the importance of a knowledge of God's word. It is one thing to read God's word for spiritual comfort and help; it is another thing to master the great facts and history of the Bible. This may seem to be holding the ideal too high; but all that I have mentioned may be learned in a few years by simply using a few of our spare minutes a day in this study. Thousands of Christians spend more time over the daily papers than they do over the Bible. Is it right? Does it pay? Nothing we read gives us so much help, comfort and inspiration as reading God's word. If hundreds of Christians can bear testimony to the power and blessing received from the simple reading of God's word, many are prepared to affirm that the mastery of these things here stated, have brought even greater blessings to those who have entered upon this study. Can the teacher of a Bible class neglect his Bible?

III. He should know thoroughly the lesson he is about to teach.

To accomplish this end he should consult every help within his reach. But at last he should be able to hold

in his own mind independent of all help a knowledge of what he is about to teach. And when this part of God's word has been thoroughly mastered he will speak to his class with a conviction and a purpose unknown to those who on account of hasty preparations can only appear before the class when propped up by helps.

IV. He should know the members of his class. He should seek to find out their temptations; their dispositions; their home life and their associations. By this knowledge he will be able to bring God's truth to their lives in such a way as shall be helpful in the every day struggles and discharges of daily duties.

V. He should seek the aid of the Holy Spirit to help him unfold the truth of each lesson and to impress this truth upon the minds and hearts of the members of his class. Without the Spirit of God all his previous work will prove fruitless. It will be like the electric wires and costly instruments without the electric current. But with God's spirit and his best equipment, spiritual results will surely follow. This is by no means an exhaustive treatment of this subject, but rather suggestive of what seems to the writer essential qualifications in order that the teacher shall do the best work possible. And the teacher of a Bible class who does not desire to do his best is unworthy of his high calling.

Sussex, N. B., Feb. 7th.

W. CAMP.

### A Reminiscent Gossip About Famous Preachers.

BY C. W. TOWNSEND.

NO. II.

Neither time nor space will permit me to make lengthened references to other famous preachers. I have heard and shaken hands with both Beecher and Talmage. Of the latter, I can only say as many people have done, that listening to him was a disappointment and disenchantment to me.

Henry Ward Beecher, in my judgment, was the greatest preacher this continent has produced. Physically, mentally, and morally he was a monarch among men. I heard him twice in the City Temple, London. It was on his last visit to England, and shortly before his death. Of course he was long past his prime; but he had not ceased to be a master of assemblies. What struck me most at the time was the contrast he presented to Dr. Parker. By the side of Beecher, Parker seemed artificial and almost tame. Let it be understood that I am not depreciating Joseph Parker, who is a man of marvellous ability and for whom I have a sincere admiration. I merely give my impression of the two men: Beecher, in my opinion was by far the greater natural genius.

Speaking of the pastor of the City Temple, I may say that I heard him before that noble edifice was built. I was a youth in a London warehouse when his pulpit reputation was rapidly growing, and when he used to preach on Sunday mornings in the large hall of the Cannon Street Hotel and on Sunday evenings in Exeter Hall. Often since I have sat with pleasure and profit beneath his ministry. Again and again in my college days, much to the annoyance of our tutors, did I with other daring spirits steal away from the tedious duties of class room and lecture hall to attend the well-known Thursday morning service.

One of my early favorites in the pulpit was J. P. Chown, who was generally known as "Chown of Bradford," that being the sphere of his longest labors and the scene of his chief triumphs. He afterwards left that field, to which he was so peculiarly adapted, and at the urgent request of several prominent denominational leaders, entered upon the pastorate of Bloomsbury church, where it was passing through a trying crisis. In that position he acquitted himself most creditably, and held his own among the brilliant lights of the London pulpit.

A short, rather spare man, with ruddy face and far-reaching voice that had about it a strange metallic ring. His style was wordy, though at times it became genuinely eloquent. It is as "Chown of Bradford" that he will be best remembered. I was present at one of the opening services of the large church built for him in that town, where I was then engaged in my first situation.

Hugh Stowell Brown was the preacher on that occasion, and his subject I believe, "The unsearchable riches of Christ." He was a man of another sort: burly, bluff—massive both in body and mind—altogether a forceful personality. He possessed a good deal of dry humor, and his jocularity was all the more telling from his ponderous manner. The idea of cant would never occur in connection with him, unless it were through his utter abhorrence of it. He himself intimated that he spent very little on starch. It is reported that once in addressing young men, he said: "Young men, see to it that when you put off the old man, you don't put on the old woman." Assuredly there was little of the ancient female about Hugh Stowell Brown. Maybe this pronounced masculinity was the reason of his unbounded popularity both with working-men and his ministerial brethren. His ministry at Myrtle Street, Liverpool, was of a solid and edifying nature. There was once a talk of his resigning his position there, and leaving that maritime metropolis. The feelings of church and community at the prospect of such a severance were truthfully, if rudely, expressed by a doggerel rhymster, who thus admonished him:

"I say, Brown, you know you shouldn't  
Ever think of stepping down;  
Once forever give that wish up,  
We could do without a Bishop,  
But we'd simply kick the diash up,  
If we lost our brave old Brown."

Whether such a tender remonstrance had any effect upon him we do not know. We do know, however, that he finished his life and labors in the place where he was best known and loved.

I cannot forbear as I bring these ramblings to an end, to mention my first sight and sound of Dr. Maclaren. I was nearing manhood, when one Sunday he supplied the pulpit of the Metropolitan Tabernacle. He was as different from Mr. Spurgeon as one preacher of the same gospel could well be from another. The thin wiry form upon which the clothes seemed to hang loose and unshapely, the keen, intellectual face—with large lustrous eyes, the manner—instinct with nervous energy, the voice—vibrating and penetrating, the diction—so choice and chaste, the matter—so scholarly and thoughtful went to make up a preacher unlike any other I had ever heard. Immature as I then was, I had enough discernment to appreciate one of the most remarkable pulpit geniuses the world has ever known. Never can I forget his texts, they are stamped upon my memory forever. In the morning he discoursed upon that familiar passage: "The glorious gospel of the blessed God," and he gave as such an exposition of it, at once so exhaustive and so lucid, that the most illiterate caught the meaning, and so all seemed introduced into a new and wider realm of thought. He treated us to a more correct rendering of the text, viz., "The gospel of the glory of the happy God." How beautifully did he unfold the conception thus suggested, as to the nature of God and the gospel as a manifestation of His glory.

In the evening his text was found in Isaiah 12: 3. "Therefore with joy shall ye draw water out of the wells of salvation." As he proceeded to open up the truth there contained, I could almost see the gleaming of the water pure as crystal; yea, I think I drank of it with refreshment to my soul. He showed us that the Old Testament prediction found its fulfilment in Christ, and pictured the scene on the last day, the great day of the feast, when Jesus stood, and cried, saying, "If any man thirst, let him come unto me and drink."

Several times since have I heard Alexander Maclaren, and ever with delight and profit.

It may be thought strange that among these reminiscences I have omitted any particular reference to Charles Haddon Spurgeon. Well, that is a subject worthy of an entire article. And it is a theme upon which, while inexhaustible, it is difficult to say much that has not in some way been said. I would respectfully advise the reader, if means allow, to secure the great autobiography of that wonderful man, edited by Mrs. Spurgeon, which is now in course of publication. Two volumes have already been issued; two more are required, to complete the work, which will hereafter be the one authorized, reliable, comprehensive and satisfactory life of Spurgeon. The cost is high (about \$10), but the volumes are large and truly artistic in printing and illustration. Congregations could not do better than make a present of the work to their pastors. It should be in the hands of every Baptist minister and missionary throughout the world.

In conclusion I will simply quote the opening paragraph of a tribute to Mr. Spurgeon which I wrote in a Western daily just after his lamented departure: "The world's pulpit throne is vacant today, and the king of sacred eloquence, who has reigned for nearly forty years, has laid down his sceptre. The busy brain has stopped, the great heart is at rest, and the trumpet tongue is hushed forever. The name of Spurgeon has passed into history, and stands resplendent on the long roll of illustrious dead."

### Among Scottish Heather.

W. H. WARREN.

The ride by rail from London to Edinburgh presents to the tourist an ever-changing panorama of some of the most interesting and beautiful scenery in Britain. Swift trains, picturesque landscapes dotted with pretty towns and villages, fields encircled with green trees, roads skirted by trim hedges, and pleasing variety in the contour of hills and valleys, combines to afford a scene such as cannot fail to sustain a feeling of uninterrupted admiration in the spectator.

A ride of about nine hours brings us to the land of heather, of mossy glen and lovely loch. Passing Carlisle, we soon find ourselves moving along the sunny banks of the river Esk, which marks the boundary dividing the two countries. In this lowland region we are delighted with the pretty hills and streams and gently sloping pasture lands. We recall many incidents we have read respecting the daring deeds and bloody conflicts of the Border fame as we look upon the grassy crests of the Cheviot Hills, and we seem to hear the battle shout of a Wallace or a Douglas resounding among the rocky glens. But our reveries are abruptly terminated by the announcement that we are at Melrose.

At this pretty little town we stop for a day or two in order that we may take in its many charming sights. We climb the Eildon Hills and obtain views inspiring as those of Moses on Nebo. We stroll beside the babbling Tweed; visit Abbotsford, the former home of Scotland's favorite writer, Sir Walter Scott; linger among the treasures of his library, his armory, his drawing room and his

elegant halls. Then we visit Melrose Abbey, one of the finest ecclesiastical ruins in the British Isles, and gaze with admiration upon its exquisitely finished carvings and traceries, its grotesque corbels, its clustered shafts and its massive pillars. Here lies buried the heart of Bruce, and near by repose the ashes of Sir David Brewster. Under the inspiration of this visit we go to Dryburgh Abbey, a similar scene of ruins, but more remote from any place of residence and therefore more solitary and weird. In the north transept of this latter Abbey lie the remains of Scott—a shrine visited annually by thousands of his admirers.

Seated once more in the comfortable cars we are borne rapidly along towards the Forth. We pass the bustling town of Galashiels and rush along through a beautiful valley, having the Pentland Hills on the west and the Hills of Lammermuir on the east. At length we sight the blue waters of the Forth and catch a glimpse of Dalkeith and Portobello. Arthur's Seat towers up in the west and assures us that we are near the "modern Athens." In a short time we enter Waverly station and step out into the crowded streets of Edinburgh.

We are not disappointed by the view we get of this fine old Scottish city. It is picturesque, clean and artistically arranged. Here we spend five weeks in unremitting sight-seeing. The story is too long to tell of our visit to Edinburgh Castle, with its old moats and dungeons, its royal apartments and armory, its crown jewels and other objects of interest; of our visit to Holyrood Palace, with its curious paintings, its many touching mementoes of Mary Queen of Scots, and its remains of departed royalty; and of our rambles among the various museums and other places of note in this great city. We scaled Salisbury Crags and Arthur's Seat, perambulated Duddingston Loch; visited the neighboring castles of Craigmillar, Roslyn and Hawthornden; and rushed in the cars across the monster Forth Bridge.

In a pic-nicking excursion we sailed down the Forth to its mouth, getting fine views of North Berwick, Tantallon Castle and Bass Rock; and it was our privilege to stand upon the battle-field of Preston-Pans, where the Young Pretender gained so brilliant a victory over the forces under Sir John Cope.

Then we hurried away to the Highlands. On our way we spent a day at Stirling, looking through its historic Castle and its Greyfriars church, and roaming over the neighboring field of Bannockburn, where the great Bruce gained so surprising a victory over his English assailants.

Passing through this very beautiful region of Scotland we are borne along to the loveliest scenes of all. From Callander we ride westward on a stage coach through glens and along lakes of surpassing grandeur. The Trossachs especially fill us with admiration and delight. Mountains tinted with purple heather, forests of rich luxuriance, lakes in which nature blushes at her mirrored charms, rugged crags and mossy dells, all combine to awaken something like poetic inspiration in every breast. Loch Katrine claims the highest meed of praise. Its bewitching loveliness can only be conceived by those who have crossed its azure bosom.

Riding among the wild mountain passes from lake to lake, having here and there a glimpse of some beautiful cascade falling in snowy whiteness from the heights above, we cannot refrain from the frequent use of unique interjections expressive of our unbounded joy. Think of grave parsons and their wives and families shouting like inspired savages overpowered by the sublime grandeur of surrounding natural scenery!

We pass over Loch Lomond, near which the grand Ben Lomond is seen raising its lofty summit more than three thousand feet above our heads. A light haze hovers midway in the air, adding a peculiar charm to the view. We cross on rapid wheels from Tarbert to Inversnaid, and then sail the entire distance from this point of Loch Long to the Clyde.

We visit Greenock, where scores of steel ships are in course of construction, and then join an excursion party going by steamer to Inverary. Sailing down the Clyde, dotted on either side with pretty towns, we pass through the narrow Kyles of Bute, and pass swiftly over the surface of Loch Tyne, till we reach the small town of Inverary and see the castle which forms the residence of the Duke of Argyll. We pass many quaint towns, dilapidated castles and places of historic interest. The day is pleasantly spent, and we return to Greenock.

Glasgow, the largest city in Scotland, is next visited. We roam about its fine parks and notice its centres of business. Its University buildings are the finest we have seen in either Britain or America.

But we must hasten to Ayr, the home of Robbie Burns. A few hours ride on the train brings us to this time-honored place. We are soon at the cottage in which Scotland's pet poet was born. Its rooms, kept with utmost care, remain just as they were when the youthful bard lived in them. Near by is Alloway Kirk of Tam O'Shanter fame; and a little beyond is the old Bridge of Doon and the neat monument erected to the memory of the poet. Many are the visitors who come to this Scottish Mecca.

After lingering awhile among these objects made familiar by early reading we return to Edinburgh and make our plans for journeying homeward.

## Messenger and Visitor

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### Henry Drummond.\*

The last half of the century now drawing to its close has scarcely produced a man whose life and work offer so abundant and inviting material to the biographer as do those of Henry Drummond, and the task of telling the story of this remarkable life could hardly have fallen into better hands than those of Professor George Adam Smith.

Of the author's pleasing style and other literary qualifications it is of course unnecessary to speak. He has shown that he also possesses that tact, discrimination and faithfulness in dealing with his subject so essential to the best work of the biographer. Professor Smith knew Drummond long and intimately and, like all who so knew him, felt for his friend the warmest love and admiration. But his friendship does not destroy his power of kindly criticism. It does not blind him to Drummond's limitations or prevent him from pointing out the unsatisfactory character of some of his reasoning. It is, of course, but a faint picture of a man's life and work that even the best biography can give, and this is especially true of such a life as was Drummond's, with his noble, sunny and mesmeric personality and his grand enthusiasm for truth and for humanity, ever seeking and finding manifold expression. But Dr. Smith has performed his task with rare ability and there can be no doubt, we think, that in the *Life of Drummond* he has made to English biographical literature a contribution which will be treasured with the best.

Henry Drummond's life falls wholly within the last half of the century. He was born August, 1831, and died March, 1897, being still in the very prime of his manhood, when to human vision it seemed as if his best had not yet been given to the world. Death came as the result of a somewhat rare form of disease, described as "a malignant growth of the bones." It came after two years of weakness that gradually grew to complete helplessness, accompanied with intense pain—an experience which severely tested and made manifest the heroic Christian qualities of the man. For a man like Drummond, with his active disposition, his lively human interest in all things that pertained to healthy human life, and his longing to be at work, it was a sore trial to accept the discipline of a bed of lingering pain. But it was accepted, not only with resignation, but with a cheerful, manly heroism which makes those two last years of passivity and pain not less eloquent as a testimony to the reality of the foundation on which his faith was built than were the years filled with the eager activities which went with healthy, joyous life.

Henry Drummond came of good Scottish stock. His immediate ancestors were tradesmen. His grandfather, William Drummond, did some thinking on his own account, and after Professor Drummond had written his famous book, he found among his grandfather's papers a suggestion that the laws of the natural and the spiritual realm might be identical. His father, Henry Drummond, head of the house of William Drummond and Sons, seedsmen and nurserymen at Stirling and Dublin, was a man of great worth, and, in the latter part of his life, active in religious work. His mother was a Blackwood. For her he cherished a very tender affection, and throughout his life she was his confidential friend. Life in the Drummond home was evidently of the best North Country type,—religious, intellectual, morally pure and otherwise wholesome. As a boy Henry Drummond showed the genial qualities which throughout life made his personality so attractive. There was a sunny-heartedness, an enthusiasm and honest kindness about him which captivated and withal a nameless something which distinguished him from others. John Watson (Ian Maclaren) describes very pleasantly his first seeing Drummond on the play-ground at the Stirling High School. A game of cricket was on, and Drummond, being at the bat, was run out in a way which would have roused some resentment in most others. But it made no impression on Drummond's sunny temper. "It's all right, and you fellows are

not to cry 'shame,'" he cried. "What impressed me," says Ian Maclaren, "that pleasant evening in the days of long ago I can now identify. It was the lad's distinction, an inherent quality of appearance and manner of character and soul which marked him and made him solitary." But this distinction did not separate him from the closest human fellowship. He was most natural and genial in his intercourse with men. "Perhaps the most conspicuous service which Henry Drummond rendered to his generation," says his biographer, "was to show them a Christianity which was perfectly natural. You met him somewhere, a graceful, well-dressed gentleman, tall and lithe, with a swing in his walk and a brightness on his face, who seemed to care and to know neither presumption nor timidity. You spoke, and found him keen for any of a hundred interests. He fished, he shot, he skated as few can, he played cricket, he would go any distance to see a fire or a football match. He had a new story, or a new puzzle, or a new joke every time he met you.

If it was a rainy afternoon in a country house, he described a new game, and in five minutes everybody was in the thick of it. . . . If you were alone with him, he was sure to find out what interested you and listen by the hour. The keen brown eyes got at your heart and you felt that you could speak your best to them. Sometimes you would remember that he was Drummond the evangelist, Drummond the author of books which measured their circulation by thousands. Yet there was no assumption of superiority nor any ambition to gain influence—nothing but the interest of one healthy human being in another. . . . He was one of the purest, most unselfish and reverent souls you ever knew, but you would not have called him saint. The name he went by among younger men was 'The Prince'; there was a distinction and radiance upon him that compelled the title."

Of Drummond's work as an evangelist, as an author and as a traveller and explorer, it is evident that we cannot speak here at any length. Loving nature and deeply interested in natural science, the exploration of new lands had a great attraction for him. He visited the Rocky Mountains, Central Africa and the New Hebrides, and the jottings from his note books relating to his observations and experiences while on his travels add some interesting chapters to the biography.

It was while Drummond was engaged in his theological course at New College, Edinburgh, that Moody and Sankey made their first visit to the British Isles. The account which Professor Smith gives of this work is highly appreciative and interesting. Drummond had already attempted some mission work in the city with encouraging results. When the evangelists came to Edinburgh, he was soon found working heartily with them. Moody quickly recognized his rare ability for evangelistic work, especially in dealing with young men. When they left Scotland to labor in Ireland and England, he also went, and "from April 1874 to July 1875, he followed up the work of the evangelists in the cities of Ireland and England, and he labored by their side in London." He was constantly being called upon to address large audiences and to deal with men personally in respect to their spiritual interests. This was a wonderful experience for a theological student only 22 years of age to be plunged into. When it was over, Drummond hesitated for a time as to his future. There were many invitations to conduct evangelistic services. Mr. Moody wrote him an urgent invitation to join him in the work in America, but after mature consideration, Drummond felt that he ought to return to his studies, and the winter of 1875 accordingly found him addressing himself again to his theological course in Edinburgh.

In temperament, in culture, in modes of thought and manner of life Drummond and Moody differed greatly, but they felt for each other the highest appreciation, the warmest friendship. Of Drummond, Moody wrote: "Never have I known a man who, in my opinion, lived nearer the Master or sought to do his will more fully. . . . No man has been with me for any length of time that I did not see something that was unlike Christ, and I often see it in myself, but not in Henry Drummond. All the time we were together he was a Christlike man and often a rebuke to me." And when Drummond was drawing near the end he spoke one day of Moody as "the greatest human I ever knew."

After the completion of his theological studies there was a short period of waiting, and then Drummond was appointed lecturer on Natural Science in the Free Church College, Glasgow. Here he resumed mission work and delivered to a congregation of working men in a suburb of the city a series of addresses which afterwards afforded the nucleus of *Natural Law in the Spiritual World*, the book which made him famous. Drummond's first attempts to find a publisher were not successful, and the MS. was laid away and almost forgotten. Then a publisher turned up unsought. As soon as the book was through the press, Drummond started on his African tour. For six months he was beyond all news of affairs at home. Then, one midnight, between Nyassa and Tanganyika, a bundle of letters was thrust into his tent. He jumped from bed, struck a light, read, and discovered with surprise that, during those months of silence, his book had been making him famous.

While recognizing in the book much that is

beautiful, and much that is valuable for the inspiration and nourishment of the Christian life, Professor Smith points out what he considers the weakness of the author's argument in his introduction. But Drummond's mistaking analogies for identities does not by any means destroy the value of the book for the discriminating reader. Drummond's acceptance of the doctrine of evolution involved some changes in his religious beliefs, which are reflected in his later work, *The Ascent of Man*, but his faith in the gospel of Christ as the power of God unto salvation, and his personal faith in Christ as his Saviour remained unshaken. In such a period of change and unrest, it was inevitable that Drummond's mind should respond to the influences around him. Whether or not the ground which he reached is permanently tenable, is still, as much as ever, matter of debate among Christian scholars; but whatever one may think of the ground which Drummond reached, the record which we find here of his search for truth and of the manner in which he advanced to the views which he adopted, must make this book, to every earnest, enquiring mind, one of very great interest.

### The Bread of Life.

BY ALEXANDER MACLAREN, D. D.\*

1. The first point to note is Christ's loving care going out towards the approaching crowd. While all the evangelists tell of this miracle, John alone records the Lord's question to Philip, and its answer, which throws a flood of light on the after stages of the incident and on Christ's tone of feeling. He saw the crowd coming, from his place on the hillside, and no momentary shadow of reluctance to be disturbed passed over his spirit, nor any word of disappointment escaped his lips, as the hope of a brief breathing-time faded away. The imperfection of their motives did not chill his welcome. He surrendered the prospect of repose without a murmur, and accepted even the rude intrusion of this unspiritual crowd of curiosity hunters as an opportunity for service to the Father and to them. It is not easy for us to do likewise.

The question to Philip gives a glimpse of his tender care and forethought, which embraced the lower as well as the higher necessities of men. It implied that the visitors were to be welcomed, and kept there for some hours at least, and it hinted to the disciple that they were to be cordially received, and not driven off, as he and the others might be disposed to do. Disciples often make a hedge round their teacher higher and more prickly than he wishes. Philip appears to have been of a matter-of-fact turn of mind, and characteristically set himself to run quickly over a rough calculation, which came out that some thirty or thirty-five dollars would pay for one insufficient meal for each. Jesus said and did no more then, but left the intention to provide food and the calculation of what would be wanted to work in the disciples' minds all day. No doubt the conversation was duly reported by Philip. "This he said to prove him." Jesus does so still, bringing us up full front with some great work, that we may realize what is needed for doing it, and measures our own small stores against its great demands, and so be led more and more to wait on him for power beyond our own. Often, too, the greatness of the demand is overwhelmingly clear to us long before the way to meet it is disclosed, as Philip and the others had to think over the problem all day long, and saw no way through it.

2. The next point is the disciples' discovery of the small means at their command. No doubt they had been inquiring among the crowd as to what provision they had, and had come across the lad who had brought his little stock in trade in hope of finding a market. Possibly they had bespoken it as a small beginning of the two hundred pennyworth. Small indeed,—five loaves of the cheapest kind of grain and two small fishes! It is good for us to be driven to take stock of our resources if the discovery of their scantiness does not hinder us from taking them to Him. Truly all that we can of ourselves produce will go but a little way towards satisfying a world's hunger; but if that conviction is driven home to us as Christ took means to drive it home to the disciples, we shall do as they did, and lay the poverty of our provision at his feet and shall have this miracle repeated in our own experience.

3. Next comes the miracle itself. There is majestic calmness and confidence in the command

\*From an article on the Bible lesson for February 14, in the S. S. Times.

\*Life of Henry Drummond by George Adam Smith, Toronto: Fleming H. Revell Company. Price \$2.00 net.

"Make the people sit down," which is given without any hint of what was to follow and comes immediately on the back of the exhibition of the scanty supplies. Wonder and expectation must have been quickened, and "what is to come next?" must have been the unspoken question of all. But they were to learn the lesson of doing what Jesus bids, and leaving him to do what he wills, confident that, if we take the attitude which he commands, we shall receive the blessings which we need. The evangelist sees vividly the green grass which afforded convenient ground for the rows of expectant guests at this "table in the wilderness." Being grass-land, no crops were harmed. Obviously Jesus had now come down from the hillside to the plain below, since grass is more likely to grow there than on the heights.

The point at which the miracle took place is as undetermined as in the change of water into wine. The true reading omits the words which represent Jesus as giving to the disciples in order that they might give to the multitude (which words have probably crept in from Matthew), and connects our Lord directly with the seated feasters. No doubt the method of distribution was by the ministry of the disciples, but John passes over the media and fixes attention on the true giver. It is Jesus who gives when his disciples' hands hold forth the bread, and we should regard them as but transmitting, not originating, what they dispense. Probably it was in Christ's own hands that the loaves were multiplied. The disciples would wonder no less than the recipients, as they came back time after time with empty hands and received fresh supplies. One can fancy that at first they would deal out sparing doles, which would grow more liberal as they found that there was no failure to fill their hands however often they came. Like the widow's cruse, the store did not diminish by use and met all demands. Christ gives an inexhaustible gift and the more we ask and use, the more remains ready to be bestowed.

We are taught by Jesus himself to take this miracle as symbolical, for he followed it with the great discourse on the bread of life. So we are not indulging in fanciful "spiritualizing" when we see, in the hungry crowd, the race of man with the deep desires which the world can never fill; in the bread from Christ's hands, the perfect food of the world, of which, if we eat, we shall be satisfied and live forever,—even himself whose flesh is "meat indeed"; and in the disciples' carrying to hungry lips what Jesus had laid in their hands the example which all Christian men are bound, and all deeply Christian men will be impelled to follow in their stewardship of the gospel.

### Editorial Notes.

—By courtesy of the publishers of McClure's magazine we reprint on our first page Rudyard Kipling's new poem, entitled *The White Man's Burden*. The poem sets forth the author's conception of what is involved in the relations of the strong and cultured peoples to the barbarous and ignorant, which is not merely the right to conquer and rule but, the duty, through patient, self-sacrificing effort, to uplift and bless. The poem gives virile expression to a noble ideal and voices the spirit of the gospel. It has its application not only to the relations of the white and the colored races, but everywhere where there are those who have the ability to extend the help which others need.

—The Maritime Year Book came to hand just too late for notice last week. It is a book 216 pages and contains the usual minutes of Convention and Associations, reports of Boards, Denominational treasurers, etc., with other matter, all of which should be of interest. The Year Book should find a place in every Baptist family. For some reason, not clearly explained to us, the Year Book is much later than usual in making its appearance. No doubt but that another year arrangements will be made which will insure its publication in good time. There should be no trouble in getting it out within a month or six weeks after the meeting of Convention.

—Mr. Cutten's article on another page deals with a subject which is sufficiently important to demand the most serious consideration. We are hardly prepared to subscribe to the teaching that a fair inter-

pretation of the precepts and the spirit of the Scriptures makes it necessary, in every case, to disallow the re-marriage of a divorced person. But the danger is certainly on the side of a too lax rather than an extreme view of the sacredness of the marriage tie. The subject is one which should receive careful study, especially at the hands of ministers of the gospel, who certainly should be careful not to lend their influence to sanction marriages which, in the light of Christ's teaching, are adulterous.

—The committee of the corporation of Brown University, appointed to nominate a successor to President Andrews, has named for that important position Dr. James M. Taylor, President of Yassar College. Dr. Taylor is fifty years of age, was educated at Rochester and became pastor at South Norwalk, Conn., in 1873. After nine years there and four years more in pastoral work in Providence, R. I., Dr. Taylor was, in 1886, appointed to the presidency of Yassar, a position in which his large ability for such administration has been tried and demonstrated. The Watchman considers that the main characteristics of Dr. Taylor as a preacher and public speaker are his robust common sense, his sound judgment and methods, and his knowledge of men. He is of sturdy physique, enjoys the best of health and has a winning personality.

—The people of New Brunswick are at present in the midst of an election campaign which will be all the more exciting because it will be short. No doubt many a Christian man is finding himself in these days under strong temptation to do things which will not be quite pleasant to contemplate when he comes "to sit alone with his conscience in the place where the years go by." It cannot be made too emphatic that in God's sight the distinction between right and wrong and the penalties for wrong-doing apply as truly in politics as in other spheres of action. Men and nations are called to account for the way in which they exercise their political duties. Not in politics any more than in anything else is it permitted to do evil that good may come. He who offers or accepts a bribe is by so much destroying the very foundations of good government. Surely Christian men may be expected to recognize this and, in the discharge of their political duties, to act honestly, intelligently and in the fear of God.

—The subject of demoniac possession, to which our correspondent "Medicus" calls attention, is confessedly one beset with difficulty. It seems to be quite plain, however, that the New Testament writers represent such possession as both possible and actual in the days of our Lord and his apostles, and the demons as being subject to exorcism. Apart from any claim for their inspiration, the statements of the evangelists (one of them a physician)—especially their reports of the words of Jesus on this subject, cannot be lightly set aside. And leaving the New Testament out of the account, would we have sufficient grounds for pronouncing the theory of demoniacal possession absurd? Certainly we cannot deny the possibility of the existence of demons or evil spirits; and, granting their existence, do we know enough of the relations of such beings to human personalities and to human organisms to justify us in declaring that there may not occur abnormal conditions—induced by infraction of God's laws—in which a human personality may become dominated and controlled by the personality of an evil spirit? We would speak with deference to our correspondent's superior knowledge in matters within the domain of medical science, but we are inclined to believe that science has not so conclusively demonstrated the absurdity of demoniacal possession as to make it necessary to reject or explain away what appears to be the plain doctrine of the New Testament on this subject.

### From Halifax.

So far this year there has been no general awakening of the unconverted in the city and county of Halifax—no phenomenal seeking for salvation. But there are in certain places indications of special religious life. In the West End church the Rev. G. A. Lawson and the brethren laboring with him have been much encouraged of late. Two additional deacons have been appointed—Mr. Foster and Mr. Freeman. The Sunday School and other meetings are larger than ever before. In the services there is an intense and refreshing state of feeling, indicating unusual spiritual life. A number are ready for baptism and others are enquiring for the way of life.

The North church commenced special services this week, and the brethren are looking for a blessing on their efforts. The meetings will be held partly in the church building and partly at the Bloomfield mission station.

The Tabernacle had a serious back set in the prolonged sickness of the pastor; but he is again at work and hopes to see his church filled with zeal and abundant in labors for the salvation of sinners. Financially all the churches are in a progressive state.

Cornwallis street church is still active under the leadership of the Rev. Mr. Robinson, S. T. D. The collections at special meetings are large. A small amount has been raised, and is in the bank, for paying the mortgage of \$1,400 now on the church property. If this mortgage were removed the church would be in an easy financial condition. All help will be gratefully received for this object.

The First Church had its annual meeting a few days ago which all the organizations connected with the church reported. They are all in an active state. So far as finances are concerned the past year has been a prosperous one. But the spiritual life of the church is not according to the desires of the pastor and other members. This causes much enquiry. The pastor and brethren are hoping that the breath of the Spirit will soon be felt again—that Christians shall be filled with faith, hope and zeal, and sinners cry for mercy. The pastor was not able to fill his pulpit on Sunday last. He has his turn of the prevailing epidemic, but hopes to be on his feet again in a few days. The Rev. Mr. Le Bean of Grand Ligne will preach on Sunday morning next in the first church and in the North church in the evening.

Special services have been held for some weeks past in Dartmouth. Rev. W. E. Hall assisted the pastor in this work. Eight have offered themselves for baptism, and others are expected to follow soon.

The County Missionary has spent the month between the city and Jeddore. He has had tokens of encouragement. At the head of Jeddore harbor the brethren are preparing to build a new meeting house. The old one is small and perhaps not in the right place. A new one is much needed. The Jeddore churches are much crippled on account of the failure of the fishing, on which they largely depend for income. On the east side they do not feel like promising Brother Sterns any salary; but their house is open to him, and they are willing to contribute according to their means. On these terms Mr. Sterns preaches the gospel and discharges all duties of a pastor. On the west side they have not been able to pay promptly the promised salary, and at a meeting held a short time ago, a large minority declined to vote for the continuance of the pastor's labors, solely because they did not see their way clear to remunerate him. All who are acquainted with the brethren at Jeddore, and the writer is one of them, know how liberal they are with their money when it is their possession. Their liberality has been overflowing. When their pastor has needed help in special services, they have of their own accord given freely to engage such help. They should now have the special sympathy in their embarrassed circumstances.

Rev. W. E. Hall is now on a visit to Isaac's Harbor. The forming of the second church will likely do much to advance the work of the Lord in that prosperous community. The Harbor has always been a serious obstacle to the co-operation of all the people at one place. So soon as the meeting house on the east side is built, they will be able to do the greatest amount of work. The Doukhobors, about 2,000 of them are comfortable, cared for in the buildings on Lawler's Island and in the ship in which they came from Batoum to Halifax. There is no further report of the spread among them of the small pox. They are a very religious people but have some fanciful beliefs.

The B. A. Book and Tract Society held its annual meeting on the seventh instant. The venerable W. C. Silver, the President, was present and occupied the chair. 31,272 families have been visited in the year by the colporteurs who have done work in Nova Scotia, New Brunswick, Prince Edward Island, Labrador and Newfoundland. The sales of the year have been about \$7,000. The total cost of the year for salaries and travelling expenses was \$4,244. There were 81 families found without the Bible, and their wants were supplied. Also 93 families who had no book except the Bible. About \$750 worth of tracts and books were given way to the needy. Grants from the Depository in addition to what colporteurs gave away, amounted to \$611, making a total of \$1,371.

Since the society began work upwards of \$300,000 worth of books and tracts, weighing at least 360 tons, have been distributed in these Provinces.

Fourteen colporteurs have been employed during the year. The work on the other parts of the field is carried on with faith and hope. Mr. Freeman is tireless in his labors in the Hammonds Plains and Sackville districts. Other denominations, of some others, are waiting for the presence and power of the Holy Ghost in their congregations.

Lent, we are reminded, is at the door. We are indebted to a Montreal paper for the advice given to the Episcopalians of Halifax by Bishop Courtney. This is what he is reported to have told the people of St. Luke's: His dear people were told that they need not abstain from the customary luxuries in Lent, and he advised them to be cheerful at all times. If any man was a smoker he need not deprive himself of his cigar or his pipe. If any one was in the habit of taking a glass of wine, he or she could take it, provided of course that it was used in moderation. If they wanted to play the piano, he told them it was no harm to play it in Lent. But attendance at the theatre was not proper in Lent. He told them that the church of England stood between Roman Catholics on the one hand and dissenters on the other, and should draw both into their fold. This is a bid for smokers and wine-bibbers, the home for Roman Catholics and all dissenters. The Bishop bids them walk in. REPORTER.

## The Story Page.

### In Her Place.

Arthur Robinson was the only son of his mother, and she was a widow. He had always been a good son to her, and, because of his devotion, she loved him with that blind adoration mothers often feel for an only child. He was all the world to her, and, if she thought at all upon the other side of the question, she supposed she was to him. So she gave a little start of surprise as he said at breakfast one Saturday morning, "Mother, I'd like to bring you some company this afternoon; may I?"

"Certainly, dear; who is it, one of the boys from the office?"

Arthur's face flushed, as he answered, "Oh, no, mother, it's Mr. Taylor's daughter, Mary. You know Mr. Taylor has invited me there a good many times, and every time I went I liked her better, until, mother, I knew I couldn't be happy without her, and so I told her so, and she has promised to come here to stay some day. So I want to bring her to see you. I know you will like her. Aren't you glad?" he added, in the boyish way his mother had always thought especially charming.

"I am always glad when you are happy, Arthur," answered his mother.

Her tone lacked the fervor Arthur had expected, so he went away a little disappointed, and all the morning Mrs. Robinson went sorrowfully about her simple household duties. These new hopes of Arthur's had been such a surprise to her. True, she had often heard him speak of going to Mr. Taylor's home to dinner and to spend the evening, but she had never thought that the Miss Taylor whom he mentioned was more to him than any acquaintance. Mr. Taylor filled a responsible position in the office where Arthur was employed, commanding a large salary, and was able to give his family a much more luxurious home than this modest one of hers.

As she carefully washed and set away the delicate china which had been her mother's, she wondered how long it would be before they all were broken, for, of course, brought up as Miss Taylor had been, she would know nothing of housekeeping. Then, with the unselfishness which is such a beautiful characteristic of mother love, she said, "There, how silly I am! I chose for myself and never regretted it, and I guess Arthur can do the same. She must be a nice girl or he wouldn't love her. So I'll do my best this afternoon."

Accordingly, she met them with her sweet and gracious courtesy, brought out slices of the pound cake, on which she prided herself, and served tea in her delicate cups. But still, Arthur was conscious that the call was not all he had hoped. The world in which his mother had always lived was too different from Mary's for them to blend immediately.

Next day his mother praised her sweet face and stately form, and Arthur said, "Yes, she is lovely, and when she is your daughter she will be such a help and comfort to you, mother."

The mother answered, "Yes, I hope we'll all be very happy."

"Indeed we will, mother dear; only three months more."

The three months sped away, and one golden October day, in the presence of loving friends, Arthur Robinson and Mary Taylor made the solemn promises which were to affect their whole lives for better or for worse, and it was all over. Rather it had just begun, for another new home was founded, with all its almost infinite possibilities for good or ill.

As soon as Arthur brought his bride home, Mrs. Robinson resigned her place as mistress, saying, "Here, my dear, this is Arthur's house, and it is only right that you should be at its head. I'll try never to interfere with you, but if you want my advice I will be glad to give it. However, I think you will get on nicely, for I have Lucy well trained now."

"Thank you, I hope to," answered young Mrs. Robinson.

Thus her mother-in-law, old Mrs. Robinson, now became an observer in the house where she had so long been chief actor. From her quiet post of observation she began to see strange things. It seemed that Lucy's training, on which she had so prided herself, had been all wrong. The very first day changes began.

"Don't set the table in that old-fashioned way, Lucy. It takes away my appetite to see it. Put the knife and forks here like this."

So Lucy began learning the new ways. In cooking she had been more trouble. All the dishes on which Mrs. Robinson had prided herself, and whose preparation she had so carefully taught Lucy, were set aside and concoctions from a modern cook book were substituted. Mary had taken a course at cooking school, so thought advice quite unnecessary, though the family were in eminent peril of indigestion as a result of her crude efforts.

Arthur, like the average man, was very susceptible to well cooked meals, and one day, when a more pronounced

failure than usual appeared at the table, he said, "Mary, I wish you'd tell Lucy how to do this better, or get mother to show her."

Mary answered, "I am sorry you don't like it, dear." But she failed to explain that she would not let Lucy do it after her own way, and her mother said nothing, because she knew it was useless. Then an uncomfortable silence settled over all three, and Arthur wondered to himself why his mother wasn't more helpful to Mary.

All Mrs. Robinson's cherished household goods were set away, too. Of course it was natural that Mrs. Arthur should want her wedding gifts to have a prominent place, but there was room enough for both, and it did grieve the old lady when her cherished mahogany, her oil paintings, and the dainty china were banished to her own room. But for love of Arthur she kept quiet.

One day, however, came a more startling innovation. In the good old times she and Arthur had spent their leisure in the dining room. It was large, cheerful and more homelike than the parlor. Moreover, who ever knew a woman of a generation ago to use her parlor except for callers and visitors. But Mrs. Arthur would not endure eating in a room that was used as a sitting room. There was no reason why they couldn't sit upstairs when they were alone. So, though Arthur gave a mild protest, she won the day, and Arthur and his bride spent the evenings in their own room, while his mother must do likewise. Sometimes she joined them, but she felt Mary was happier without her, and so her evenings were mostly solitary. And as she sat in her own room and listened to the gay laughter across the hall, she evolved a plan, which she soon broached to her son as follows:

"Arthur, I think I'll go to stay with Cousin Maria awhile."

"With Cousin Maria, mother? You used to say you always found her so wearying."

"Oh, Maria has her good qualities," answered his mother evasively, "and young people are better off alone."

And so, though Arthur protested that his mother was a necessary part of his home, Mrs. Robinson was firm in her resolution to go. Even Mary missed the dear old lady after her departure, and, on her occasional visits, tried to persuade her to stay. Still she was very happy with Arthur; and when one day God sent a tiny Arthur the second to gladden their hearts, there seemed nothing more to be desired.

As she sat holding her boy, she used, after the manner of mothers, to plan for his future—what a great and good man he should be; he would care for his father and mother so tenderly in their old age, and when one of them should be left alone, she knew her boy would bring that desolate parent to his own home, there with children and grandchildren to peacefully end his days. Then, like a flash came the thought, "His wife may not like you in their home." Then, for the first time, she put herself in Mrs. Robinson's place, and looked at the events of the past few months from her standpoint.

As a result of that review, she said, "Yes we'll do it this very morning, Arthur, boy. We'll surprise papa and grandma, too. She hasn't seen you in three weeks, and I know she wants to."

Old Mrs. Robinson was surprised to see her daughter-in-law and the wonderful baby. But she was still more astonished when that stately young woman kissed her tenderly and said, "Can you ever forgive me mother, dear? If you can, please get ready, for baby and I have come to take you home with us to stay; won't you please come?"

Being a wise woman, she asked for no explanation, but heartily returned the kiss, "Certainly, dear; I'll stay as long as you want me."

And to this day the Robinson home is one of the happiest I know, because the touch of baby fingers taught this young mother the lesson of putting herself in another's place.—Ex.

### Averting A Tragedy.

BY CAROLINE K. HERRICK.

The children had been sent to bed, and Mrs. Berkeley sat talking to her brother of all that had happened in her home since his last visit, more than a year ago. The talk was largely of the little motherless niece, to whom she had given a mother's care for three years past, now doubly orphaned by her father's death.

"The child grows dearer to me every day," she said. "If my boys had a sister, I think I could hardly love her better than I love poor George's child. She has such a loving, sensitive nature. You should see her when I am telling the children the story of Jesus' life of love; of his pity for the poor and sick, his tenderness to the children. The whole story is as real to her as the daily news is to me. She can hardly believe that his own brethren did not believe and love him, and her eyes fill with tears when I tell how his enemies put him to

death. She is one of the "pure in heart" who "see God," and the sense of his nearness that my soul longs for, and strives after, and realizes only in rare moments of exaltation, is to her a common element of daily life. My little Hilda is God's messenger to me, constantly reminding me that to enter into the kingdom of heaven now, in this life, I must 'become as a little child,'—really meaning what I pray, really believing what I say I believe, making the Lord Jesus a living, ever-present friend, not merely the hero of a thrilling story of long ago."

"Yes," said her brother, "few of us realize how much we may learn from the children. We feel so superior in our larger experience. We recognize our responsibility to teach them, but we too often forget that we must go back and look with their eyes at the things we would teach them, before we can know how best to reach the child's mind. That was a good idea of yours, to make an album of pictures from the life of our Lord, to teach the children from. Were the pictures I sent you from Dresden what you wanted?"

"Exactly what I wanted. They make a complete series, and are so well chosen. Some are quite new to me. One of the new ones I have put among those of which I am going to have lantern-slides made for our stereopticon entertainment at Christmas. It represents the crucifixion, and treats the subject in a manner quite different from the conventional rendering with which we are so familiar. The artist's name does not appear on it, but you will recognize it by my description. The three crosses are placed on one side of the picture, the central one in advance of the other two, which are dimly seen in shadow, while a strong light falls on the figure of the Saviour, seen in profile, sharply relieved against a background of somber clouds. The knees are drawn up, so far as the nailed feet will permit, the body hangs heavily forward on the strained arms, the head is thrown backward, and the parted lips seem to utter a cry that can be heard. Every line expresses utmost agony. I have never seen anything that made me realize so vividly how terrible death by crucifixion must be."

"I remember the picture," said Mr. Grandon, "and did not intend to have it included among those I sent. I thought it too dreadfully realistic. By the way," he added, "I have some other pictures which you may like to see. I got them out West last year, when I went there, before sailing for Europe, to learn the particulars of George's death, about which I wrote you at the time. You will remember, I told you he had been murdered by the Indians."—Mrs. Berkeley shuddered, and raised a protesting hand,—"and I have brought a number of photos of Indians in their war paint, to show what fiendish-looking creatures they are, and a picture representing the scene of one of their raids, with the mangled bodies lying around. The face of one of these looks very much like George. If I show it to Hilda, it will make her understand, better than any description can, just how her father died. You know the way they do,—gathering together the hair on the top of the head, and"

His words were cut short by his sister's hand laid over his mouth.

"Mark Grandon!" she cried, almost in a shriek, "are you beside yourself? Have you lost all sense of pity? Must you not only torture me with the horrible details of my dear brother's murder, but even propose to show your awful pictures and tell your barbarous story to that innocent, tender-hearted child, who shudders when she sees a horse whipped, and cries for pity over a hurt kitten? O brother!" she went on, her indignation softening into reproach, "you couldn't be so unfeeling if you had been here when I had to tell my poor lamb that her father was dead,—and dead by violence. She knew her father had gone out there to work for her sake, and the thought intensified her grief when she heard of his death. She broke away from my arms and threw herself upon her bed, crying, 'Auntie, O auntie! he did it for me; he went among those wicked men for me!' What a cruel monster I felt myself! How I wished I could have concealed the horrible fact, and let her suppose he died in some illness! If you had seen that poor child's agony, you would rather cut off your hand than revive it"—with added intensity—"by showing her those shocking pictures."

"My dear sister," said Mr. Grandon, "you need not fear that I will ever show the pictures to Hilda. I deceived you only for a moment, in order to urge, by illustration rather than by argument, the request I am going to make. Do not show the children of your Sunday School that picture of the crucifixion. You may say they are familiar with pictures of the subject. So much the worse. But you need not give them the more painful shock that would be conveyed by a picture shown as you propose to show this. Think how it will look to the children! The darkened hall,—most children are nervous in the dark; nothing visible but the brilliantly

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lighted scene, in which the writhing form looks terribly life-like, magnified to natural size; the torn flesh; the vain effort to drag the hands away from the torturing nails; the awful expression of utmost agony! It must harrow up the souls of the sensitive ones, like our little Hilda; and the duller and coarser grained among them will only be made more insensible to any future impression of the extent of our Lord's sufferings for their sake. You will not consent to Hilda's seeing any representation of the infinitely less painful manner of her father's death, but you have no compunction about showing her this hideous picture of the mortal agony of the Lord she loves so dearly. You would not allow your boys to see a newspaper cut of the hanging of a murderer whose crime they should abhor, but you would make them look at the most realistic representation you can find of the death struggle of the Holy One, whom you desire to have them love above all earthly friends. Don't torture the children's imaginations into insensibility. Learn from the reticence of the evangelists, who only say 'There they crucified him,' drawing a veil of reverence over the heart-rending details. Get your mind off the track of conventional habits. Think the true thoughts of a tender-hearted woman. Let your sympathy lead you to look at this question 'as a little child,' and then, I think, you will agree with me."

Mrs. Berkeley looked up through tears to say, "I do agree with you, Mark."—Sunday School Times.

### A Cripple's Talent.

An indolent boy, whose schooling had been chiefly remarkable for his resources for mischievous pranks, met with an accident which disabled him for life. In consequence of injuries affecting hip and spine he became an incurable cripple. His life hung in the balance for many months, and when he began to mend in general health it was without hope of his ever leaving his bed.

One day he was seized with a strong purpose. "I must work," he exclaimed to his mother. "I shall lose my mind if I lie here counting my aches and pains."

He asked her to prop him up with pillows and to fetch his school books. The pages disclosed an industry which had interfered with serious study. Fly-leaves and margins were illustrated with humorous faces and boldly drawn caricatures. Algebra and geometry were illumined with grotesque portraits of teachers and schoolmates. His Aeneid contained a series of comic pictures illustrating Dido's romantic career and the adventures of her lover in the spirit world.

The cripple had thought of his one accomplishment, which had often brought him into disgrace at school for waste of time. He began by making pen and ink drawings to illustrate comical incidents and dialogues. A dozen of these were sent to an illustrated paper, and six were accepted. Encouraged by his success, he became a regular contributor of several comic journals, and ended by earning more money than his brothers, who were clerks in stores.

He was not strong enough to work more than a few hours morning and afternoon; but when his pencil was idle his mind was conjuring with grotesque fancies. Not satisfied with the wages received for quips and cranks and humorous cartoons he resolved to learn to etch, and finally became expert in the use of tools and acids. Perceiving that confinement indoors was restricting his work to interiors, he designed a bed on wheels which could be rolled under trees.

His health gradually failed, but ambition spurred him on. "Work has kept him alive," said his physician; "he will die without it." When too weak to use his pencil he passed quickly away. A life of physical anguish had been ennobled by heroic persistence in turning his one talent to good account.—Youth's Companion.

### The Wrong Side.

You have heard that old story of the gentleman who went into the Gobelin tapestry works in Paris and, standing behind the scenes, saw the skilled workmen busy making a splendid piece of tapestry. He saw them with threads of all colors in their hands weaving what seemed to him a great, ugly piece of patchwork, and he said, "I do not detect much beauty in that yet." The director of the loom replied, "No, not yet, but come again in a month and see it when it is finished." The man came back and saw the great piece of tapestry stretched out on the loom just as the finishing touches were being put to it. He said, "I do not see any great artistic beauty in that." "No," said the master workman, "I dare say you do not, but come with me." He then took him round to the other side of the loom. Oh, how wonderful, what a mingling of colors, what beauty of light and shade, what an exquisite design! Today we are looking on the wrong side of the loom, but "in the morning" the Master will take us round and show us the completed design from the divine side. Do you not see that today the Master has hold of the threads and is weaving in the warp and the woof according to the pattern which he alone knows? The dark and awkward patches that we see in our life, which seem to mar its beauty, will, in that morning, be seen in their true light, and we shall find them all to be part of a divine plan and purpose.—Sel.

## The Young People

EDITOR, J. B. MORGAN.

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

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### Prayer Meeting Topic—February 19.

B. Y. P. U. Topic.—A Missionary Church, Acts 13: 1-12.

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### Daily Bible Readings.

Monday, February 20.—Lamentations 1. Anguish in sorrow (vs. 16). Compare Jer. 14: 17.

Tuesday, February 21.—Lamentations 2. Derision added to sorrow (vs. 16). Compare Job 15: 10.

Wednesday, February 22.—Lamentations 3: 1-36. God afflicts unwillingly (vs. 33). Compare Heb. 12: 10.

Thursday, February 23.—Lamentations 3: 37-66. God redeems my life (vs. 58). Compare Ps. 71: 23.

Friday, February 24.—Lamentations 4. How is the gold become dim? (vs. 1). Compare 1 Chron. 28: 9.

Saturday, February 25.—Lamentations 5. "Thou, O Lord, remainest forever" (vs. 19). Compare Heb. 1: 12.

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### Prayer Meeting Topic—February 19th.

A missionary church, Acts 13: 1-12.

The church in Antioch had a large membership composed of both Jews and Gentiles. In this mixed soil, missionary seed germinated rapidly. Antioch became the radiating centre of apostolic Christianity, because the church of Christ in that city was,

#### A MISSIONARY CHURCH.

Notice, 1. This church was well supplied with teachers. Five teachers are mentioned in the narrative. The work of so large a church in so large a city would require many teachers. It is in the well officered church that the missionary spirit is usually strongest. Pastors and deacons after the apostolic patterns consider a church as a force whose operations and influence are to reach the ends of the earth. They keep their churches in touch with missionary commands, missionary claims, missionary movements and missionary successes. Any church thus led will be a missionary church.

2. This church was faithful to the work at home. "And as they ministered to the Lord and fasted, the Holy Spirit said, set apart for me Barnabas and Saul for the work whereunto I have called them." Ministering to the Lord in one way or another is the true business of every church or Christian. The large number won for Christ in Antioch is the best evidence of the fidelity of the Antioch church to its home work. A church neglectful of its home work never hears the Holy Spirit's call to regions beyond. The idler in the home church very seldom becomes the leader in its mission school. From a faithful church the Holy Spirit called her most faithful teachers to do her work among the heathen. The same is true today. He calls the one "who cannot be spared" from the home church or Sunday School to work among the neglected ones. The reward for work well done is more work to do.

3. This church responded to the call of the Holy Spirit, vs. 3. The Holy Spirit asked the church to give up their beloved pastor, Barnabas, and their brilliant teacher Saul. There is no word that the church said, "If this work must be done, let some one of less prominence be sent to do it." The word simply tells of the church's response to her Leader's call. Saul received his call to this missionary work at his conversion. Barnabas had probably received his call before this date. But these calls to the individuals awaited the church's recognition before the workers were thrust forth to their work. In the church's parting blessing to their missionaries and prayers for their success we see the Christ-like spirit of a missionary church. Are we so ready to respond to the Holy Spirit's call to the larger though harder service?

4. Some results of the mission. The faithful student of "The Acts," will find many influences determining the route of Barnabas and Saul in this mission. He will find in this narrative also the foreshadowing of the results of all missionary work. They are, interest in the work, opposition to the work, triumph of the work. Sergius Paulus' desire to hear the word tells of interest aroused. Elymas, whose sin was rebuked by the purity of the gospel of Christ, opposed the work. Sergius Paulus believing tells of the Holy Spirit's triumph. Such have been the results of all missionary work. A missionary church will expect such.

R. OSGOOD MORSE.

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### February Conquest Meeting.

A communication from Miss Margaret Wood, of the W. B. M. U. Bureau of Missionary Literature, Amherst, N. S., informs us that the following tracts bearing on the February topic may be secured at the prices named: A Hindu Widow's True History, 2c.; Bimlipatam, 1c.; What is a Zenana? 1c.; Woman's Rights in India, 2c.; Why should we build a hospital in India, 1c.; Waste and Want, 1c.; A bit of Zenana work, 1c.

### Among the Societies.

#### MIDDLE SACKVILLE.

Our Union is still living. At our last business meeting the following officers were chosen for the ensuing term: President, Mr. Albert Robinson; 1st vice president, Miss Beatrice Richardson; 2nd vice president, James Tingley; secretary, Miss Nellie Anderson; corresponding secretary, Miss Flora Clark; treasurer, Mr. E. S. Phinney; auditor, Eddie Melanson. We hold our meetings every Sunday night, the last Sunday in the month always being observed as Conquest meeting, when a missionary collection to be devoted to our work in the North West is taken. We heartily wish success to all our Unions, and enjoy hearing from them through our columns in MESSENGER AND VISITOR. F. CLARKE, Cor. Sec'y.

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#### ST. JOHN, N. B.

The Main Street B. Y. P. U. has still a staunch corps of workers, who do not intend to desert what they have pledged themselves to support, and who are hoping and praying that the large number whose names are on our roll may begin to realize what a blessing they might receive for faithful service for our Master. At our annual business meeting, President, A. W. Gay; H. P. Gordon, Secretary; F. E. Flewelling, Treasurer; Miss L. Granville, Organist, and Mrs. N. C. Scott leader of Junior Union, were re-elected. While W. J. McAlary was made 1st Vice-President; J. Thompson, 2nd Vice-President, and F. G. Curry, Corresponding Secretary. During the past year the Missionary and Flower Committees have done good work. Meetings at Spar Cove every Thursday night and Sunday afternoon have been supplied with leaders and helpers, while much interest has been taken in Seamen's Mission, by those who go from this society once a month. Under the efficient teaching of Rev. J. A. Gordon, the Sacred Literature class has made considerable progress in the study of the "Doctrines of Our Faith." This class which meets every Monday night, numbered about thirty at the beginning of the Course, and though some have dropped out, is still very well attended. Some of the most interested members are older members of the church and congregation for whose sympathy, presence and help at our Wednesday evening meetings the Union would be very grateful. Visitors are made welcome at the class meetings and may freely enter into the discussions. Monday evening, January 23rd, we had a review of the first ten lessons of the Course, and then adjourned to the "Ladies Parlor," where the instruction committee served refreshments, and otherwise exerted themselves to make the social hour pass pleasantly. Lately a chorus choir has been formed under the leadership of Mr. W. J. McAlary, for the improvement of the singing at all social services of the church. All should join it who can sing and are willing to use their voices in a good cause. If every member of this Union tried to be "true to Christ in all things and at all times" this year, what would be the result? Officers and committees seem to be in earnest about their work. May the Lord help us to be faithful workers.

F. G. CURRY, Cor. Sec'y.

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#### B. Y. P. U., FLORENCEVILLE, N. B.

We are pleased to report that the Florenceville B. Y. P. U. is still holding on its way; although our membership has been much reduced by a number of our young people leaving the place. During the year just passed, the meetings have been held quite regularly. At the beginning of the new year the following officers were elected for the ensuing year: President, Miss Blanche Estey; Vice-President, Geo. Boyer; Secretary, Miss Bertie Boyer; Treasurer, Miss Mary Estey. Our committees are more interested than formerly, and we hope to do better work for the Master in the year just entered than we have done here-to-fore.

Jan. 30th.

ONE INTERESTED.

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#### WATERVILLE, N. S.

Although our society is not heard from very often, we are still endeavoring to do our work that has been given us to do. We are sorry to report that our meetings are small. There being a large number of our active members away from us. We are praying that God may awaken us to a sense of our duty that we may be up and doing while it is called today for the night of death cometh when we must lay our armor by and meet him above. May we all have that true spirit to worship Christ is our prayer.

ROSE M. SHAW, Cor. Sec'y.

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#### HALIFAX, N. S.

On the evening of January 9th, a goodly number of the members of the B. Y. P. U. met at the home of the Pastor, Rev. A. C. Chute, and after an hour of social intercourse and music, Mr. W. P. Parker, in behalf of the Union, presented Mr. and Mrs. Chute with a handsome dinner set. They were very much gratified with this pleasant surprise, and the pastor in a few well-chosen words, expressed their thanks. We are glad to report steadily increasing interest in the devotional meetings. The various committees are doing good work. In addition to the lessons of the S. L. C., quite a number are taking up the Bible Reader's Course. L. E. STUART, Cor. Sec'y.

Foreign Missions.

W. B. M. U.

We are laborers together with God.

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

PRAYER TOPIC FOR FEBRUARY.

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

Charming Stories for Mission Bands.

Dear me! I wish I weren't President of the Mission Band. It's so hard to interest the children! No interesting missionary literature available! Is it true? Why, no! Our Bureau of Missionary Literature, in addition to all the poetry and readings, concert pieces with music, dialogues and exercises, contains a Circulating Library of nearly thirty volumes, any one of which Miss Margaret Wood, Amherst, N. S., would be delighted to forward on the receipt of six cents to cover postage.

The circulating library has just received THE NEW BOOK of charming stories, "In the Tiger Jungles," published by Fleming H. Revell and Co., Toronto. Fascinating style, stirring adventure, genuine missionary fervor, realistic and vivid pictures of missionary life, all these phrases may be expanded in describing the work.

THE AUTHOR, none other than Jacob Chamberlain, D. D., who is now preparing a Bible Dictionary to be issued in Tamil and Telugu. If he lives until the completion of the work in 1902 he will have given more than forty years of service to the American Aroost Mission in India.

THE STORIES. Of the twenty-three chapters a few of the titles are: "Who are these Telugus?", "Encounter with a ten-foot serpent," "The stick-to-it Missionary," "Winding up a horse," and "In the Tiger jungle." The following is a sketch of the longest and last-mentioned chapter: In 1863, Dr. Chamberlain accompanied by four native preachers and two cart-loads of scripture, takes a journey of 1,300 miles on horseback, of from four to five months, through a region little known, difficult to traverse and exceedingly dangerous—a journey through the Kingdom of Hyderabad and on into Central India. After being stoned by mobs, carried away by floods and having passed through a jungle where three men had been

CARRIED OFF BY TIGERS a few days before, the most northern point in the journey is at length reached. The party now turns to the south and east on return journey by another route. The expected steamer does not arrive—must march seventy-five miles through a deadly jungle in order to reach the next steamer which the Government authorities promised to place at the foot of the second cataract of an affluent of the great Godavery. We will not tarry to describe the desertion of the coolies, the desperate yet successful efforts to cross the Godavery's three miles' flood to get more, the march single file of the four squads of eleven men each under an alternating blazing sun and drenching rain, the non-appearance of two coolies and Dr. Chamberlain's skilful action which led them when captured, to report to the others that they had tried to desert but that the white foreigner dropped down from the clouds between them, horse-back, with his six-eyed gun in his hand, cocked, and it was a wonder their brains were not scattered.

A new and seemingly UNSURMOUNTABLE DIFFICULTY now confronts them. Night is approaching. The country is flat and flooded. The only place suitable for encamping is a knoll the other side of an affluent. But the hunters who have just dashed by emphatically repeated that this river was absolutely unfordable, with no boat or raft available. Dr. Chamberlain now rides behind the marching column to pray: "Master was it not for Thy sake that we came here? Did we not covenant with Thee for the journey through? Have we not faithfully preached Thy name the whole long way? Have we shirked any danger, have we quailed before any foe? Dids't Thou not promise, "I will be with thee?" Now we need Thee, we are in blackest danger for this night. Only Thou canst save us from this jungle, these tigers, this flood. O Master! Master! show me what to do!" An answer came distinct as though spoken by a human voice: "Turn to the left, to the Godavery, and you will find rescue." Dr. Chamberlain now rides forward and questions the guides but they say: "We dare not go to the Godavery; we will be washed away—for there is no rising ground, no boat or dry timber for a raft. Sir, we can't go!" Again and again Dr. Chamberlain returns to pray and he always hears the same inaudible yet thrilling voice: "Turn to the left, to the Godavery, and you will find rescue." The decision is made. "Halt! Turn sharp to the left!" The guides boldly renege, "I'm master here! Show the shortest way to the Godavery! Quick!" Eblif a mile from the river Dr. C. spurs past the guides. He enters along the bank keenly observant. There, right under his feet is a large flat boat. The two men, who are trying to keep it in place, thinking that Dr. C. is a Government official exclaim: "Oh Sir, don't be angry! we tried to keep the boat at its station but a huge rolling wave snapped the cables, we have fought all day to keep it from coming here. Please Sir, don't have us punished!" The guides now come in sight, they look dazed as they

say to each other: "How did the Dhora know of this boat being here and come right on to it? None of us knew of it or could have found it." But the Native preachers simply said: "God has heard our prayer and delivered us and we will never doubt Him again."

We will pass on to the closing paragraph of the chapter in which Dr. Chamberlain says: "I have tried to give a vivid picture of the events of that pivotal day but nothing can surpass the vividness of the certitude that God did intervene and save us. Some who have not tested it may sneer and doubt; but we five know that God hears prayer."

In reference to the "Tiger Jungle" Dr. Francis Clark says: It is a book which may well be placed in every Sunday School library, which should be owned by every C. E. Society and Mission Circle, which many Christian parents and teachers will find admirably suited for a Christmas or birthday present, and which, wherever it goes, will carry its own lessons and its own welcome.

MABEL ARCHIBALD.

Chicacole, India, December 31, '98.

Amounts Received by the Treasurer of the W. B. M. U. from January 26 to February 8.

Boylston, F. M. \$5.00; Boushaw, F. M. \$6.00; Chester, F. M. \$3.62; Diligent River, F. M. \$1.00; Hebron, Tidings, 25c; Lower Aylestead, F. M. \$9.00; H. M. \$2.00; Tremont, Mission Band, F. M. \$8 15; H. M. \$2.00; Port Greville, F. M. \$2 75, H. M. \$5.60, Tidings, 10c; St. John, Mrs. Crandall, H. M. \$1 60; Acadia Mines, F. M. \$2 26, H. M. \$2 26; Amherst Shore, F. M. \$7.00, H. M. \$1 00; Little River, F. M. \$2 00, H. M. \$1 00; Guysboro, F. M. \$4.00; Sydney, Hospital at Chicacole, \$5.00, Tidings, 25c. Reports 15c; Pennabosquia, N. B. H. M. \$4 70; Mission Band, N. B. H. M. 56; Sunday School, N. B. H. M. 37c; Springdale, Sunday School, N. B. H. M. \$1 17; Forbes Point, F. M. 5 65; Mission Band, F. M. \$1 35; Centreville, F. M. \$2 50, H. M. \$6.00, Miss Newcomes Salary, \$1.00, Reports, 10c; Westport, F. M. \$10 00, K. Mpt, F. M. \$3 25, H. M. \$1 00; Centreville, Mission Band, towards Mr. Morse's salary, \$5.00; Canard, F. M. \$4 40, H. M. \$4 40, Reports 10c, special offering, H. M. \$6.10; New Germany, Mission Board, F. M. \$5 00; Springfield, F. M. \$4 50, H. M. \$4 00, Miss Newcomes salary, \$2 00, Tidings, 50c; St. John, Germain St., F. M. \$14 50, H. M. \$1 75, Reports 75c, Miss Berryman, Chicacole Hospital, \$1 00; St. John, Germain St. to constitute Miss Minnie Duval, Life Member, F. M. \$25 00; St. John, Germain St. to constitute Mrs. John Harding a Life Member, F. M. \$25 00; Amherst, H. M. \$14 00; St. John, Brussels St. F. M. \$6 50, N. B. H. M. \$7 50; Belfast, F. M. \$4 75, H. M. \$4 00; Summerside, F. M. \$3 75, H. M. \$3 75; Lockhartville, F. M. \$4 25; Mahone Bay, Miss Band, towards Mr. Morse's salary, \$5 00; Tusket, F. M. \$2 50, H. M. 50c; Charlottetown, F. M. \$3 35, H. M. \$1 00, Thank-off-ring Service, F. M. \$23 00, Reports 15c; Mission Band F. M. \$5 64; Amherst, F. M. \$25 00; Moncton, F. M. \$25 00, H. M. \$10 00; Cambridge Narrows, F. M. \$20 00, Reports 15c; Douglas Harbor, two sisters, F. M. \$2 00; Lunenburg, F. M. \$5 50; St. John, West, F. M. \$6 50, N. B. Con \$2 25, N. W. M. \$2 25, G. L. M. \$2 25; Annandale, F. M. \$1 78, H. M. \$1 00; Mission Band, toward Mr. Morse's salary, \$1 28; New Germany, F. M. \$6 00; Hope-well, F. M. \$15 00; Fredericton, Mission Band toward running expenses of Chicacole Hospital, \$20 00; Fairville F. M. \$8 00, H. M. \$1 00; Point de Bute, F. M. \$2 50, Mission Board, F. M. \$1 03, H. M. \$1 00, Reports, 20c; Jollicure, Ethel Oulton, H. M. \$2 00; St. John, Leinster St. F. M. \$5 00, H. M. \$6 50, Hospital Fund \$2 50; St. Stephen, Union St. F. M. \$8 50, mite box opening, H. M. \$6 75, Christmas offering H. M. \$2 00, Tidings, 25c; Bridgetown, F. M. \$5 20, H. M. \$2 80, deficit H. M. \$1 00; Lawrencetown, Mission Board, support of Mabel B. Held, \$20 00; Charlottetown, a friend, F. M. \$5 00.

MRS MARY SMITH, Treas. W. B. M. U.

Amherst, P. O. B. 513.

Quarterly Statement W. B. M. U. for Quarter Ending January 31, 1899.

Table with columns: Rec'd from, F. M., H. M., Total. Includes entries for N. S. W. M. A. S., Mission Bands, Sunday Schools, Y. P. Society, Junior Union, N. B. W. M. A. S., P. E. Island W. M. A. S., British Columbia, Miss Corning, Boston.

Pd. J. W. Manning, Treas. F. M. B., \$1800 00; H. E. Sharpe, Treas. N. W. M., 220 50; H. E. Sharpe, Treas. F. Indian work, 73 50; Joseph Richards, Treas. G. L. M., 146 00; J. S. Titus, Treas. N. B. Convention, 16 00; E. M. Sipprell, Treas. H. M. Committee, 16 00; A. Cohoon, Treas. N. S. and P. E. I., 137 00; Printing Miss. Band, L. M. Certificates, 3 50; Printing Tidings, 6 25; Drafts, discounts, postage, 6 00. Total \$2,424 75.

MRS. MARY SMITH, Treas. W. B. M. U. Amherst, February 4.

Foreign Mission Board.

NOTES BY THE SECRETARY.

Just six months have come and gone since we entered upon a new year of endeavor for the Master. How fast the time flies and how little seems to have been done. But the work goes on, there is no let up. The world is to be won for Jesus Christ. The heathen are to be given to Him for His inheritance and the uttermost parts of the earth for His possession. Every Christian is enlisted for this service. There is no compulsion except the compulsion of love. The Great Captain wants only volunteers, and He will use only those who will freely and gladly give themselves to the work. There is much to be done. There are many strong-holds of the enemy which must be stormed. Every inch of ground has to be fought for the defence is stubborn. But the result is sure. The Lord Jesus will surely win. Let the hearts of His people be filled with cheerful hope. We must not grow weary in well-doing. The weapons of our warfare are not carnal, they are spiritual, and are mighty if rightly wielded. Our work as Christians will never be done until all men everywhere have had a chance to hear and know for themselves, of the great salvation provided in the person and work of Jesus Christ. Will you not all help?

Pass It Along!

I am going to suppose a case. Such an actual case never happened. It would have made a stir over all Baptist Christendom if it had. It was at the Lord's Supper; there was a good churchful of disciples, and the deacons came along with the cup. The rule was for the man at the end of the pew to partake himself, and then pass it along to the next, and he to the next, and so on till the last one was reached. One man, right in the middle of the pew, got hold of it and partook and then held on to the cup. "Pass it on!" said the man next to him who had had it, but he would not do it. "Pass it on!" said the man beyond who wanted it, but he would not do it. "Pass it on!" said the deacon, in a low but earnest voice. But he would not do it.

The pastor saw there was some trouble in the pew. He slipped down on tip-toe, and, seeing how it stood, he said, "Pass it on; the cup is intended for all; drink ye all of it." It is not intended for you alone. It has come all the way down from the table till it reached you. Don't stop it; pass it along." But the man clutched all the harder and would not pass it on. He wanted to keep it all for himself. There is the Cup of Salvation. Christ filled it with His own hands. He gave it to His disciples to drink. Drink and pass it along. "Freely ye have received, freely give." "Ye shall be witnesses unto me in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." "Go ye, therefore." So the apostles partook and then passed it on. They of Jerusalem passed it on to Antioch; and they of Antioch passed it on to Ephesus and Corinth and Philippi; and they of Ephesus, Corinth and Philippi passed it on to Rome; and they of Rome passed it on to Britain; and they of Britain passed it on to us in America; and we of America are to pass it on to Japan and China and India, and to the isles of the seas which have it not. But now some there are who have got the cup and hold on to it, and will not pass it on. "It is good," they say; "blessed—oh, most blessed!" but they will not pass it on. The heathen are perishing for want of that cup, but they will not pass it on. There is more salvation in that cup than they can ever use themselves, but they will not pass any of it along. When the brethren in any other places conclude they must do something to hold forth the word and spread the blessing and come and ask them to join, saying, "We have found it so good ourselves, let us pass it over to those millions of poor Chinamen." They say "No. We do not believe in passing the cup along." So they never give anything to save other people. Is that all right?—Selected.

A Good Appetite

Is essential for perfect health and physical strength, but when the blood is weak, thin and impure, the stomach cannot perform its duty and the Appetite fails. Hood's Sarsaparilla is a wonderful medicine for creating an appetite and giving sound digestion. It purifies and enriches the Blood, tones the stomach and digestive organs and gives strength to the nerves and health and vigor to the whole system. Be sure to get Hood's Sarsaparilla.

Hood's Pills are purely vegetable, reliable, beneficial. Price 25 cents.



# It Hangs On

If it was only health, we might let it cling. But it is a cough. One cold no sooner passes off before another comes. But it's the same old cough all the time. And it's the same old story, too. There is first the cold, then the cough, then pneumonia or consumption with the long sickness, and life trembling in the balance.

## Ayer's Cherry Pectoral

loosens the grasp of your cough. The congestion of the throat and lungs is removed; all inflammation is subdued; the parts are put perfectly at rest and the cough drops away. It has no diseased tissues on which to hang.

### Dr. Ayer's Cherry Pectoral Plaster

draws out inflammation of the lungs.

**Advice from**  
Remember we have a Medical Department. If you have any complaint whatever and desire the best medical advice you can possibly obtain, write the doctor freely. You will receive a prompt reply without cost.  
Dr. J. C. AYER,  
Lowell, Mass.

#### Home Missions.

The Executive of the Home Mission Committee met on the 8th. Reports from Bros J. W. Gardner, T. M. Munro and B. C. Durkee were read. These brethren are doing good honest work on their fields. Applications for aid are constantly coming in and the committee now need the churches to remit as fast as possible that we may be in a position to help the struggling, scattered interests.  
G. O. GATES, Sec'y Com.  
St. John, Feb. 1899.

#### New Brunswick Home Missions.

The monthly session of the board was held on the 7th inst. Bro. Titus, the treasurer, reported that bills amounting to \$66 had been paid since last session. He also stated that he had received the Jewett legacy of \$500 for Home Missions. Several of the members expressed themselves as highly grateful for this much needed help in our work. Bro. D. A. Branscombe, colporteur of the board, being present gave a review of his month's work, stating the localities visited and the general success attending the work. Bro. W. E. Nobles reported for the colporteur committee that the sales of bibles and other books amounted to \$93.02; grants had been given amounting to \$1.82; collections \$2.65. A new supply of literature, chiefly from the American Baptist Publication Society, had been ordered for the coming month's work. Bills falling due amounting to \$530.15 were ordered paid. Bro. Millin having closed his work with the Tobique Valley church, it was resolved that Bro. Gross be appointed to supply the Tobique mission as well as the Danish colony. Also resolved that the general funds now in the hands of the treasurer be paid to the treasurers of the respective boards. Adjourned with prayer by Dr. Carey.  
W. E. McINTYRE, Sec'y.

#### Acknowledgement.

On the evening, Jan. 31st, some 40 or 50 of the kind friends from Hopewell Hill, Riverside and Albert, entered the home of Mr. and Mrs. John G. Steeves, of Hope well, (my wife's parents), and after enjoying tea provided by those from the above named places, they presented Mrs. Rutledge with \$13.50 in cash, and \$16.63 in other useful articles. After which music was furnished by the ladies, and an address given by Pastor I. B. Colwell. For these tokens of kindness and esteem shown to Mrs. Rutledge in my absence, I wish with her to thank the donors, and may the Lord prosper them each.

A. A. RUTLEDGE.  
Temperance Vale, York Co., N. B.  
Feb. 9th.

#### Notices.

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

The Yarmouth County Baptist quarterly meeting will convene with the Lake George church on Tuesday, 21st inst., the meetings beginning at 10 a. m. with a devotional service led by the president; from 10.30 to noon, business and reports; from 2 p. m. to 3.15, evangelistic service, led by Pastor M. W. Brown; from 3.15 to 4.30, W. M. A. Society, led by Mrs. P. R. Foster; 7 p. m. to 7.15, praise service; 7.15 to 8.15, preaching by Pastor C. P. Wilson; 8.15 to close, farewell service, led by Pastor W. F. Parker. Let large numbers be present to enjoy the good time.  
N. B. DUNN, Sec'y.

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

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

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

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

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

#### Important to Athletes.

Mr. Mack White, the well known trainer of the Toronto Lacrosse Club and Osgoode Hall Football Club writes: I consider Griffiths' Menthol Liment unequalled for athletes or those training. I have used it with the best success, and can heartily recommend it for stiffness, soreness, sprains and all forms of swelling and inflammation. All druggists, 25 cts.

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

The Lunenburg County Quarterly is appointed to meet with the New Canada church on 27th inst., at 7.30. A very inspiring programme is prepared. Will the churches and Societies have their delegates appointed be-times.  
E. A. ALLABY, Sec'y.

The Albert County Quarterly Meeting will meet with the church at Turtle Creek on the first Tuesday in March. The first session will be in the afternoon at 2.30. The Quarterly sermon to be preached by F. D. Davidson, C. W. Townsend alternate; temperance, Rev. I. B. Colwell; missions, Rev. John Miles; systematic beneficence, Dea. G. M. Peck. If you cannot drive come by train, as the church is near the railroad. F. D. DAVIDSON, Sec'y-Treas.

The next session of the Hants County Baptist Convention will be held at Mt. Denson, March 7th and 8th. Tuesday morning, devotional meeting; afternoon, B. Y. P. U.; evening, W. M. A. S.; Wednesday morning, Aux. H. M. Board; afternoon, Sunday Schools, and evening an evangelistic service. Will all churches and Societies see that delegates are appointed.  
A. A. SHAW, Sec'y.



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Indicate that your liver is out of order. The best medicine to rouse the liver and cure all these ills, is found in

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25 cents. Sold by all medicine dealers.

**RUN DOWN**



**BUILT ME UP.**

WATERFORD, Digby Co.,  
Nov., 1895.

C. GATES & CO.

Gentlemen—Two years ago I was run down, lost my appetite and became so weak that I could not work. Tried many medicines without receiving any benefit. I then got your LIFE OF MAN BITTERS and SYRUP which soon built me up so that I have remained well ever since.

Yours respectfully,  
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That  
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You don't seem to be able to throw them off. All the ordinary remedies you've tried don't touch them. The cough remedy for you is Dr. Wood's Norway Pine Syrup. It loosens the phlegm, allays the irritation, heals and soothes the inflamed lung tissue.

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**Dr. Wood's  
Norway Pine  
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Never fails to Cure.



**The Home**

**After Holiday Shopping.**

There are a number of economic shoppers who leave their purchases every year until after the holidays, to secure the bargains which are supposed to be found at this season. To a great measure their trade is anticipated for them. She, indeed, must be a good judge of all she buys who secures many bargains at this season. The merchants of to-day are well acquainted with the whims and fancies of the "bargain hunter," and are prepared to meet the demands of the season. Standard goods are never cheaper at one season of the year than another, though there are in this class of goods continual fluctuations in price which have nothing to do with the season. The goods that vary in price according to seasons are those that depend on fashion for their sale. The hats, cloaks and other made-up goods of the market which are left over are now sold at a very low price. There are not many of these goods. The intelligent buyers of stock are usually able to sell out the most desirable of these goods, so that none go on the bargain-counters. An immense quantity of perfectly worthless material is usually thrown on bargain-counters at this season to catch the ignorant purchaser. This purchaser would not even look at the same goods if offered at the same price over a regular counter without the alluring title of "bargain" printed over it. The old spirit which forever sought an Eldorado survives in these modern times in the woman who expects to be presented with valuable gifts in all her purchases, and conceives the idea that she can secure the most desirable goods of the merchant for less than he paid for them if she only waits for the season of bargains.

**Healing Slumber.**

The stern old methods of the Puritans survive in many of our country households, especially in regard to our ideas of slumber. It is difficult to persuade some women to take a necessary rest in the daytime, so fixed have they become in the idea that a nap in the daytime indicates indolence. The heroic methods of the Puritan mothers of New-England, who trained their children as they trained themselves, to follow the path of early rising and secure thereby "health and wealth," undoubtedly eliminated many of the less robust children. In these modern days, when human health and happiness are not in such a degree subordinated to a merciless idea of duty, mothers are not so likely to insist, regardless of anything else, that their children shall be early risers. It is no longer in all families an inflexible rule for them to appear at the earliest breakfast when that breakfast is eaten, as it often is, by candlelight. We are more apt now to inquire into the physical condition before we insist on the practice of early rising as a panacea for all ills. Young children, like all young creatures, should certainly go to bed early. If they sleep well they will be able to arise early and be all the better for it. Weak, nervous children, however, do not always sleep well and frequently feel languid and weary when the hour for rising comes. Such children are no more sluggards than the stout, hearty boy who goes to bed with the birds and is well able and ready to get up at sunrise. A strong child that lingers in sleep should be aroused, but the feeble boy or girl of languid appetite requires extra sleep. Delicate children seem to get in sleep somewhat the same power to build up muscles that they do from food. It is a matter of quite as much vital moment that such children have all the sleep they need as that they have good nourishing food.

There are some methodical housekeepers who insist that all their household shall appear together at the morning meal because it takes more time and is provocative of confusion and disorder to set a succession of breakfast tables. It is certainly some trouble to keep a breakfast table standing, but where the health of any of the family is in question it is trouble that should be taken. If the business or the father demands that he take his breakfast at an exceptionally early hour, that is no reason why children who need sleep should be aroused imperatively to breakfast with him. It does not add materially to the

work to get this early breakfast and have it a separate meal from the later breakfast at which the children should appear when they are rested and ready to arise.

It must not be understood that we would advocate any indolent sluggishness. Too much sleep is almost as bad as too little. We only advise parents not to be too inflexible in their rule for early rising, and always to ascertain whether children have had sufficient sleep before they arouse them from their morning slumbers.—N. Y. Tribune.

**The Courtesy of Phillips Books.**

The Church Union puts into print this little incident in the life of Boston's great preacher:

A lady was travelling from Providence to Boston with her weak-minded father. Before they arrived he became possessed of a fancy that he must get off the train while it was still in motion; that some absolute duty called him.

His daughter endeavored to quiet him, but it was difficult to do it, and she was just giving up in despair when she noticed a very large man watching the proceedings intently over the top of his newspaper. As soon as he caught her eyes he rose and crossed quickly to her.

"I beg your pardon," he said, "you are in trouble. May I help you?"

She explained the situation to him.

"What is your father's name?" he asked. She told him, and the large man, leaning toward the troubled old man, addressed him by name, shook hands cordially and engaged him in conversation so interesting and so cleverly arranged to keep his mind occupied that he forgot his need to leave the train, and did not think of it again until they were in Boston. Here the stranger put the lady and her charge in a carriage, received her assurance that she felt perfectly safe, cordially shook her hand, and was about to close the carriage door when she remembered that she had felt so safe in the keeping of this noble-looking man that she had not even asked his name. Hastily putting her hand against the door, she said:

"Pardon me, but you have rendered me such a service, may I not know whom I am thanking?"

The big man smiled as he answered, "Phillips Brooks," and turned away.—New York Observer.

**YOU NEED IT**

If You Would Avoid the Troubles and Dangers That Stomach Derangements Bring on.

Paine's Celery Compound Banishes Every Difficulty and Restores Perfect Health.

Stomach troubles are exceedingly common and varied in character. To day thousands complain of stomach derangements. Stomach difficulties are usually manifested by poor appetite, foul tongue and breath, putrid or bitter taste in the mouth, a desire for acids; some have head ache, sleepy feelings, constipation, inactive bowels, and vomiting of food and bile.

Victims of stomach troubles manifest low spirits, despondent mind, and have fears of impending danger. It matters not what the symptoms are; any of them indicate low nerve force, and point in the fact that the digestive system is out of gear and the blood in an unhealthy condition.

In order to avoid the many dangers of indigestion, dyspepsia and general stomach derangements, Paine's Celery Compound should be used when any of the many unpleasant symptoms that lead to trouble are experienced. A few doses of nature's health restorer will quickly set the digestive machinery of the body in perfect running order, and good health will be maintained.

If it be that you have long neglected the troubles that have become deep seated and chronic, do not despair. The faithful use of Paine's Celery Compound for a few weeks will, without fail, banish all your sufferings; your appetite will become natural, your rest and sleep will be refreshing, and your food will enrich your blood, making bone and muscle, and your health will be as rugged as ever before.

Children should always increase in weight. Not to grow, not to increase in flesh, belongs to old age.

Present and future health demands that this increase in weight should be steady and never failing.

To delicate children, Scott's Emulsion brings richer blood and firmer flesh. Better color comes to the cheeks and stronger muscles to the limbs. The gain in weight is substantial; it comes to stay.

50c. and \$1.00. All druggists.  
SCOTT & BOWNE, Chemists, Toronto.

**EARN A WATCH  
or a BICYCLE  
SELLING TEA**

Young men and young ladies, can with very little work, secure a handsome and reliable Watch or Bicycle, by selling my Teas, which are better value than generally to be had from the trade.

Write for particulars.

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

**A Dunnville Jeweller's Wife**

CURED OF PALPITATION OF THE HEART AND SMOTHERING SPELLS BY MILBURN'S HEART AND NERVE PILLS.

Mrs. D. E. Lonsdale, Canal Street, Dunnville, Ont., whose husband keeps a jewellery store, and is one of the best



known and most progressive citizens of Dunnville, Ont., gives the following description of her recent experience in the use of Milburn's Heart and Nerve Pills: "I took Milburn's Heart and Nerve Pills for weak nerves, dizziness, palpitation of the heart, smothering spells at night and sleeplessness. Before I used them I could not get restful sleep, and my nerves were often so unstrung that I would start in alarm at the least noise, and easily worried."

"Last February I commenced taking this valuable medicine, and it proved the right remedy for my weak and shattered nervous system. Milburn's Heart and Nerve Pills restored my nerves to a strong and healthy condition, gave regular and normal action of the heart."

"I sleep well now, and am better in every way, and I recommend them heartily to all who suffer as I did."

Milburn's Heart and Nerve Pills, 50c. a box, or 3 for \$1.25, at all druggists. T. MILBURN & Co., Toronto, Ont.

Lax-Liver Pills cure Constipation, Sick Headache, Biliousness, Dyspepsia. Every pill guaranteed perfect, and to work without a gripe or pain. Price 25c., all druggists.

BUY  
**Coleman's  
Salt**  
THE BEST

The Sunday School

BIBLE LESSON

Abridged from Peloubet's Notes.

First Quarter.

CHRIST AT THE FEAST.

Lesson IX. February 26.—John 7: 14 28-37.

Study the whole chapter.

Commit Verses 28-31.

GOLDEN TEXT.

If any man thirst, let him come unto me and drink, John 7: 37.

EXPLANATORY.

SUBJECT: OPPOSITION RESULTING IN NEW TRUTHS.

I. JESUS TEACHING IN THE TEMPLE.—V. 14.

The opposition of the rulers to Jesus was growing very intense, so that it was difficult for Jesus to accomplish much at Jerusalem (7:1). He therefore kept away from the capital and spent his time working in Galilee.

But when one of the three great feasts of the Jews came, he could go up with more safety, because there were so many strangers from Galilee and elsewhere that the rulers feared to make a disturbance when so many of his friends were near to defend him.

II. OPPOSITION BRINGS OUT THE AUTHORITY BY WHICH JESUS TAUGHT.—Vs. 28-31, including also vs. 15-27.

FIRST. Jesus was unlearned in the schools, how was he able to teach? His answer was that his teaching was not his own, but that of God. He was delivering a divine message. It was that fact which gave it power and truth and value (vs. 15, 16).

SECOND. There was a simple way by which they could test his teaching. "If any will test to do his will, he shall know" (v. 17). If one chooses, desires to do God's will, is in sympathy with God, he and he only can fully understand the teaching, for only thus is he in a condition to understand it. A selfish man cannot understand benevolence, a worldly man cannot understand the power of spiritual motives.

THIRD. The test of true teaching is whether the teacher seeks his own glory or that of him who sent him (v. 18). No one can teach the truth well if his aim is to be recognized as a brilliant teacher, or to gain place or honor. He must be absorbed in his work.

FOURTH. The rulers sought to kill Jesus (vs. 19-26). This opposition brought out an argument from the law of Moses, and the great truth of v. 24.

FIFTH. The opposition brought out knowledge of whence Jesus came, and who sent him (vs. 27-31).

28. THEN CRIED JESUS. The word translated "cried" signifies a loud expression of strong emotion. IN THE TEMPLE. The courts of the temple. YE BOTH KNOW ME, AND YE KNOW WHENCE I AM. You do indeed have a degree of knowledge about me, it is true. You know my appearance, my family, my home; and by my miracles you know that I am from God. I AM NOT COME OF MYSELF. I have a heavenly origin, and am the messenger of God. HE THAT SENT ME IS TRUE. Real, genuine, the one true God, WHOM YE KNOW NOT. You who are selfish, sinful, not pure in heart, you know about God, but you do not know him, his goodness, his love, his desire to save, his nature as light, and life, and love; hence you do not understand me and my mission.

29. BUT I KNOW HIM, AND REPRESENT HIM. I have had every opportunity of knowing, for I have been with him, I am his messenger.

30. THEY SOUGHT TO TAKE HIM. They kept seeking, because he claimed to be the Messiah, and thus took ground against their claims and their teachings. BUT NO MAN LAID HANDS ON HIM, BECAUSE HIS HOUR WAS NOT YET COME. The time planned by God as the wisest and best. He had not yet finished his work, his teaching, his training of the disciples. The harvest must not be gathered before it was ripe.

31. AND MANY OF THE PEOPLE BELIEVED ON HIM. In contrast with the rulers who sought to kill him. The teaching of Jesus was not in vain. There was a bright side to his experience against the dark background of the opposition and hatred of the leaders. BELIEVED ON HIM. Believed that he was the Messiah, and trusted him as their Saviour and teacher. The faith may have been weak and imperfect, but it was sincere and so accepted. WILL HE DO MORE MIRACLES? signs. Had not Jesus proved himself to be the Messiah? Could anything more be expected of the Messiah when he came?

III. OPPOSITION SHOWING WHETHER JESUS WAS GOING. Vs. 32-35. 32. SENT OFFICERS. Because the murmuring or mutterings of the people divided in opinion made them think that it would be safe to arrest Jesus.

33. YET A LITTLE WHILE AM I WITH YOU. He lived six months longer among

them, offering them the opportunity of salvation for themselves and their nation. AND THEN I GO (withdraw, retire) UNTO HIM THAT SENT ME. He would return to his home and his Father, whence he came, and where he belonged.

34. YE SHALL SEEK ME. "He means, apparently, seek him whom you will find only in me; that is, the Messiah." You will seek me for help in your distress, when the awful judgments shall come upon you and your city, wars, and "famines, and pestilences, and earthquakes," and "great tribulation such as was not since the beginning of the world" (Matt. 24). Then they would seek him early and not find him. THITHER YE CANNOT COME. Because you do not seek aright, you do not desire the kingdom of God, and to be saved from your sins, but only to be delivered from trouble while in your sins.

35. THEN SAID THE JEWS. According to Lange, "The mocking malice of their reply rises in a climax of three clauses: (1) WHETHER WILL HE GO, THAT WE SHALL NOT FIND HIM? To Paradise? to God, who has done so much for our nation? Who could believe that we are not as much heirs of heaven as he is? (2) WILL HE GO UNTO THE DISPERSED (JEWS) AMONG THE GENTILES? Greeks, in the original, as representing the widespread Greek culture and influence. "Will seek his fortune among the Jewish dispersion among the Gentiles, with the less orthodox, less respectable and intelligent Jews?" (3) AND TRACH THE GENTILES? Gr., Greeks. Will he become the Prophet and the Messiah of the Gentile world? He had welcomed publicans and Samaritans, he had burst the narrow bonds of Jewish tradition, so that they imagined that he might go wholly over to the Gentiles if the Jews rejected him."

IV. AMID OPPOSITION, THE INVITATION TO THE LIVING WATERS.—V. 37. IN THE LAST DAY. Either the seventh day or perhaps the eighth (Lev. 23: 36, 39). THAT GREAT DAY OF THE FEAST. "The whole week was full of excitement, the great altar smoking with whole burnt offerings of oxen, rams, and lambs, besides the solemnities of the morning and evening sacrifice, the Sabbath sacrifices, and countless private voluntary sacrifices and offerings of all kinds. Every available spot inside Jerusalem, and in the hollows and on the slopes round it, which, by a legal fiction, were counted holy ground, was covered with huts, or tabernacles, of wattled or interplaited twigs, set off by branches of trees, fronds of palms, and all kinds of ornamental greenery.

IF ANY MAN THIRST. Every man is full of thirsts, of longings and desires (See on Lesson V).

The war investigating commission has completed its labors and its report is now in the hands of the President.

General Maximo Gomez has agreed to refer to the Cuban Assembly at Marianao the American offer of \$3,000,000 to pay off the Cuban army, on condition of disbandment.

A Guaranteed Catarrh Cure.

Japanese Catarrh Cure—use six boxes—buy them at one time—apply exactly according to the directions—and if you are not cured see your druggist; he will arrange to pay you your money back. There's a positive guarantee with every box that Japanese Catarrh Cure will cure. No cure, you get your money back. Guarantee in every package. 50 cents at all druggists.

A Vancouver Policeman

—Permanently Cured of Catarrh—After 12 Years Suffering.

JAPANESE CATARRH CURE CURES.

Mr. Thos. Crawford, Sergeant Vancouver Police force, writes: "I have been a great sufferer from catarrh, which I contracted over 17 years ago in Winnipeg. I tried many so-called catarrh cures, consulted physicians, catarrh specialists, and not one of them gave me more than a little temporary relief. About two years ago I tried Japanese Catarrh Cure, and since completing this treatment I have been permanently cured. I can highly recommend it—the first application relieved."

Sold by all druggists. 50 cents. Six boxes, guaranteed to cure any case of nasal catarrh, for \$2.50. A free sample sent to any person suffering from catarrh. Enclose 5 cent stamp. Address, The Griffiths & Macpherson Co., 121 Church St., Toronto.

Grippe Epidemic

Again Sweeping Over Canada With Unusual Virulence.

THE MOST VIOLENT ATTACK SINCE 1890, LEAVING BEHIND A HOST OF AFTER EFFECTS THAT MAKE LIFE MISERABLE.—PROMPT AND EFFECTIVE MEANS SHOULD BE TAKEN TO STRENGTHEN THE SYSTEM.

La grippe, now sweeping over this country in one of its periodic epidemics, is one of the most treacherous and difficult diseases with which medical science has to cope. It is in its after effects that it is particularly disastrous, and these assume many forms, prominent among which may be mentioned heart weakness, bronchial and lung troubles, nervous prostration, alternate chills and fever, a feeling of constant lassitude and an indisposition to either mental or physical exertion. Often the sufferer does not recover from the after effects of la grippe for months, and in cases of previously enfeebled constitutions and among those of advanced age, the number of cases terminating fatally is appalling.

Even after a mild attack of la grippe it is imperative that the system should be thoroughly toned up, the nerves strengthened and the blood enriched. Dr. Williams' Pink Pills is the only medicine that can be depended upon for promptness and thoroughness in this emergency. These pills are a true blood feeder, bringing to the vital fluid the constituents that give it richness, redness and strength, thus driving out disease and acting as a tonic and bracer to the whole system.

Mr. Harry Dagg, a well known farmer living near Nings, bears testimony to the

great value of Dr. Williams' Pink Pills in removing the after effects of la grippe. The disease left him a victim to cold chills, violent headaches, dizziness and severe palpitation of the heart. Mr. Dagg says: "I finally went to Boissevain and consulted a doctor, who stated that the trouble was likely to develop into consumption. I was under his care for about three months, but was gradually growing weaker and unable to do any work. At this stage one of my neighbors advised me to give Dr. Williams' Pink Pills a trial, and as my case was critical I determined to give them a fair trial, and purchased a dozen boxes. Before the third was used there was good evidence that they were helping me, and before the dozen boxes were used I was as strong and vigorous as I had ever been, and I can heartily recommend Dr. Williams' Pink Pills for the manifold troubles that follow an attack of la grippe.

If you have suffered from an attack of la grippe procure a supply of Dr. Williams' Pink Pills at once, and they will put you right. Insist upon getting the genuine, as imitations never cured anyone. If your dealer does not keep them, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed postpaid, at 50c. a box or six boxes for \$2.50.

THESE 3 BOTTLES FREE



THE DR. SLOCUM SYSTEM is a comprehensive and complete system of treatment, which attacks every vulnerable point of the disease and completely vanquishes it. It leaves no point unguarded; it leaves no phase of the trouble neglected;

it cures and cures for ever weak lungs, bronchitis, consumption and all other throat and lung diseases by absolutely obliterating the cause.



Consumption, if Properly Treated, is Curable—Left to itself it is Slow, Sure and Deadly.

There is no human ailment so destructive of life as Consumption. It is the weapon of the grim reaper, carrying off its victims at any time, and in no month or in no season can they feel sure of immunity.

Modern medical science has made many discoveries along many different lines, but in no case is the human race under a greater debt of gratitude than to that distinguished and eminent chemist, Dr. T. A. Slocum, whose researches have resulted in a cure for consumption, bronchitis and all throat and lung troubles—a cure that exterminates the cause, builds the body and kills the germ of disease.

To prove the efficacy of this cure, 3 bottles are offered free to any sufferer. All that is necessary is to put your name, postoffice and nearest express office on a post card, and mail it to The T. A. Slocum Chemical Co., Limited, 179 King Street West, Toronto, Ont., stating you saw this free offer in The MESSENGER AND VISITOR, when the three bottles will be sent you at once.

This test costs you nothing, and it is a duty you owe to yourself and your friends to try the Slocum Cure.

From the Churches.

Denominational Funds.

Fifteen thousand dollars wanted from the churches of Nova Scotia during the present convention year.

GIBSON, N. B.—At the communion service last Sunday evening seven members received the right hand of fellowship.

GERMAIN STREET, ST. JOHN.—Pastor Gates baptized three on Sunday morning.

WOLFVILLE, N. S.—Professor and Mrs. Haley have the sympathy of the people of Wolfville in the loss of their only child.

UPPER GAGETOWN, N. B.—On Jan. 29, four happy converts were baptized and added to the Upper Gagetown Baptist church.

CANSO, N. S.—Baptized three last Sunday, two young mothers, Mrs. Havelock Horton and Mrs. James O'Hara.

MARGARETVILLE, N. S.—Rev. Isaiah Wallace has been helping me for two weeks past in special meetings at Margareville.

NORTH RANGE, DIGBY CO., N. S.—I baptized two more converts into the fellowship of the St. Marys Bay Baptist church on Jan. 29th.

BRERWICK, N. S.—The church in Berwick has been holding some special meetings of late. Mr. H. A. McLean, singing evangelist, has helped the pastor for two weeks.

BRISTOL, CARLETON CO., N. B.—Our work at Bristol is moving along nicely, notwithstanding the extreme cold weather.

PRINFIELD.—Mrs. Munro and myself have been laid by for a few weeks by a gripe but we are now recovering.

BARRINGTON GROUP.—We have been holding a few meetings in East Pubnico, assisted by M. W. Brown, with apparent good results.

SALISBURY, N. B.—We entered upon the second year of our pastorate with this church the first Sunday of this month.

FAIRVILLE, N. B.—The Lord was with us in a special manner last Sunday, Feb. 5th. Five noble young men put on Christ by baptism in the evening.

NORTH SYDNEY, C. B.—It is cheering to be able to report additions to our numbers. On Sunday evening, Feb. 5th, five happy young converts were buried with their Lord.

WINTHROP, MASS.—Rev. W. M. Smallman, one of our Maritime men, is pastor at Winthrop and believes the readers of the MESSENGER AND VISITOR will be interested in some report from that church.

MARYSVILLE, N. B.—The church at Marysville is enjoying a season of spiritual awakening, the outcome of the faithful labors of Bro. H. B. Sloat, of Wolfville.

care on what assistance it may receive from those laboring in adjoining fields, whose services will doubtless be shared in our time of need.

NORTH RIVER, P. E. I.—On Wednesday evening, Feb. 1st, when Rev. Addison F. Browne, of North River, returned from the Conference meeting, he found that the parsonage had become the scene of a first class invasion.

The Testimony of Demons.

In the article by Rev. Dr. Schaeffler on "Christ's Divine Authority," in the MESSENGER AND VISITOR of the 8th inst., it is stated that "even evil spirits cried out that he was the 'Son of God,'"

Now in all reverence I beg to ask whether such a statement does not seriously weaken the argument, rather than the reverse? Of course every educated physician recognizes the "possessed" person as among the insane.

Does any rational man in this age of the world really believe that "evil spirits" ever entered into men, and thence passed into animals, besides performing other extraordinary feats?

Report From the Lumber Camps.

As I have visited about 40 camps on the various branches of the Miramichi and Nashwaak this winter, I thought I would write a few lines that might interest the readers of the MESSENGER AND VISITOR.

As soon as fall sets in, three or four thousand men in this province go to the lumber camps there to spend the winter, where the rough life is quite a contrast to that of the village or settlement.

As I have visited about 40 camps on the various branches of the Miramichi and Nashwaak this winter, I thought I would write a few lines that might interest the readers of the MESSENGER AND VISITOR.

ROYAL Baking Powder. Made from pure cream of tartar. Safeguards the food against alum. Alum baking powders are the greatest menaces to health of the present day.

not only amongst the Roman Catholics but amongst the Protestants too, are hundreds who leave their Sunday clothes home and their religion as well.

A trip through the camps gives a person an opportunity of seeing men from all parts of the province, different nationalities and religious training. You will find good, spiritual men of all denominations.

The spiritual condition of the lumber camps proves that there is a great lack of something in the churches of this province. It is not education, for men coming from where they have the privilege of listening to ministers educated up to the very last notch, are no better than those coming from fields controlled by the Osarites.

It seems to me the power and fullness of the Holy Spirit is what we most need, as Dr. Gordon has it. Let us all pray for more of the Holy Spirit that the failures of the past may not be repeated.

If our doctrinal view, that only those who are saved from sin will be saved at all, and that nothing that defileth shall pass through the pearly gates, and with no chance of forgiveness in the next world, how many thousands of our own province will be lost.

FINE TAILORING. A gentleman prominent in public life in New Brunswick writes from Albert County under date January 23rd. DEAR SIR: Enclosed please find cheque for \$25 for suit of clothes. I am well satisfied with the fit.

February... THOMSON—the bride's... MINAS, N. S. Keirstead, Dartmouth... BREMNER Digby, on Feb. Daniel Brem Ceretha Oliv... HALLIDAY Digby, on Feb. Jesse Halliday of Digby... BALCOM—T. bride's moth Morgan, Her to Agnes To... REES—EST hotel, Spok by the Rev. the 1st Bap Rees, of Ca Irene Estab parties form N. B... MOWLE the bride's Co., Jan. 25 to Capt. Geo... McNALLY Feb. 1st, by R. McNally, ton Theologi ministry). to of Mayor St... RICKER— residence of Spragg, of Pastor S. D. Kars, to Mi field... HARVEY—M parsonage, F by Rev. A. W. Harvey, Beatrice Ma McElhinney... LOVENS— N. S. Dec. and Mrs. Osh... GOODWIN Co., Dec. 30 Goodwin and 25th he was others the chi but in a few him... MILLER—O John Miller, years. Our s a remarkable removal Fall member. Th loss of many whose places... CREED.—A N. S., very su Creed, aged 6 al attended Grange fune the grave by a acquaintances daughters sur... LEARD.—A 10, aged 18 ye Brother Alex no terror. realized that is far better, and deeply m... NICKERSON 29th, Mr. Nel years 5 mon baptized upw dited with t ington. After of the Woods ganization. leaving 2 sons, mourn their lo sustain all the

MARRIAGES.

THOMSON-BISHOP.—At the residence of the bride's father, G. Ansley Bishop, New Minas, N. S., on 8th inst., by Rev. E. M. Keirstead, D. D., Samuel Thomson, of Dartmouth, and Miss Elsie B. Bishop.

BREMNER-SAND.—At the parsonage, Digby, on Feb. 7th, by Rev. B. H. Thomas, Daniel Bremner, of Bay View, and Miss Ceretha Olivia Sand, of Lower Granville.

HALLIDAY-PECK.—At the parsonage, Digby, on Feb. 9th, by Rev. B. H. Thomas, Jesse Halliday and Miss Lillian Peck, both of Digby.

BALCOM-TOAL.—At the residence of the bride's mother, Jan. 11th, by Rev. W. H. Morgan, Henry Balcom, of Milltown, Me., to Agnes Toal, of Oak Bay.

REES-ESTABROOKS.—At the Pacific hotel, Spokane, Washington, Dec. 24, by the Rev. Dr. Van Osdel, pastor of the 1st Baptist church Kingman Nott Rees, of Cascade City, B. C., to Bertha Irene Estabrooks, of Boston, Mass., both parties formerly belonging to York Co., N. B.

MOWLREY-LEVLAND.—At the home of the bride's parents, Mascareine, Charlotte Co., Jan. 25th, Miss Edna M. Levland to Capt. George A. Mowlrey, of Lubec, Me.

MCNALLY-STUART.—At Truro, N. S., Feb. 1st, by Pastor H. F. Adams, Charles R. McNally, of Fredericton, (now at Newton Theological Seminary, studying for the ministry), to May Estella, 3rd daughter of Mayor Stuart, of Truro.

REICKER-SPRAGG.—Feb. 8th, at the residence of the bride's father, Dea. L. E. Spragg, of Springfield, Kings Co., by Pastor S. D. Irvine, Daniel U. Reicker, of Kars, to Miss Erma V. Spragg, of Springfield.

HARVEY-MCELHINNEY.—At the Baptist parsonage, Florenceville, N. B., Feb. 8th, by Rev. A. H. Hayward, Mr. Frederick W. Harvey, of Foreston, N. B., to Miss Beatrice May, only daughter of Robert McElhinney, Esq., of Argyle.

DEATHS.

LOYENS.—At Barrington, Shelburne Co., N. S., Dec. 18th, infant child of Captain and Mrs. Osber Loyens.

GOODWIN.—At Woods Harbor, Shelburne Co., Dec. 30th, youngest son of W. W. Goodwin and wife, aged 7 years. On the 25th he was real well and enjoyed with others the childish merriment of Christmas but in a few days he was not for God took him.

MILLER.—On Jan 24, at Fall River, Mrs. John Miller, at the advanced age of 95 years. Our sister retained her faculties to a remarkable degree until the end. In her removal Fall River church loses its oldest member. The church has suffered the loss of many during the past few months whose places it will be hard to fill.

CREED.—At his home in South Rawdon, N. S., very suddenly on Feb. 1st, George Creed, aged 69 years and 8 months. Funeral attended by Rev. R. Mutch. The Grange funeral ceremony was witnessed at the grave by a large number of friends and acquaintances. Three sons and three daughters survive.

LEARD.—At Summerside, P. E. I., Jan. 10, aged 18 years, Ellen, eldest daughter of Brother Alex Leard. For her, death had no terror. The trusted in Christ, and realized that to 'depart and be with Him is far better.' But she is greatly missed, and deeply mourned by her friends.

NICKERSON.—At Woods Harbor, Jan. 29th, Mr. Nehemiah Nickerson, aged 58 years 5 months. Bro. Nickerson was baptized upwards of 37 years ago, and admitted with the Baptist church at Barrington. Afterward he became a member of the Woods Harbor church at its organization. He died trusting in Jesus, leaving 2 sons, 3 daughters and a widow to mourn their loss. May the Lord in mercy sustain all the bereaved.

JOHNSON.—At Summerside, P. E. I., Jan. 27th, Minnie, beloved wife of Brother John Johnson, leaving a sorrowing husband, three young children, and a very large circle of relatives and friends to mourn her early departure. She was a bright and earnest Christian; a member of the Summerside church, and one who will be greatly missed. She said to the writer, that it seemed hard to leave husband and little ones, but that for herself she had no fear, and in this assurance of faith she triumphed even to the end. She is deeply mourned by us all.

RODGERS.—At Pugwash, Jan. 19th, Sister Nancy Rodgers, relict of the late Daniel Rodgers, aged 86. Early in life she united with the Baptist church at Pugwash and remained a faithful and worthy member. Her life was that of the meek and lowly always conscious of her nothingness and Christ's fulness. A short time before her departure the writer said:—"You are going home, are you not?" She replied, "Yes, I shall soon be with Jesus." Our sister leaves 7 children; 4 sons and 3 daughters, to mourn their loss of a good mother.

HORTON.—At his home, Cook's Cove, Guysboro Co., N. S., Feb. 3, John J. son of Dea. Albert Horton, died aged 17 years. When 10 years old John was converted and joined the Baptist church in Guysboro. During these 7 years he has lived a consistent life. He was a dutiful son; a thoughtful and diligent student; a pure minded boy. In him many hopes for a useful life were centered. But God measures life differently from men. A few months ago his constitution was found to be completely undermined by Bright's disease, so that when attacked by the prevailing influenza he fell an easy victim. Thus a young life of promise here has been called to fruition beyond.

COWPERTHWAITTE.—At the residence of Jas. McKenny, Petersville, Feb. 3rd, Maria, widow of the late Deacon Abram Cowperthwaite, aged 82 years. The deceased became a member of Upper Gagetown Baptist church by letter in 1868. She took a deep interest in every good work and was a true helpmeet to all who loved the Lord Jesus, and although dead she yet liveth in the memory and affections of those who knew her best. Her remains were laid by her husbands at Upper Gagetown, on the 5th inst. Her funeral sermon was preached from Rev. 14-13. Religious Intelligencer please copy.

LUDHAM.—On Jan. 31st, at Fall River, Halifax Co., Deacon Stephen Ludham and wife. Bro. Ludham outlived his wife but four hours, dying at the age of 67. His wife was 1 year his senior. They were both from Midland, England. Over 30 years ago they came to Fall River, where they have made an enviable reputation for themselves, as was evidenced by the very large number gathered at the funeral. Two sons and three daughters with many friends mourn their loss. The church has lost two of its most valued members. Faithful, consistent, "fervent in spirit, serving the Lord," they spent their appointed time and "in death they were not divided."

ONDERKIRK.—Died at Wallace River, Jan. 30th, in his 81st year, Bro. Charles Onderkirk. Our brother was in the house of God on Sunday afternoon, Jan. 29th, quite well and cheerful for one of his age, and on Monday morning he arose quite early and did his morning work, and after having taken the Book and had worship he was preparing to take his grand children to school when he sat in the rocking chair, closed his eyes, and was no more. Bro. Onderkirk when 28 years old was converted, and was baptized by the late Dr. Clay and united with the Wallace River Baptist Church. Our brother was a very regular attendant at church, always at Conference and gave his humble testimony for Christ. He leaves seven children, four sons and three daughters, all of whom are members of the Baptist church but one. As pastor my acquaintance with Bro. Onderkirk reaches back nearly nine years and during that time I have learned to love and respect him as a faithful brother in Christ, and a

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New Designs at Lowest Prices



No. 5616—Sideboard Elm, antique finish, top 18x46 in. One long drawer, two small drawers (one lined for silver) \$10.75.



No. 568—Sideboard, Ash, antique finish, 18x24 in., shaped mirror, top 18x46 in., one long drawer, two small drawers (one lined for silver) 13.50.

Write for our Illustrated Furniture Catalogue.  
Manchester Robertson & Allison

loyal Baptist; he was not one to run out of the Baptist Church into something else and try that and then step back again, he was an intelligent New Testament Christian.

Acknowledgement.  
I wish to acknowledge the kindness of the friends of Melvern Square, who on the evening of Friday, the 27th ult., made their annual visit to the pastor and his family. It was cold with a high wind and icy roads, yet the parsonage was well filled. A most enjoyable evening was spent. Among the many other useful articles left expressing the feeling of this kind people for their pastor and his family, was a very fine easy chair for his study, presented by a few of the brethren. Several fine loads of hard wood were left in the yard. The wood pile would have been largely increased but for the fact that the snow left us two days before the gathering. But the statement of many that their load is ready when the hauling becomes good again makes that all right. Dea. Leason Baker, in his happy way presented the gifts to the pastor, who replied, thanking the friends for their presence and thoughtfulness. Fitting speeches were also made by Rev. Isa. Wallace and Dea. Henry Goucher. Thus these dear people help their pastor bear his burdens, and inspire him to faithfulness in his work. God bless them all.

H. N. PARRY.  
Questions.

DEAR EDITOR.—Is there anything in the Word of God that teaches us that we should call any man Reverend? or any grounds for it in the Bible? If not what title should be put to his name if it is not right to call him pastor only while he is engaged in pastoral work with some church, or at least while he has the pastorate of some church? Will you please answer these questions through the Editorial Notes of MESSENGER AND VISITOR.  
Yours in the Master's work.  
A. A. RUTLEDGE.  
Temperance Vale, York Co., Feb. 3.

[Our opinion is that it is not worth while for a minister of the gospel to worry himself much over what he shall be called. Even if he is called Reverend, it is not likely that anyone will worship him on that account. However, if he has scruples against that title, he may call himself Pastor, and if he ceases to be a pastor, perhaps it would be just as well for him not to give himself any title to distinguish him from the rest of his brethren. Our experience is that a man can get along with a tolerable degree of comfort without putting any prefix to his name. Ed.

Denominational Funds N. B. and P. E. I. from Dec. 1st.

- NEW BRUNSWICK.  
Mrs J D Damm, F M, \$5; A friend, \$5; Sackville church, D W, \$15.65; H M, 25c, N W M, 25c, \$16.15; Carleton, Victoria, Madawaska Counties, Q M, F M, \$8; Albert County Q M, F M, \$8.40; Main Street church, D W, \$5; St George, and Falls, F M, \$20; Beacon Harbor church, F M, \$2; Elgin 1st church, Mapleton Sec, F M, \$10; Miss Clark, \$5; Jacksonville church, D W, \$3.50; Jacksonstown church, D W, \$3.50; St Stephen church, Young Ladies' Aux, for Chicacole hospital, \$25; Germain St, Willing Workers (hospital), \$10, Grande Ligne, \$15, \$25; Hillsboro 2nd church, F M, \$10; (Petitcodiac church, F M, \$6.84; Forest Glen church, F M, \$7; Elgin 1st church and Sunday School, F M, \$19.20; Mr Wheaton, F M, \$1; Salisbury church, F M, \$2; Harvey 1st church, \$8.07; Hillsboro 1st church, (F M, \$11.11, Weldon Sec, \$3.31), \$14.42; per Rev G Churchill) Main St Sunday School, \$3.25; Germain St church (H M, \$5, F M, \$5), \$10; H V Dewar and wife, F M, \$5; Fairville church (D W, \$5.35, H M, 50c), \$5.85; Sackville church B Y P U, F M, \$10; Florenceville church, D W, \$10; Brussels St church, F M, \$5.10; Gibson church, Sunday School (F M, \$8.96, Grande Ligne, \$1.50), \$10.46; Mrs Jas Allaby, F M, \$2.50; Germain St church (D W, \$14.20, F M, \$3.09), \$17.29; G W Brown, Keats P O, F M, \$1; Sussex church, D W, \$5.01; Oak Bay church, F M, \$3.08; Ledge, Dufferin, church, F M, \$2.55; Rolling Dam church, F M, \$4.39; Bartlett's Mills, F M, \$4.11; Bayside, 1st St Andrews, F M, \$2.38; Germain St Willing Workers, support native preacher, F M, \$20; Fredericton church, D W, \$157.50; Sackville church, H and F M, \$7.25; D A Vaughan, F M, \$2.50; St Stephen church Sunday School, Chicacole hospital, \$25. Total, \$506.30. Before reported, \$529.25. Total to Feb. 1st, 1899, \$1035.55.

PRINCE EDWARD ISLAND.  
Bonshaw church, H and F M, \$4; Murray River church, D W, \$10.50; Summerside church, D W, \$4.02; Charlottetown church, D W, \$19.65; Alvan and Ettie Carter, for Miss Clark, F M, \$1; St Peter's Road church, D W, \$6.82; Springfield church, D W, \$5.27; Alberton church, D W, \$5.75; Tryon church, DW \$13.12; North River church, D W, \$10; Cavendish church, D W, \$10. Total \$90.13. Before reported \$136.42. Total to Feb 1st, 1899, \$226.55. Total N B and P E I to Feb 1st, 1899, \$1262.10.  
J. W. MANNING,  
Treas. N. B. and P. E. I.  
St. John, Feb 1st.

Walter Baker & Co.'s Breakfast Cocoa.  
"A PERFECT FOOD—as Wholesome as it is Delicious."  
The firm of Walter Baker & Co. Ltd., of Dorchester, Mass., put up one of the few really pure cocoas, and physicians are quite safe in specifying their brand.  
—Dominion Medical Monthly.  
A copy of Miss Parloa's "Choice Receipts" will be mailed free upon application.  
WALTER BAKER & CO. Ltd.  
ESTABLISHED 1780.  
Branch House, 6 Hospital St., Montreal.

BROWN'S BRONCHIAL TROCHES  
TRY THEM FOR Coughs, Colds, Asthma, Bronchitis, Hoarseness and Sore Throat.  
Fac-Simile Signature of Dr. J. C. Brown on every box.

News Summary.

The peace treaty was ratified on Monday by the Senate, the vote being 57 yeas to 27 nays, one more than the two-thirds necessary.

Lord Mount Stephen has sent £1,000 to the Prince of Wales hospital fund, and says he intends to contribute a like sum annually.

Richard J. Hovenden, a fresco painter at Windsor, Ont., has fallen heir by the death of an uncle in Ireland to property amounting to more than £260,000.

The Intercolonial-C. P. R. conference as to running rights has been postponed until after the return from England of Mr. Slaughter, who left for there on Monday.

Tuesday night beat the winter's record for cold at St. Paul, Minn., the weather bureau reporting 28 below zero, while unofficial temperatures ranged down to 35 and 40 below.

The sentence of Paul Brown, the negro who was condemned to be hanged at Winnipeg for the murder of W. E. Burton, has been commuted to life imprisonment. He is insane.

Mr. Thomas Sexton declines to undertake the leadership of the Irish party in the House of Commons, and it is probable that Mr. Dillon's successor will be Sir Thomas Henry Esmonde, anti-Parliament.

A man who is supposed to be John B. McDonald, whose home was in the maritime provinces, but who is thought to have been working at Monson, Me., was run over and killed by a Bangor and Aroostook plow train on Sunday evening about a mile from Shirley, Me.

A movement is on foot to hold a grand celebration in Montreal in June in commemoration of the close of the present century. The festivities are to last a week, and among the most important events will be the opening of the re-modelled Victoria Grand Trunk railway bridge.

News has reached Toronto of the tragic death in the wilds of Thibet of Rev. Peter J. Rijnhart, Canadian Presbyterian missionary, who was murdered by the barbarians. He was a graduate of Toronto University. About five years ago Mr. Rijnhart and his wife volunteered for work in Thibet.

The smallpox situation in Eastern Ontario grows more serious every day. There are fourteen known cases. The board of health has ordered a general vaccination throughout the province, and requests for thousands of vaccine points are pouring into the department.

Charles Miller, a former brakeman on the N. Y., N. H. and H. R. R., secured a verdict of \$25,000 in Boston on Wednesday. Mr. Miller sued for \$100,000 for personal injuries which were caused by the breaking of a defective link by which the car upon which the plaintiff was riding was coupled to the locomotive.

The University of New Brunswick has received a valuable gift in the shape of two electrical machines for the engineering laboratory. They were presented by the Canadian General Electric Company, of Toronto, through the efforts of Professor Downing.

Commodore Cromwell, commander of the United States navy yard at Havana, caused a large number of flowers and potted plants to be placed on the graves of the victims of the battleship Maine. Three days after every flower had been removed by memento seeking visitors.

On September 15th last a Bavarian at Bamberg sent up a small balloon, to which was attached his card, with the request that the finder of the balloon should let him know where it touched the ground. Three months later he got his card, with a letter from the man who had found the balloon in Sunderland, England.

The Ontario government estimates just brought down provide that the seasonal indemnity of members of the Ontario Legislature shall in future be \$500 instead of \$600, and reduce mileage allowance by one-half. The estimates also state that nearly half the government employees in the province will be dismissed and other economies effected.

A despatch was received here to-day stating that a son of the late Donald Fraser, of Amherst Shore, was killed during the recent engagement at Manila. The deceased had been residing in Idaho, U. S., and was attached to a regiment at that place which was sent to Manila. A brother of the deceased, Haldane Fraser, is attending the high school in Amherst.

The public accounts and estimates were brought down in the Toronto Legislature on Wednesday. The receipts for the year amount to \$3,743,298, and the expenditures to \$3,803,081, an increase over last year of \$35,406. The fall in receipts is due to a decrease in the crown lands department, owing to the embargo put on the export of logs to the United States.

La Grippe's Victims.

The After Effects More Dangerous than the Disease.

A Well Known Quebec Farmer Suffered Utmost Misery for Three Years Before He Found Relief.

The epidemic of la grippe which has swept over Canada like a scourge this winter, has left thousands of weak and despairing sufferers in all parts of the land. Grippe is a treacherous disease. You think you are cured, yet the slightest cold brings on a relapse. Its victims are left in a weakened condition and fall an easy prey to its manifold complications. The blood is left impure and impoverished; the nerves shattered, and heart trouble and nervous prostration are too often the result.

The following statement made by Mr. Daniel Clossley, a well known farmer living near West Freme, Que., indicates the ravages made by the after effects of this scourge. Mr. Clossley says: "Some five years ago I had an attack of la grippe. The earlier symptoms passed away, yet I continued to fail in health, and suffered intense pain in my head. I was subject to attacks of dizziness, and unless I would grasp something would fall. I gradually grew so weak as to be unable to do any work. My legs and feet were as cold as ice even in the summer months. If I attempted the least exertion my heart would beat violently. For three years I was in this helpless condition, and although during that time I was attended by three different doctors, their treatment produced not the slightest benefit. At this time I read the statement of one who had suffered from similar trouble, who was cured by the use of Dr. Williams' Pink Pills, and I decided to try them. The result was simply marvelous. A dozen boxes did what three years of expensive medical treatment failed to accomplish—restored me to full health and vigor, and I am again able to do my work about the farm. I honestly believe Dr. Williams' Pink Pills saved my life and I am glad to make this statement for the benefit it may bring to others.

After an attack of la grippe Dr. Williams' Pink Pills is the only medicine that can promptly restore you to health. They drive every trace of the poisonous germs from the system, build up and enrich the blood and strengthen the nerves. Sold by all dealers or sent post paid at 50 cents a box or six boxes for \$2.50 by addressing the Dr. Williams' Medicine Co., Brockville, Ont. Always refuse imitations or substitutes.

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OF BUSINESS PRACTISE is the latest development in scientific methods, and gives the student the actual handling of almost every conceivable kind of business paper.

Our students make their entries directly from those papers, and observe in all respects just the same routine as is practised in an up-to-date business office.

Send for samples of those papers, also for our Business and Shorthand Catalogues. S. KERR & SON.

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Largest Foundry on Earth making CHURCH BELLS CHIMES & PEALS

\$525 PAID FOR 1898 Quarter; \$10.00 paid for 1898 Half Yearly \$2.00 for 1898 Oct; \$10.00 for certain dates and varieties of Old Stamps and Colons. Don't pay a dollar for a book when we send you Two Complete Books, illustrated, entirely reliable, with names of businesses and many dealers who will buy it for you. The One Book sent postpaid for only 10 cents. Address: EXCELSIOR BOOK Co., Toronto, Ont. (Mention this paper.)

FREE Our Latest Patent: FOUNTAIN PEN and HOLDER, with Self-inked Ink to make one pen several writing fluids. Also Big Premium Budget of Soups, Games, Magic Tricks and Other Amusements. All for only 10 cents. New catalog of Novelties, Books, etc., from EXCELSIOR BOOK Co., Toronto.

AGENTS WANTED

Agents wanted in unrepresented districts to sell on commission, the leading lines of Buggies, Harness, and Farm Machinery. Address, stating experience and giving references, P. S. MacNUTT & CO., St. John, N. B.

DISAPPEARED!

Kidney Pains All Gone.

What Did It Do?

Doan's Kidney Pills.

How Do You Know?

A Kingston Man Says So.

Mr. W. J. Pappa, 112 Barrie St., Kingston, Ont., writes as follows: "Having been troubled with kidney disease for years, and not having received any permanent relief until I used Doan's Kidney Pills, I take great pleasure in letting others similarly afflicted know of the wonderful curative properties possessed by Doan's Pills. Before taking them I was troubled at night by having to rise, but can now sleep, and do not feel weary in the morning. I hope that this may induce other sufferers from kidney or urinary troubles to give Doan's Kidney Pills a faithful trial, for I know that no other remedy could have acted so well as they did in my case."

Doan's Kidney Pills are the only sure cure for Backache, Bright's Disease, Diabetes, Dropsy, and all Kidney and Urinary troubles. Price 50c, all drugists. The Doan Kidney Pill Co., Toronto, Ont. Ask for Doan's and refuse all others.



For Palpitation, Pain about the Heart, Pressure in the Head. Is the best medicine known. Not a failure has been reported. It causes the blood to flow naturally, perfectly, unobscured, through every part, bringing nourishment and health to every nerve and muscle. It promptly relieves brain pressure, heart-pain, heated swelling feet, of heat disease. Prepared by mail with full directions, at 50c per box, 5 boxes for \$2.00. S. W. HOWARD, 71 Victoria St., Toronto, Ont.

Advertisement for Menthol D & L Plaster, listing ailments like Sciatica, Pleurisy, Stitches, Cricks, Neuralgia, Rheumatism, Lame Back, and manufacturer Davis & Lawrence Co. Ltd.

Advertisement for Smith's Chamomile Pills, Cure Sick, Headache, Dizziness, Constipation, 25 cents per box, made by Frank Smith, St. Stephen and Calais.

Advertisement for Boys & Girls watches, cameras, and other toys, with details on how to win prizes.

Notice of Sale.

To James Allan Tabor of the Parish of Saint Martins in the City and County of St. John and Province of New Brunswick, and Ella M. Tabor his wife. Notice is hereby given that under and by virtue of a power of sale contained in a certain Indenture of Mortgage, bearing date the twenty second day of May in the year of our Lord one thousand eight hundred and ninety seven made between the said James Allan Tabor and Ella M. Tabor his wife of the one part, and Judlip Miller of the said Parish of Saint Martins, Butcher, and Cudlip Miller Junior, of the said Parish of Saint Martins, Butcher, of the other part, and duly recorded in the Office of the Registrar of Deeds in and for the City and County of Saint John in Libro 62 of Records, folio 32, 33 and 34, there will for the purpose of satisfying the moneys secured thereby, default having been made in the payment thereof, be sold at Public auction on Thursday the twenty-third day of February next at the hour of twelve o'clock noon at Chubb's Corner (so called) on Prince William Street in the City of Saint John in the said City and County of Saint John, all the right, title, interest, property, claim and demand at law and in equity of the said James Allan Tabor and Ella M. Tabor his wife of in and to "All that certain lot piece or parcel of land situate lying and being in the Parish, County and Province aforesaid bounded as follows: "Commencing at the north east angle of land owned by Thomas Foeter and on the bounds of the Public Highway leading through Saint Martins and on the western side of said Highway, thence north along said Highway fifty (50) feet to lands owned by Edward Sharkey, thence westerly along said Edward Sharkey's land one hundred (100) feet, thence southerly fifty feet, thence easterly one hundred (100) feet to the place of beginning."

CANADIAN PACIFIC RY.

TRAVEL IN COMFORT - BY - TOURIST SLEEPERS. Leaving Montreal every THURSDAY at 11 a.m. for the PACIFIC COAST, accommodating second class passengers for all points in Canadian North West, British Columbia, &c. Berth Rates: Montreal to Winnipeg \$4.00, Montreal to Calgary \$5.50, Montreal to Revelstoke \$7.00, Montreal to Vancouver \$8.00, Montreal to Seattle \$8.00.

For Passage Rates to all Points in CANADA, WESTERN STATES and to JAPAN, CHINA, INDIA, HAWAIIAN ISLANDS, AUSTRALIA and MANILA, and also for descriptive advertising matter and maps, write to A. H. NOTMAN, Asst. Genl. Pass. Agt., St. John, N. B.

Advertisement for Woodill's German Baking Powder, Tumbler, and ask your grocer for it.

Advertisement for Patents, 50 Years Experience, Trade Mark Designs & Copyrights, and Scientific American magazine.

The Farm.

Special Manuring.

The question, "What crops will be specially benefited by a given fertilizing element?" is often asked.

The leguminous crops, such as the clovers, peas, beans, vetches, etc., are called nitrogen producers, because they derive most of their nitrogen from the air, and they receive little benefit from the use of nitrogenous manures.

The purest example of a nitrogenous manure is nitrate of soda. It is entirely soluble in water, and hence liable to be washed out of the soil in a wet spell unless a growing crop appropriates it and saves from loss.

No plant can grow in the absence of phosphates, and these must be found in the soil. They are necessary for every crop, but are especially beneficial for certain crops—the clovers and other crops of this class, turnips and all root crops and grain crops of every kind.

Potash is in universal demand in plant life. It is in demand with potatoes and other roots, the grasses and clover. Fruit trees require a large amount of potash.

Care of Cows.

The dairyman who treats his cows with the most consideration is the dairyman who makes the most money. When well fed and not disturbed about her calf, the average cow will lie and chew the cud of contentment for hours, and while thus undisturbed will secrete all the milk possible from the food she has eaten.

A. H. Hartwig, a veterinary surgeon of Watertown, Wis., has just removed

the injured leg of a valuable cow belonging to a farmer of Ixonia and has fitted the stump with a serviceable wooden leg.

Much of the abuse of cows is due to hired help on the farm. George E. Newell, writing in the Boston Cultivator, says that the average hired man does not study into the whys and wherefores of things.

The dairyman tells his man to go and get the cows and milk them, but he fails to tell him what to do and what not to do in carrying out this procedure.

He brushes or does not brush the cow's udders, according as he sees fit, dips his fingers in the milking pail to moisten their teats at his own pleasure, strips them hastily or treats the animals roughly, as inclination moves him.

Subordinates engaged in dairy work should be as well trained in what they are to do and how they are to do it as are soldiers.

Insect Pests.

Insects of various kinds lay eggs upon the stems and canes of currants, raspberries and other plants, the larvae of which bore the canes and cause the shoots to wilt and die.

She Used the Reliable Diamond Dyes.

Results Were Satisfactory and Pleasing.

For Carpet and Rug Makers Diamond Dyes Mean Success and Profit.

Having a Carpet to make and a good deal of coloring to do, I thought I would give the Diamond Dyes a trial. I used them, and they produced most beautiful colors, and I was pleased with the effects in the Carpet.

I was CURED of lamie back, after suffering 15 years by MINARD'S LINIMENT.

I was CURED of Diphtheria, after doctors failed, by MINARD'S LINIMENT.

I was CURED of contraction of muscles by MINARD'S LINIMENT.

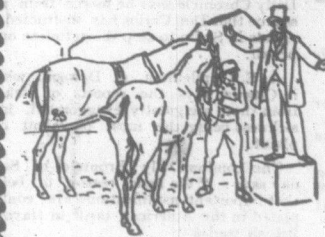
MRS. RACHEL SAUNDERS, Dalhousie.

Tea—truly affects the nerves. But it depends altogether on the kind and quality of the tea whether its effects on the nerves is helpful or harmful.

MONSOON

MONSOON Indo TEA Sold in Lead Packets Only at 30c, 40c, 50 and 60c.

Are You Raising Horses for Sale?



If you are you can very greatly enhance their value by a judicious use of

DICK'S BLOOD PURIFIER

It will enrich the blood, loosen the hide, gloss the coat, raise amazingly.

One package is worth dozen of so-called condition powders. 50 Cents a Package. Trial Size, 25 Cents. LEEMING, MILES & CO., Agents, Montreal. DICK & CO., Proprietors.

A DECIDED ADVANTAGE

Anyone purchasing a PIANO, ORGAN or SEWING MACHINE on time must consider it a decided advantage to purchase from the house that offers the greatest inducements and gives the easiest terms.

MILLER BROS., 101 and 103 Barrington St., HALIFAX, N. S.

Raw From Ear To Jaw.

"I have been for years more or less subject to eruptions on my skin. The left side of my face from the top of my ear to half way down my jaw was in a very bad state—being almost raw, making shaving very painful.

Pain-Killer

(PERRY DAVIS') A Sure and Safe Remedy in every case and every kind of Bowel Complaint is

Pain-Killer

This is a true statement and it can't be made too strong or too emphatic.

It is a simple, safe and quick cure for

- Cramps, Cough, Rheumatism, Colic, Colds, Neuralgia, Diarrhoea, Group, Toothache.

Two sizes, 25c. and 50c.

Keep it by you. Beware of Imitations. Buy only the Genuine—Perry Davis'.

EARN A WATCH. Earn this valuable Watch, Chain and Charm by selling twenty Topaz Gem Pins, at 15 cents each. Send your address and we forward the Pins and our Premium List, postpaid.

**ENAMELINE**  
THE MODERN  
**STOVE POLISH**  
PASTE, CAKE  
OR LIQUID.



Twice as much used  
as of any other Stove  
Polish on earth.

J.L. PRÉSCOTT & Co, NEW YORK.

News Summary.

The trial revision bill was adopted in the French Chamber of Deputies on Friday by a vote of 332 to 216.

There were thirty-five failures in the Dominion this week, against forty-three in the corresponding week last year.

Mazey Hall, Brown University, Providence, R. I., was pretty well gutted by fire Thursday evening. Loss \$25,000.

At Kings Ferry, Ont., Samuel Jackson, aged 104 years, died from a gripe. Up to a few days ago he was hale and hearty.

Auguste Dupuis, of Desaulnais, Que., has been appointed secretary for the Canadian board of commissioners to the Paris exposition.

The directors of the Grand Trunk in London have declared a dividend of three per cent. on first preference stock, the first dividend this stock has paid in many years.

Mrs. B. Parrott, of Hamilton, Ont., died on Thursday from injuries received at the hands of her son. The son, who is about 35 years of age, has been arrested.

The Rome correspondent of the London Daily Chronicle says he learns from good sources that Don Carlos has instructed his agents in Spain to stop the agitation on his behalf.

A. E. Clendennan, of Dawson, who is in Ottawa, says the reports of sickness from there are greatly exaggerated, home sickness being the most prevalent complaint.

The London Daily Chronicle of Saturday says: "We have reason to believe that important modifications are contemplated in the American tariff in favor of British trades."

Frozen water pipes caused a fatal explosion in the kitchen of the Home of the Friendless, Baltimore, on Friday. Martha Baliskey, aged seven years, was instantly killed. Florence Reifanyder, 10 years, was fatally burned. Mrs. Walsh, a cook, was seriously burned.

Alexander Macdonald, of Dawson City, Canada, known as the "Gold King of the Klondyke," and reputed to be worth \$25,000,000 to \$30,000,000, was married in London on Thursday to Miss Margaret Chisholm, daughter of Mr. Chisholm, superintendent of the Thames water police.

In the House of Commons Thursday, after a long debate, the amendment to the address to the throne relating to the "lawlessness in the church," which was proposed by Mr. Samuel Smith, was rejected by 221 votes against 89. In the debate Mr. Balfour counseled "the preservation of that broad toleration which had been the distinguished mark of the Church of England" and deprecated any legislative attempt to cure the evils complained of by the amendment.

A verdict of \$24,500 was returned in New York on Thursday in a suit for \$75,000 damages brought by Walter E. Edgerly, of Brooklyn, against the Long Island Railroad company for the loss of both legs on Oct. 30, 1897. Edgerly and a companion were crossing the company's track on a tandem bicycle. A flagman lowered a gate, which pinned the bicycle fast to the ground. An engine came along and passed over Edgerly's legs.

At sunset Friday a field of ice covered Boston harbor. Only a narrow channel of free water led through President's roads. On Wednesday and Wednesday night the ice formed in the rivers and bays to a thickness of about six inches. With the ebb tide this ice was borne down into the harbor and made a foundation upon which ice gathered. Not for several years has anything of this sort been seen. Can buoys, gas buoys and even spar buoys, were caught in the floating cakes and dragged from their positions.

The Russian police of the district of Timur, north of Siberia, have received a letter stating that on Jan. 27th last, between Kamo and Pitt, in the province of Toumsiak, a cabin constructed of cloth and cordage, apparently belonging to a balloon, was found. Close by were the bodies of three men, the head of one badly crushed. The police chief has started for the spot to investigate, as it is believed the bodies are those of Herr Andree and his companions.

The Senate, U. S., committee on Indian affairs, Thursday agreed to report the bill ratifying the agreement between the government and the Kiowa, Commanche and Apache Indian tribes in Oklahoma. The agreement provides for the allotment of land in severalty to the Indians and the cession of the remainder of their reservation for a consideration of \$2,000,000. The reservation includes about three million acres of land on Red River.

Personal.

Rev. J. D. Freeman, of Fredericton, occupied the pulpit of the Leinster St. church, St. John, on Sunday last.

Rev. R. N. Bynon was the preacher at the Tabernacle, St. John, last Sunday. On the preceding Sunday the pulpit was supplied by Rev. M. Addison, of Alma.

Rev. G. O. Gates went to Moncton on Monday, where he was announced to lecture for the Y. M. C. A. on that evening.

We regret to report that Rev. J. L. Shaw, of St. John, has been in very poor health for the past week or two. The last reports received are favorable and we trust that Bro. Shaw's health will shortly be restored.

Rev. A. E. De St. Dalmas, of Watford, Ont., who is on his way to England, met in the conference of the Baptist ministers, St. John, Monday morning. Mr. De St. Dalmas preached for Pastor Dykeman on Sunday morning and for Dr. Carey in the evening.

Rev. F. C. Wright, formerly of New Brunswick, writes that he is on the 2nd year of his pastorate at Troy, N. H., situated about 18 miles from the city of Keese, and 82 miles from Boston. Everything is moving harmoniously in the church. More money was raised last year than in previous years for the general work of the church. Bro. Wright cherishes kindly remembrances of the churches at Ballie, Pennfield and Harvey, which he served as pastor in former years, and if the door should be opened he would return to New Brunswick.

Mr. Erank P. Mills

Tells of his Struggle with Kidney Disease.

Got no Relief till he Used Dodd's Kidney Pills—One box of this Great Remedy Completely Restored His Health.

ZREALAND, N. B., Feb. 13.—Mr. Frank P. Mills, a well-known, energetic, and popular business man of this town has made public a statement that will have a vastly deeper interest for tens of thousands of people on this continent, than the Spanish-American treaty of peace, or any other event of public importance.

The statement given to the public by Mr. Mills is one that brings hope and gladness to the thousands of unfortunates who are suffering from that modern dragon Kidney Disease, and who have given up all expectation of recovery.

Here it is: "I had for a long time, been a sufferer from Lane Back, and have expended large sums of money for medicines, in my endeavors to regain my health.

"Nothing that I tried gave me the slightest relief. My sufferings were continually becoming more severe, and I had almost given up hope of getting better.

"One day I read in the papers of a man who had been cured of a complaint like mine, by Dodd's Kidney Pills. I decided to try this medicine, which was new to me.

"The first few doses convinced me that I had found a cure. I used only one box of Dodd's Kidney Pills, but even before I had finished it, every vestige of pain had left me—I was entirely cured. I earnestly recommend Dodd's Kidney Pills to all who suffer as I did."

All that is necessary to prove the strict truth of Mr. Mills' statement, is to try a box of Dodd's Kidney Pills.

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



**Surprise Soap** is the name—don't forget.

That Surprise way of washing—gives the sweetest, whitest, cleanest clothes with easy quick work. Follow the directions. Saves weary work—much wear and tear.

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